

# The Lutheran.

**God's word and Luther's teaching will never perish.**

**Fifteenth year**

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The first digit means the page, the second the column.

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## **Foreword by the editor**

to

fifteenth year of the "Lutheran."

The "Lutheran" is the name of this magazine. But the word Lutheran comes from the word Luther. A real Lutheran is therefore one who believes, teaches and confesses like Luther. Whoever believes, teaches and confesses differently than Luther, and yet calls himself a Lutheran, bears this name, as Judas Ischarioth bears his"; for the name Judas means a confessor, while Ischarioth was a denier and traitor. So no one can be disconcerted that our journal has so far not brought and defended any other doctrine than Luther's. Since it has so far borne the name "Lutheran," it would have had to be ashamed before all the world if it had nevertheless brought and defended something other than Luther's teaching. If our magazine had been called, say, "evangelical," or "ecclesiastical," or "Protestant," and the like, that would of course have been a completely different matter; from this no one would have been able to see what doctrine it must contain; for one person understands by "evangelical," "ecclesiastical," "Protestant" this, another that. But since there was only One Luther, there can be no doubt at all about what Lutheran doctrine is and who is a Lutheran; only he, as I said, who has Luther's faith and doctrine.

It is true that if the name "Lutheran" were the sole reason why this journal of ours has so far brought only Luther's teachings, this could easily be remedied if we ourselves did not hold this teaching. We would only have to give our journal a different name, as is not infrequently done. But, praise be to God! not the name of this paper, but our own faith has so far been the cause that we have not presented and defended any doctrine other than Luther's in this "Lutheran" of ours; And since, by God's grace, we still stand in this faith and have the firm, cheerful confidence to remain in it without wavering until our death, let it be publicly declared, even at the present beginning of a new year, the fifteenth, that the "Lutheran" will also in the future, by God's grace and help, remain true to its name, present and fight for Luther's teaching alone, and serve the Lutheran Church named after Luther and believing and teaching with Luther.

Perhaps there are some readers who would like to know why we are so attached to the Lutheran Church. For the sake of such readers, we would like to speak about this recently in this preface. Perhaps this discussion will be of some use even to those who are in complete agreement with us.

But so that no one misunderstands us, we must first say here what we mean by the Lutheran Church. By this we mean not all those who bear the name Lutheran, but only those who have always believed and confessed and who now believe and confess that Luther's doctrine is the pure doctrine of the divine word and that this doctrine is contained in a short excerpt in the unaltered Augsburg Confession, in its Apology, in the Schmalkaldic Articles, in the large and small catechism of Dr. Luther, and in the Concordia Formula, pure and clear. We do not consider people who do not believe and confess this to be Lutherans, just as we do not consider those to be Christians who do not believe and confess that the teachings of Christ are God's Word and contained in the Bible. On the contrary, we consider people who call themselves Lutherans but do not believe Luther's teaching and those public confessions to be true to be the most dangerous enemies of the Lutheran Church, who have settled in the middle of the country of this church in order to betray and destroy it, with knowledge or without knowing and wanting it.

So let us now move on to answering the question: Why do we cling so firmly to the Lutheran church and why do we intend to serve this church alone in the future?

Our first reason is: because the Lutheran Church follows the Word of God so closely in its doctrine, neither doing anything to it, nor from it, neither for the sake of human reason, nor for the sake of the human heart from the

The Lutheran Church does not deviate from or reinterpret the Holy Scriptures in any way, neither from new revelations nor from old traditions, as if it were also God's Word, and wants to know something besides and apart from the Scriptures, and interprets and explains the Scriptures again from the Scriptures. When it is a question of what is God's word, commandment and foundation, the Lutheran church always asks, according to the example of her heavenly, divine, one and only Lord and Master JEsu Christ: How is it written? What it finds written in Scripture and commanded and established by God, it accepts; human reason and wisdom may say what it will, the human heart may resist it or not, the matter may be almost universally accepted or almost universally rejected in Christendom, and clearly contained in many, or in few, or only in one place of Scripture. This unconditional submission to God's Word, this incorruptible adherence to it, and this faithful obedience to it, is not found in any other community of baptized Christians. The Roman sect or the Pabst Church also pretends that it accepts the written word of God, but it does this only as a pretense in order to deceive the Christians and to sacrifice them to the antichristic Moloch, the Pabst, because it proves to be the worst, most bitter enemy of the written word of God. She even forbids her members to read and spread it, and persecutes and kills even, where she can, those who do so. It declares without secret that the so-called traditions about what the Bible does not contain are to be respected and revered completely as equal to the written word of God; in use and practice, however, it places the human traditions far above the written word of God by interpreting, changing and correcting it according to its traditions. It does not interpret the Scriptures according to the Scriptures, but pretends that the Scriptures must be interpreted and understood in such a way as the church does so from the special illumination of the Holy Spirit; by the church, however, it understands the church prelates, the bishops, and finally only the pope. Therefore, the Roman sect denies, rejects and condemns most of the teachings of the Holy Scriptures and has made for itself a multitude of new teachings, of which no letter is to be found in the Scriptures, and while it abrogates, changes and falsifies most of the commandments and endowments of God contained in the Scriptures, it has made a large number of new commandments and endowments itself, which it now considers to be God's commandments and endowments. The Roman sect is not able to enforce the ban on the Bible. When the Roman sect is in countries where other Christians live, such as here in America, it cannot enforce the Bible prohibition; therefore, in order to deceive the Christians, it pretends that it does not prohibit the Bible at all, and helps itself by allowing some of its members to read such Bibles, which are provided with all kinds of papist explanations, which, of course, have nothing to do with the Bible.

than ungodly distortions and falsifications. On the other hand, where the Papist Church has power and believes that it does not have to curse itself before other Christians, it freely uses its blasphemous language against the Bible. To give just one example, in 1553, by order of Pope Julius III, a number of papal bishops met in Bononia to discuss how to heal the damage done to the Roman sect by the Lutheran Reformation. Here those bishops drew up a document in which they gave the pope all kinds of advice on how the matter could be helped. In this document it finally says: "Finally - and this we have kept as the most important of all the counsels that we can give at this time - finally the eyes are to be opened here and all efforts are to be made that in the cities that are under your authority and power as little as possible of the Gospel (especially in the language of the country) is read and that one lets oneself be content with that little, what

The first part of the book is the text that is to be read at mass, and that no mortal is allowed to read more than this. For as long as men are familiar with that we-

If you have been satisfied with a few of them, your things have gone as you wished, and they began to turn into the opposite as soon as the people became more accustomed to reading. In sum, this is the book that, apart from the others, has caused us these storms and tempests by which we have almost been swept away. And truly, if someone thinks about it diligently and then considers everything that is done in our churches one by one, he will see that both are very different from each other and that this teaching of ours is quite different from that and often contrary to it. As soon as people notice this, they will not stop shouting, flattened by a scholar from among our opponents, until they have made the matter generally known and made us hated by everyone. Therefore, those few sheets must be kept hidden, but with the application of a certain caution and care, so that this matter does not arouse us to greater noise and unrest." \*) According to this, it is clear that the Roman sect can be anything rather than biblical; it is not built on the foundation of the apostles and prophets, since Jesus Christ is the one who is to be found in the Bible.

is the cornerstone, but on the word of men, - lies and - deceit. That unconditional submission under

However, God's Word, which is found in the Lutheran Church, is not only not found in the Pabst Church, but also not found in all other communities of baptized Christians, whatever they may be called, Reformed, Episcopalian, Presbyterian, Methodist, Ana-

This strange document was published by the later Lutheran bishop and papal nuncio Vergerius. S. Gerhard's Loc. de Script. Sacra § 110.

Baptists (Anabaptists or, as they prefer to call themselves, Baptists, i.e. Anabaptists), Evangelicals (Albrechtsleute), Unirt - Evangelicals, United Brethren in Christ (Otterbrinians), etc. \*) All of these sects, in contrast to the papacy, claim that the Bible is the

Word of God, inspired by the Holy Spirit, and the only rule and guideline for faith and life, but in the most important teachings of Christianity and in their entire practice, they deny this principle that they themselves have established. The holy scripture says: "This is my body - this is my blood" (Marc. 14,22-24.), further: every man must be born again "of water and the Spirit" (Joh. 3, 3-5.); baptism is a "bath of rebirth and renewal of the holy spirit" (Tit. 3, 5.); the water "also makes us blessed in baptism" (1 Pet. 3, 20. 21.); finally, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23); but these sects do not accept all these things; for they all deny the real presence of the body and blood of Christ in the Lord's Supper; they all deny that water baptism works regeneration; they all deny that men can forgive sins. Although the Scriptures speak so clearly about these things that everyone who seriously believes them to be true finds these teachings in them, and even sees them shining like suns in them, the passages cited for all these so-called Protestant sects are practically not found in the Bible. The teachings of the Bible of the Holy Communion, of the Holy Eucharist, of the Holy Communion. The Bible's teachings on Holy Communion, Holy Baptism and Holy Communion are not in the Bible. The Bible's teachings on Holy Communion, Holy Baptism and Holy Absolution are contrary to their reason. The teachings of the Bible about Holy Communion, Holy Baptism and Holy Absolution are against their reason, against their heart and alleged Christian feeling, against their preconceived opinions of true Christianity, therefore they do not respect these points of the Scriptures. But because they want to have the glory of believing in the whole of Scripture, they do not outright reject those passages as false and unchristian, but they do reject them with great determination by perverting and twisting these passages and falsifying their apparent meaning. Among the Unirt evangelicals there are preachers who declare that they believe these doctrines, but since they nevertheless pull on the same yoke and have joined and remain in one church with those who reject these doctrines as Papist heresies, they prove that they do not believe in these doctrines from the heart out of the enlightenment of the Holy Spirit, but only from the heart. They prove that they do not believe in these teachings from the enlightenment of the Holy Spirit, but only have a human conviction of them. For if they believed in the blessed mysteries of the sacraments and absolution from the heart, they would also flee ecclesiastical communion with those who reject and blaspheme those gracious mysteries. In addition, in all sects without exception, only individuals confess those teachings, while the sects themselves deny them. It

We do not mention here the rationalists, Unitarians, Swedenborgians, because, since they deny the Holy Trinity, these people are not to be counted among the Christians, but among the pagans.

It is also clearly written: "God wants all men to be helped and to come to the knowledge of the truth. For there is One God and One Mediator between God and men, namely the man Christ Jesus, who gave Himself for salvation for all, that these things might be preached in His time" (1 Tim. 2, 4-6.); the Scripture also clearly says that even those who are condemned are bought by Christ (2Pet. 2, 1.). But what do all Calvinistically minded reformers do? Do they submit to these clear words of the great gracious God? No; that God wants to make all men blessed and that Christ died for all men does not fit into their other conception of Christianity; therefore they pervert, distort, falsify, thus reject those words of God. - This only shows, so to speak, that apart from the Lutheran Church, not only the Roman, but also all the so-called Protestant sects do not necessarily submit to God's Word, but depart from the clear letter of the Holy Scriptures. This is not out of weakness and oversight, as can also happen with a right-believing Christian, but with intent; For after these sects have been clearly convicted of their departure from the Word of God in thousands of writings during several centuries and have been punished for it, they have, in spite of themselves, included their false teachings in their public creeds and have solemnly committed themselves to remain with these false teachings, as with true jewels of truth, until their death, to spread them throughout Christendom, to defend them with all their might and to fight and suppress the opposing truth.

Since Christ says to his believers: "If you abide in my words, you are my true disciples; and you will know the truth, and the truth will make you free" (Joh. 8, 31. 82.); further: "My sheep hear my voice. But they do not follow a stranger" (Joh. 10, 3. 5.) - in short, since Christ Himself wants His true church to be recognized by the fact that it sticks to His speech, i.e. to His word and to everything else. In short, since Christ himself wants his true church to be recognized by the fact that it sticks to his words, i.e., that it listens to his voice in everything, we flee all sects that do not do this (although we do not doubt that among them there are also simple-minded children of God who err only out of weakness), and we adhere to our dear Lutheran church, which is faithful to the word of God in all things, cling to it and want to serve it alone, as the true Bible church, until our death.

This first reason already includes everything that binds us to the Lutheran Church, for from the fact that in it there is true submission to the whole Word of God in all things, all the good things that it otherwise asked for necessarily follow. However, we cannot refrain from mentioning some of the advantages of our Lutheran church, which it enjoys because of its faithful un

The Church has the advantage over all other communities of baptized Christians because of its corrupt adherence to God's Word.

(To be continued.)

## Report about the Indians of Bethany, especially about the "Blessed Dormant". .

Among the great masses of the Gentiles who are waiting in all lands for deliverance from the devil's bonds through the preaching of the gospel, it is the two stations of Bethany among the Michigan "Chippeways" and Kabitawigama among the Minnesota "Chippeways" on the upper Mississippi which God has commanded to our care.

"Bethany" as well as "Kabitawigama" grant little hope today, as the readers have partly already heard from the last reports and partly again from the present lines. Let us, beloved readers of the Lutheran, thank God all the more heartily that, despite the terrible conditions, He has saved individual souls of the Indians like a fire from the fire through the miracles of His grace and has transferred them to His triumphant congregation through a blessed death, of which the lovely view of Bethany's churchyard gives us special testimony, and that He still proves Himself effective among the living today with His word and spirit. Let us earnestly call upon Him, the faithful God, to have mercy on the poor blinded Indians and to make their hearts receptive to the blessing of His Gospel. In order to be able to form a picture in their minds of the present state of our dear Indian mission in Bethany, the dear readers of the Lutheran want to take to heart an account of the same by Miss. Mießler about the same. He writes thus:

As far as the Indians of Michigan are concerned, their moral condition has become worse, not better, since the last treaty of the government. As everywhere, the drinking of firewater, as the Indians call whiskey, has become more widespread, as a result of which many of those who previously belonged to a church (sect) have fallen away. Thus all Methodists in Bethany, who were otherwise so zealous after their kind and pleased themselves in the outward appearance of Christian virtues, have fallen away and now almost without exception serve the booze and indulgence devil. But our people are also infected by this pernicious spirit, and that is why they are going further and further backward in the Christian faith. Oh that the Lord would have mercy and send us help! For our encouragement, however, there are still some families here who love God's Word and who also prove in their lives and conduct that they are seized by its power. May the faithful, merciful God help their still very weak

May He strengthen their faith and make them more and more complete in their love for His word and more constant in their discipleship! May He also increase their small number according to the riches of His grace! Alas, they stand there "like a little house in the vineyard and like a night hut in the pumpkin gardens".



The school was attended quite regularly last summer; especially the children showed great interest in learning the English language, which is why, by order of the honorable Mr. President Wyneken, I established an English class in addition to the already existing Indian class.... Unfortunately, several of our families have again moved into the forest and thus the children have been taken away from the school. It would be desirable if a boarding school could be established for such times. But, apart from the fact that we lack the necessary means, teachers, space, etc., the main obstacle is that the children do not want to separate from their parents when they move to the forest and prefer the wild, raw forest life by far to a proper, regulated family life; as we have already had very distressing experiences with some of them. So I have no choice but to let the children go and - when they finally come out of the wilderness of the forest after a long time - to try to teach them again what they have forgotten in the meantime. No wonder, then, that I cannot achieve the desired goal with the schoolchildren. God may also remedy this state of emergency.

I have the following comments to make on the Parochial Report of 1857, as found in your Synodal Report of 1857, published by our Synod.

1) To "congregation not belonging to the synod": Although the mission station Bethany belongs to the venerable synod of Missouri, Ohio, etc. and is maintained by the same, the Indian congregation as such cannot be considered a synodal congregation, because it (the congregation) cannot send deputies to the annual synodal meetings due to the difference in languages and the synod is basically a "German synod".

2) "Number of souls" (81) This includes the family of my interpreter and, in addition to the mission family, one German family.

3) "Voting members" (16) Unfortunately, in the Indian community there are no regular community meetings in which the voting community members meet in an advisory capacity for the reason that the community members in question are the most careless.

4) "Schoolchildren" (20) includes all those who are of school age and come to school now and then; the number of those who attend school regularly and with pleasure is only small. The carelessness of the parents also makes itself felt in the children.

5) to "baptized" (1) the mentioned baptized is the child of our chief. The parents, formerly Methodists, have not belonged to any church for a long time and are both indifferent to the salvation of their souls to the highest degree. If Christ's kingdom were of this world and one were provided with earthly goods in it and could live according to one's heart's desire, then the Lord Jesus would probably also have our chief among his followers.

6) "Communicirte" (20) includes only the German members of the congregation.

7) to "Buried" (3) the buried are my blessed wife with her little son and an Indian family father. Since the buried form the conclusion of the parochial report, I would like to hold out a little longer and lead you in spirit to our so beautifully situated graveyard. It has often been a place of comfort and refreshment for me, as I am disheartened by the recklessness and godlessness of those still living and take a certain comfort in the memory of those who rest here, that our work has not been in vain in the Lord.

The small graveyard, whose consecrated space is surrounded by a white-painted fence, lies on a gradually rising hill, about a hundred steps from the church and the mission house. Opposite the entrance, which faces north and is guarded by a double gate, stands a cross about ten feet high, also painted white, which, though silent in itself, indicates to passers-by that Christ the Crucified has a people in this place: In these places, Christ the Crucified has a people who are not ashamed of their cross. So much for the exterior of the small graveyard of the Indian community at Bethany. But now the main thing is still missing, namely, that we also go inside and linger a little at the peaceful resting places of those who sleep here and wait for that great and glorious Day of Atonement. And if we then ask who are the ones who are resting here, just a glance at the graves shows that most of them are little children. Blessed Dr. Luther used to say of little Christian children that they are the best Christians. This they are by virtue of the holy baptism. This is what they are by virtue of Holy Baptism, in which they put on the Lord Christ and became living members of His body and heirs of eternal blessedness. Now with the same right as we call baptized Christian children living members of the body of our Lord and Savior, we may call blessed those who have died in the grace of baptism. We find eight such children buried in the graveyard of God, but to this must be added one infant, who after his death was not granted by his then still pagan mother to be buried in a Christian manner and in the Christian graveyard. The disembodied body of the latter rests on the nearby pagan burial ground, where a small wooden cross and a stacked fence separate its grave from the others.

draws. Surely his dust, though buried among the Gentiles, is as secure in God as anywhere else; for the earth is the Lord's in all places, and the great Shepherd of the sheep, who knows all his own by name, will not forget even this his little sheep, but will separate them in his day (in the day of

The number of those who do not listen to him (the great trumpet) is nine children who have been gathered to the Lord Jesus' people through the ministry of the mission. Do we not then have cause to rejoice and glory in the praise of God that our labor has not been in vain in the Lord? In addition to these baptized infants, there are three others who are resting here, who were taken away by death without first being born again in holy baptism to the new life of God. Although we do not have such explicit proofs of the blessedness of such children who die without baptism, the Scriptures do not leave us without comfort at their graves. It expressly tells us that "God wills that all men be saved," that the Son of God is "a Savior of all men," and although God wants to keep a certain order of salvation and has bound us to certain means of grace, He is by no means bound to it that He could not also save without them those who, through no fault of their own, could not avail themselves of such means of grace. We also know, and this is especially our comfort, that the dear Lord Christ Himself became a little child and by His incarnation and birth sanctified our sinful birth, which will certainly benefit us if we believe in Him and accept Him as the only Savior and Beatificator. In this belief that He is the Savior of all people, even of the still unborn children, they are offered to Him in prayer and intercession by the whole of Christendom and placed on His heart even before they are born. Therefore, we should not be sad at the graves of these dear little children, like the others who have no hope.

If we now turn our gaze to the graves of the adults, we find their four, in which three young wives and one husband are resting from their short life on earth. The first buried woman was baptized in 1850, receiving the name "Pauline" as a constant reminder of her baptismal covenant. By diligently attending church services, she proved that she loved God's Word, as she generally endeavored in simplicity of heart to lead a righteous Christian walk and to live according to her baptismal vows. However, things became different for her when she married a reckless journeyman who belonged to the Methodists. He urged her to join his church (sect), not because he was such a zealous Methodist, but because a healthy Christianity and a serious walk according to God's words was repugnant and troublesome to him.

Our Pauline was too weak to be able to resist his evil, seductive influences, especially since he did not spare himself to keep her from our church services by force and harsh threats. What a brainchild he was, he proved clearly enough when his wife fell ill around the end of the year 1851; he ran away and left the suffering woman entirely to her fate, so that she had to rely on the care of her relatives and other friends. Now that she was no longer exposed to the evil influences of her husband and her illness had become protracted and serious, she had time to reflect on the state of her soul. She heartily repented of her apostasy from the Lord

Jesus and His unadulterated words, indeed it came before her soul as such a great sin that she still lamented shortly before her end: the dear Lord would probably not accept her, nevertheless, on my assurance she could faithfully take the comfort of the Gospel and rejoice in the assurance of the Savior that He will not cast out anyone who comes to Him. She died on June 21, 1852, and went in to her Lord's joy, as we may hope on the basis of her last confession to God.

The second grave contains the earthly remains of a woman who, ill as a result of bad treatment on the part of her husband, was taken in and cared for by one of our Indian families. Although baptized by a Catholic missionary in her earlier years, she was without any Christian knowledge. She knew nothing of a Savior of sinners, nor did she even know His name. When I told her about God's great love for us poor sinners and what the Son of God had done and suffered for our salvation, she listened to this with great eagerness and later expressed the wish that she would become a member of the church in which she could hear about a Savior of sinners, by which she meant our Lutheran church. In order to be able to see the Indians going to church, she often got up on Sunday mornings after the ringing of the bells on her sickbed, which she was already unable to leave at that time. There she may have sighed sometimes, "when will I get to see God's face." In silent surrender to God's will and trusting in the merit of Jesus Christ, she died on June 26, 1854. Among the marginalia of the church register, it says of her "Baptized in the Catholic Church-with the desire to become a member of the Lutheran Church, because it preaches of a sinner's salvation and died trusting in the grace of God in Christ Jesus.

Let us now turn to the third burial mound: it contains the earthly shell of my dear wife, who is unforgettable to me, and her son. She rests here like a mother among her children. For the sake of the Lord, she gladly took upon herself all the privations that were assigned to her in her profession and served him in all humility and simplicity of heart.

That which most ennobled and adorned her life was the undyed faith in the Son of God, who had also suffered death for her sins. She confessed this faith even before her last breath, until she entered the blessed vision in such faith. She died on July 22, 1857.

It now remains for us to consider the last grave, which a few weeks ago received the disembodied body of a young husband named Isaac. The same was baptized Sept. 19, 1852, with his now mourning widow Rebecca. After his baptism, he initially led a commendable Christian life, attended Sunday services diligently, and demonstrated in his daily life that the Word of God was at work in his heart. It was no small temptation for him when his brother-in-law, a rough heathen and loose mocker of Christianity, moved from a far away place to Bethany. He had set out to make Christianity ridiculous and hateful to him, and since the devil had begun to sift through our people in other ways at that time, our Isaac was also carried away into a wild and disorderly life. Instead of listening to God's word on Sunday, as before, he was now almost regularly hunting on that day. However, he still had the good thing that he was not so devoted to drinking as many of his peers, nor was he so frivolous, rather one could see that he felt troubled in his conscience about his walk and apostasy from God's word. But because he was embarrassed by the restlessness of his conscience, he tried to cut off every opportunity for me to approach him with the word of God; no wonder, then, that he gradually became more indifferent and persisted more surely and calmly in his sins. Thus, as an erring sheep, he went astray from his heavenly shepherd, and did not listen to his voice, which nevertheless went out to him so often, partly through illness, partly through death and the like. The pain that parents feel over the death of beloved children was laid upon him three times, and that certainly for no other purpose than to draw his heart away from this world and toward heaven. But just as the pain over the death of relatives and friends is very soon satisfied in the case of the Indian, so, unfortunately, the admonitions that the good Lord wants to press into the hearts with it are all too soon forgotten. This was also the case with our Isaac. Instead of bowing under the chastening hand of his God and seeking the right consolation in him and his words, he sought to escape his pain in the forest and in the hunt; so he was not even present at the funeral of his last deceased child and probably for no other reason than not to have to hear the admonitions from God's word. Thus he seemed to be dead and dead before the eyes of men for all good; nevertheless, the Lord had not yet given him up, but wanted him to be a good man.

His long-suffering and goodness are still glorified and magnified in him. In the winter of last year, after his wife had been ill for a long time, he got into a fight with his brother and another Indian, who were both drunk, and received such a violent blow to the chest that he himself fell ill as a result. During his illness, which seemed to be protracted and dangerous, he became anxious for the salvation of his soul. He repented of his apostasy from God's word, willingly allowed himself to be punished for his carelessness and unfaithfulness, and seriously resolved to hear and learn God's word more diligently in the future if he were to recover. However, since his illness became more serious and his death seemed inevitable, I tried to direct his senses to dying and showed him how he should prepare himself for a blessed departure. And where else should I point him but to the Lamb of God, who bore the sin of the world, but to the Savior of sinners, who also received the thief on the cross, who called upon him in repentance and faith, into his eternal kingdom of heaven. And this was now the dearest and most precious thing to him; it was a precious word to him that Christ Jesus had come into the world to save sinners. The nearer his end approached, the more he spoke of his death and gave many a beautiful testimony to the bystanders. Believing in Him who justifies the wicked, he died on November 19, 1857.

So much of the small graveyard in Bethany and of those who rest on it. The reason for this description is already given above. God grant that the dear missionary friends may also be assured that their work, prayers and gifts have not been in vain in the Lord. And if we are still plagued by petty and unbelief, because we do not see brilliant successes, and we want to think that our gifts and efforts are used in vain, let us consider above all how precious a single soul is to the dear Lord; it is worth more to Him than heaven and earth with all their treasures. And if He, the faithful shepherd and bishop of our souls, did not value His life too highly, but willingly shed His blood for our salvation, why should we not now gladly and willingly sacrifice and give our little mites, so that the poor heathen may also come to know Him and be saved. Oh, we should be willing to do such a blessed work, out of pure gratitude to our dear Lord, who has done so much more for us. We should consider it something great and delicious that He wants to use us poor, unworthy sinners for such work. Therefore, let us not grow cold in our love for the works of the mission, even if we do not see brilliant results. The Lord will also make his promise to us that his word will not return empty, but will accomplish what he sends it to do, yes and amen. God be with you! Amen!

### **The Lutheran Church in Baden.**

We must begin with some external things and first of all communicate what the external status of our Evangelical Lutheran congregation in the state of Baden is. We do not do this for the sake of the dry, dry numbers that we have to put here, but so that the dear readers may see from them how our congregation has grown in membership under quite extraordinary difficulties, for from this we can also recognize the hand of the Lord, which still works miracles every day, and once we have recognized it, then we can

also praise and extol it. Seven years ago, when the first departures from the Union to the Lutheran Church took place, and the latter thereby gained a small beginning again after thirty years of destruction, the congregation consisted of some seventy souls, and it took half a year until it increased to some extent. Now, at the beginning of the year 1858, the total number of souls is 856, of which 49 come from the Oberland (Ihringen-Lörrach), 416 from the pastorate of Durlach and 347 from the pastorate of Jspringeu. Among these 856 souls, those capable of communion went to Holy Communion 2722 times in the past year. In 1857 26 children were born and 19 persons died. 23 children were confirmed. We give thanks to God for everything, but we must add the following comments to this information. It is true that our community has increased by an average of 100 souls every year since it was founded, but in the beginning we had greater hopes and expectations of a rapid increase of our community through withdrawals from the Union! Since then, we have become acquainted with various difficulties that have stood in the way of the increase, which we did not even think of in the beginning. These do not include the persecutions to which we were subjected for a full five years; for these have only benefited us - both internally and externally, if only because our cause proved to be the work and honor of the Lord, and many sincere souls were brought to us. Those difficulties, against which we had and have to fight, lie in the great and general conceptual confusion of our time and our generation, which is no longer able to distinguish between union and church, and calls it "Lutheran church", which only reminds us of the same, because it has fallen away from it. - In the state of Baden, we find many unirtheodox who enjoy unirtheodox suppers, learn in unirtheodox books, e.g. the modified Lutheran catechism (in which Wittenberg and Heidelberg are unirtheodox by all kinds of arts), and yet assure in all seriousness that they are "Lutheran". Furthermore, we must not conceal the fact that, since the Lutheran church has been reestablished, the united church has experienced an upswing for the better.

## 6

has taken on a new dimension. This is due to the prudent leadership of Dr. Ullmann (formerly in Heidelberg, now in Karlsruhe), who has been in charge of the Baden Unirte Kirchenwesen since 1853. This does not want to become more "Lutheran", because Ullmann is admittedly not a Lutheran, not even a Philippist, but a Calvinist theologian. But he exercises strict supervision and discipline among the clergy, sees to their proper training, knows how to fill the positions with great prudence and wisdom, and through him the church and school books have become a little better. Thus a tradition has been formed in the country: the Unirte Landeskirche will still become completely Lutheran. "What is the point of leaving now?" people ask. If a mass conversion to Lutheranism should take place, we would like to have reminded people in vain to leave and to have worked toward the same, or rather, we would not have worked in vain, and would like to be content with the glory that our poor and small beginning of the reestablishment of the Lutheran confession has had such great success: "Conversion of an unirte Landeskirche to the exclusive Lutheranism! Until now, however, we still doubt with all modesty such great results; our unclear, energetic, religiously and morally shipwrecked time does not seem to us to be at all inclined to the conversion of an unchurched national church under the arm of the state to the fresh, vigorous, decisive Lutheranism. We have been extensive in these remarks in order to show our dear readers the difficulties with which our Lutheran Church, separated from the Union, has to struggle.

But we would be ungrateful if we did not also want to boast and report recently what upswing our "Lutheran congregation", held under long and heavy pressure, has taken since the days in which we received free existence and freedom of worship by God's grace, namely since the beginning of the year 1857. Soon after we obtained church concession, a very small congregation formed in Menzingen, Zinsehansen and Bahndrücken, an area (below Bruchsal and Bretten) in which we had not known a single Lutheran before. This congregation has so far flourished, and we hope that it will not increase inconsiderably.- Since there are now small Lutheran congregations in many places, often only a few souls, it was necessary to increase the number of ministers. After overcoming many and great difficulties, which lie especially in the extraordinarily scattered living, in the poverty of our parishioners and in the obstacles which oppose the formation of parish associations in general, it has finally been possible to form two pastorates and one assistant preacher and position. These pastorates are Durlach and Ispringen, and the pastorate of Ihringen - Lörrach in the Oberland. The first of the two pastorates is held by Father Eichhorn, in Ispringen Father Fromme from Reinswalde in Prussia has just been elected and Father Ludwig is in the Oberland. - No sooner had this arrangement been made than another Unirt clergyman, Frischmuth of Ittersbach, left and converted to the Lutheran Church. He will perhaps become assistant pastor in the Durlach district, namely in Bretten, if funds can be found.

One of our congregations wants to undertake a church building with God and under the assistance of the brothers, namely the congregation in Söllingen near Durlach.

### **A parsonage a netinng house.**

It was Christmas 1851, six years ago and more, when the sight of an unhappy boy of not yet six years broke the heart of a faithful pastor, so that he had to tell his dear wife, and she came to the decision with him to take the child into the house and to take care of him fatherly and motherly, for the sake of the dear only begotten Savior.

"That is quite nice," dear Pilgrim readers will say, "and can be expected from true Protestant pastors. Well, but listen to what happened to the child and ask whether you would have done the same. Mau think: the boy was the illegitimate son of a person who lived in public fornication and did not care at all about his child, who was pushed from one house to another like a mangy dog; he had never had a child in his life.

He had slept in a bed, had been made drunk with schnapps when his mother had her nightly visits, looked completely gray in the face, had terrible aches and pains that could hardly be seen, was thoroughly ill and so unclear that he (admittedly also out of weakness) performed his neediness right in his clothes, which is why he had to be bathed daily in the beginning. His mind was so dull that he could not distinguish in pictures what was a table and what was a horse.

What do you think, dear reader, could you have decided to take in such a deeply neglected child, both in soul and body, and to leave such disgusting care work to your dear wife, if you have one? and to you, dear reader, I ask, do you not shudder at the motherly care for such a child? But both pastors overcame all the shivers, took the poor child into their home, and so the parsonage became a rescue home! - God blessed the work. The boy was sick several times until he died, but he recovered and became strong in body and soul, so that his caretakers took great joy in him. With the letter r the

In order to teach him a little prayer, the father had to go word by word and have him learn a word every week. Now he has become the best reader in the institution, which was later enlarged; he learns larger songs and psalms by heart with easy effort; without possessing great gifts, he is nevertheless able to compete in knowledge with most craftsmen; and he has the satisfaction of his

caretakers. Thus the parsonage has become a rescue home.

But it did not remain with the one. Since the good priests saw that God blessed their efforts with this child, they took in three other children in 1853, two boys from the poorhouse of 11 and 7, and a girl of 12. Think of it, dear reader, the two boys had been begging every day until then.

The older boy had previously not been able to be brought to school by any punishment, both were completely drowned in dirt, filth and vermin, looked on the head as if powdered by vermin, their rags were stripped to the skin in the parish and returned to the parents, and only now could the cleaning be carried out at length. Think of this work in a parsonage for a parson's wife! How unusual! The third child, the girl who

was the most depraved and sordid of all. Her mother had already been beaten several times for impudent fornication: She was suspected of arson, was ostracized everywhere with the child who had learned only too much evil from her. The unfortunate child committed many truly satanic outrages in the parish house. But she gradually gained great love and attachment to the foster parents. At Easter of last year she was confirmed with the best of hopes, remained for some time as a maid with the caretakers, then entered other services. But then she relapsed, was taken back by the patient foster parents, but was suddenly taken away by her evil biological mother in her absence and now she is back on evil ways. Nevertheless, she is not lost; for the foster-elders include her daily in their prayers, and God will not let these prayers go unheard. After all, a good foundation has been laid.

If the dear reader might still have taken offense at the rescue of a single child to call the parsonage a rescue house - now that there are four in it, he will gladly say that the parsonage has become a rescue house. But I have more to tell, with which I can urge the reader to grant the title and perhaps also to think of means; because means are also necessary, where such a title is acquired.

Not long after this recording, probably in 1853, a fifth child was added, a girl.

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The child was 11 years old and had already missed 700 days of school. Her father had died, and her mother, a most dissolute woman, did not care for her at all. Torn and ragged, she was in danger of freezing to death when the merciful brothers and sisters in the parish decided to take her in. How much trouble she caused the good parishioners, just like the other two, with laziness, thievery, cheating, lying; the smallest work was all repugnant to them, the grass-green grapes on the building were not safe. However, things have improved a lot with all three of them and the caretakers do not lose their patience.

So it's a rescue house after all? Heroic courage and patience have been proven and tested. But now you finally want to know: Where is the parish and rescue house, so that I can pray for it and do something about it?

Well, this is how I will tell you:

The rescue house is the parsonage at Schwarzenberg in the Ore Mountains.

Anyone who read the newspapers with attention could have known it a few years ago. How surprised many a newspaper reader was when he read the advertisement: "Since it has pleased God to place several degenerate and neglected children of our city in our hearts and hands, and since there are still many children in need of this service, we have decided in God's name to found a rescue home, and we are asking compassionate readers for their help". Now one thought to find a whole committee of a widely ramified society signed, but who stood signed? No one other than Pastor Winter and Frau zu Schwarzenberg.

The announcement might have opened the lenient hands of all areas of Saxony; but it is almost as if the strange announcement had been overlooked or forgotten; therefore I bring it again before the pilgrims and ask: overlook and forget no more, because the story continues.

The third girl has gradually changed, has gained the satisfaction of the caretakers, is to be confirmed on Michaelmas of this year; she is already helping in the hospitality, the rescue is well on its way.

A boy of 11 years was admitted to the parish not long after this girl from the poorhouse. He did not yet know the letters, and his unhappy parents had kept him from doing anything bad or good. He is still in a lot of trouble, but it is getting better and better with him. - In addition, there soon came a girl of 8 years from the city, who lay begging in the street every day, could hardly speak, but could nevertheless curse and blaspheme terribly and say shameful things, had great skill in all kinds of thievery, also committed secret sins in a frightening way, and seemed completely incapable of learning. She also woke up, learned to talk, became more diligent, more demure and learned her tasks well. Also seems they are saved from the terribly disruptive secret sin, the thievery has subsided, and hope comes on top; they gain the love of their saviors.

Is the Schwarzenberg parish soon to be a ! Now it is, but it continues to exist. At St. John's last year, the parishioners also took in three girls from Stenn near Zwickau. Oh, what a hardship these children are. The youngest girl, 7 years old, is not yet as mentally advanced as little Gotthard, the youngest biological child of the caretakers, cannot yet speak a clear word, suffers from a bad head. But she has enough sense for thievery, as do the other two girls taken along. However, after only a few months, things have improved with all three of them. One of the boys taken in earlier has been a shoemaker's apprentice in Waldenburg with a Christian master for a year now and gives every hope of becoming a capable and Christian master himself one day. Now, after the departure of this boy and the above-mentioned girl, there are still eight children, three boys and five girls, in the Schwarzenberg parsonage; what is there to comb, to wash, to care for, to create, to tolerate, to carry! The dear readers will perhaps think: "Well, the good pastor has time to spare for such things. Probably she has no children of her own. Far from it! The mother has four children, the oldest of which is about 6 years old, the youngest not yet 6 months.

"But where do people get the means?" you will ask, "are they so rich?" Rich ? yes, in compassion, but not in money. They help themselves the more scarcely, the more they need for others. To be sure, the community of Stenn gives 20 Thlr. annually for each of its three children - but does anyone dare to maintain a child alone with 20 Thlr. at the present time? The town pays 5 Thlr. per year for each of its children. Any more is collected by charitable people, although it is often very scarce. In the fall, the treasury was once empty except for one thaler, and yet there was so much to buy for the winter, so they learned to hope in God, who feeds the birds of the air and clothes the lilies of the field, and who does not deceive. But the Lord wants human hands to be instruments of his mercy. Should not such hands for God's mercy be found in the pilgrim community?

We have not yet reached our goal. More must be done, the need for rescue is increasing in the poor Erzgebirge in the sad times of foodlessness that have now arrived.

more and more. The parsonage is no longer sufficient; a house has become necessary. But if one has a house, one must also have a house father, since the pastor cannot always be present. Even the pastor's wife can no longer get by with the duty for her own children, even the support of a willing and skillful pastor is not enough.

The money for a maid is no longer sufficient. Where will all the necessary resources come from? - God will provide them through merciful people who would like to be His true children. Dear pilgrim readers and readers are urgently requested:

Remember the rescue home at Schwarzenberg and its needy residents!



The dear pilgrim will gladly leave a place open in his God box for the rescue children of Schwarzenberg. Send there now whoever wants to save and help. I have intentionally described the misery of the poor neglected children in detail, so that the reader may get a glimpse of what is still needed in our poor people; and whoever may now thank God that He has saved him from such misery, let him pray and give and thus save, that he may prove his gratitude for already given good by deed.

To this end, may the risen Prince of Peace open hearts and hands for the sake of His merciful love.

S. in T.

(Pilgrim.)

(Submitted by Past. P. B.)

## **On the fifteenth year of the "Lutheran."**

Tell me, friends, isn't it strange, how the "Lutheran" does it, that he doesn't stay at home now; he has been traveling for fourteen years now.

You really don't have it easy on such journeys here in the country;  
And as Mr. Urian already found, less nowhere so pleasant.

He is not allowed to walk on a paved road in a friend's country, He is envied and slandered, and his robe is taken away from him.

And when he comes to the enemy's army, For even to them he dares, Then he first feels so terrible As if he were "Satan" himself.

What God's word and Luther's teaching! So they shout angrily at him, Centuries too late you come, What you bring, one believes now no more.

You cling to writing and symbols, and yet you can't understand any of them"; To spy out the spirit of them - That's the custom now, that's what's demanded.

First learn from us what love is: Where no one rejects another, Not error is called lies and sins; Then we greet you without shyness.

And what a stranger otherwise learns, That becomes all to him often and much: To one he is too sterile, To another he writes too learned. - —

What drives him now also this year To a new Wand'rung,?  
As rough as ever is the course, And agitated the host of enemies.

## 8

What drove the noble mothers' heart to fight with wild animals, when they saw a child endangered ? It was love's holy pain.

Why did Doctor Luther leave for Worms, facing the enemy? The friends themselves did not know. He preached the truth there.

So you, too, are appointed to stand up for God's truth and not to seek praise and favor; the palm tree beckons from that world.

So forward on the old path, it may be thorny, but it is straight;

God help you with strength and grace, He give both counsel and action.

## Church News.

After I, the undersigned, had received a regular appointment to the pastorate of the Lutheran St. John's Parish, ungs-Augsb. Conf., at Philadelphia in Pennsylvania, and having accepted with the consent of my former congregations, I departed here, after painful: I departed here, and on the 6th Sunday after Tritt, II. July 1858, in the name of the Triune God, I took up my new office. Unfortunately, both Pastor Keyl and Rev. Brohm-the closest neighbors in office-were prevented from inaugurating me.

May the Lord help and keep my former congregations, the present one and me in the right faith and godly life, and keep us in grace from false teaching and from sins.

Philadelphia, Pa. on August 3, 1858. ... Wilhelm Sommer.

My address is:

Moli. IVilüeliu summer, Hoäxvooä 8tr. N. 314, Loutüzvark, l'ssiludelpüilL,

Since Rev. E. Riedel had accepted a call in addition to his present congregation from the Lutheran congregation at Paizdorf, Perry Co., Mo. VIII after Trin. the 25th of July I. I., with the assistance of Mr. Rev. H. Löbcrs by the undersigned into his new field of labor. God bless him.

Joh. YX Beyer, Past.

## Introduction.

Rev. Köstering, formerly of Adams Township, Allen Co. Ja. called by the congregation at Frankenthal, Spencer Co. Ja. was installed in his office on the VII Sunday after Trin. by the undersigned by order of the Presidency.

Evansville, Ja, August 3, 1858.

A. Saupert.

Address: 4. IV Loo8teriuA, krumkentlml, Xov Vo8tou, Lponeor Oo., lw.

## Receipt and thanks.

With heartfelt thanks to the Lord and the benevolent giver, I hereby certify - unfortunately belatedly - that I have received \$40.75 from the Lutheran St. Paul's congregation in Baltimore, Md. for the purchase of a church building from my former dear congregation in Kingville, Baltimore Co, Mb.

With this thank you I cannot refrain from adding another one to our dear sister congregation in Baltimore. This is the one for the various and diverse I cannot mention here the tokens of love that the same one has given us, my previous congregations and me, in the past, and especially during more than six years of stay there; they are not written on earth ,

I ask and wish from the bottom of my heart: may you, dear friends and brothers, with

To His powerful divine consolation, in WWW days,^in the cross, and especially in the bitter'deathstndleM, Amci

Philadelphia on August 4, 1858.

Wilhelm

## Get

u. To the Concordia College Building:

Bon der Gern, des Hrn. Past. Keyl, Baltimore, Md. 5 7,00 " Hrn. Heinr. Schlüter 5,06

... George Guenther, St. Clair Co, Jlls. --- 5,00

" „ Benj. Hoffmann, Paizdorf, Perry Co., Mo. 1,00

of the Immanuelsgem. of Mr. Past. Tormann,

Olean. N. York

5,00

Mr. Frdr. Klauenberg at St. Louis

10,00 Mrs. N. N. through Mr. Past. Schaller

1,55 Mr. Rädert by Mr. Gräber

5,00

„ Lüdcr, St. Louis

1,00

"Werner by Mr. Gräber

1,00

" Samuel Tirmenstein, St. Louis

15,00 " C. A. Frenzel, Avpleton, Mo.

1,00 " D. Lindemann, Baltimore, Md. 2

.00

" 3. hilgartncr

1,00

" A. Schlitt

2,00

" Fr. Thiemeyer

12,00

" M. Kreidel, Mexico, Mo.

2,50

Collecte at the wedding of Hr. Past. Vogt in Paiz- dorf, Mo

2,65

From Mr. Past. Multanowsky, Carlinville, Ill

2,00 " of the comm. of Mr. Past. Baumgart, Elkhorn

Prairie, Ill: Heinr. Birmann ;un., Heinr. Dankmeier n. 810,00; Dict. Hedemann, Fried. Dankmcier u. 85,00; Wilh. Maßmann, I. H. Bove, Past Baumgart, Louis Eckert a. 83,00; Wilh. Hülskötter 84,00; Heinr. Borrenpohl, H. L. Biermann, Heinr. Twenhafel, Fried. Borrenpohl, Joh. Gcrding, Hcrman Garling, Heinr. Brockschmidt, W. Brockschmidt, I. Heinr. VoSkamp, Herm. Schmuddc, Heinr. Glüsenkamp s. 52,00; Carl Graul, Ch. F. NöSke, Fried. H. Böttger, Fried. Diekröger, Wilh. Nötiger, Joh. Hünter, Fr. Nötiger, Herm. R. Kayser, Fr. Glüsenkamp, M. Eckert, H. Eckert a 51,00 . 79,00

By Mr. Past. Wunder collected at the wedding of Hrn. H. Redecker m Schaumbnrg, Jlls - - - 14,50 d. To the synodal treasury westl. districts:

Bon Mr. Teacher Schachameicr, Ehester, Jlls.

3 2,00 From Drceinigkeits Distr.

in St. Louis 13,60

"Dreicinigkeits-Distr. " 10,30

From Mr. Rector Gönner" " 1,00

From Immanuels Distr. " „ 8,

90

Bon der Gem. des Hr. Past. Miracle, Chicago, Ill. 5,86

" Mr. Past. Muller, Chicago, Ill

- 1,00

"Mr. Fried. Werfelmann in Past. Stubnatzy"ö  
Municipality 1 ,00

E. Noschke.

### 8. to the general synodal.casse:

Bondcr Gem. of Mr. Past. Brohm in New-lork 554.67 collections in the months: January to July a quarter 13.67

Mr. Past. A. Franke in Addison, Jlls 40,25 and namely:

527.25 Collecte on the wedding of H. Becker in Schamnburg.  
5,00 on her child baptism of Mr. teacher Fürstcnan in Rosenberg.  
5.00 by E. AhrenS.  
2,00 „ H. Heitmann.  
1,00 " H. Graue.

From 'the Gem. of Hrn Past. G. Neichhardt hx Arcadia, Ja. (Proceeds of a Collecte) 2F0 of the St. Peters Gem. of Mr. Past. Nöder in Middlcdown, Canada  
West. 3,12

### For the general pres:

From St. Paul's parish of Mr. Past Sommer, in Franklinville, Md. 2.00

### d. To the Synodal Missionary Fund:

Bon der Gem. des Hrn. Past. Brohm in New-lork. 54.67 collections in the months: January to July one beer 13.67

By Mr. F. Lange, of the comm. of Hern.

Past Remnicke in Staunten, Jlls. collecte at mission feast 42.25

From the Gem. in Peitzdorf, Perry, Co., Mo 5,00 Gem. of Hrn. Past. H. Bauer in Wittenberg, Dbio 3,00

From the DrceinigkeitS District of the Gem. in St. Louis - - 4,25 By Mr. Past. Miracles in Chicago, Jlls 7,33 namely:

2.33 from the mission box in its church.

5,00 by Mr. H. Richter in the community of Mr. Past. Stubnatzy.

By Mr. Friend, from Mr. F. Ude in St. Louis. 1.00 "" Past. Brewer in PittSbnrg from Mr. H.

"" Becker there- 5,00

" „ O. Hauper 4.61

namely: . 2.00 from Mr. Past. N- Klinkenberg.

1,00 " H. von Strohe.

1.61 Collecte on Ahlmann's child baptism.

### e. To the college tuition fund:

for teacher salaries,

From the congregation of Mr. Brohm in New-York 54.67 collections in the months: January to July half 27.33

Murch Hrn. G. Hammer in Cinrinnati, O. 20.00 wound though:

! 17,46 Collecte der Dreifaltigkeits Gem. daselbst

j 2.54 from N. N. there.

Through Mr. Friend, by Mr. Geo. Günther in St.

Clair Co, IllS

5.00

By Mr. Past. G. Küchler, Nich Station, Jlls 2.50 namely:

2.00 of several suppers guests in Monee.

50 " F. Bode.

From St. Louis Gem.

22,00

namely:

11,00 from the DreieinigkcitS District

11,00 " Jmnrarücls "

By Mr. L. Volkcnng, von Wegener from the

Gem. deS Hrn. Past. Eirich in Ehester, Jlls. 3.00 Bon of the comm. of Mr. Past. Hahn, Haw-Creek,

Mo. Collecte at the Kirchweihfesie 10,00

From the centcasce of the community of Mr. Past. Traut-

man in Adrian, Mich

10.00

### ä. For poor students and pupils in the

### Concordia College and Seminary:

From the community of Mr. Past. Farmer in Wittenberg O.

for the student Aug. Selle54 ,00

From the second women's club in the community of Hrn.

Past. Miracle in Ckicago, Jlls. for the student Nützet 10.00

### For poor students.

By Mr. Friend, from Mr. F. Ude sen. in St. LouiS 1,00 „ "Noschke, " " LiiderS " " 1,00

"" Graves,, " Werner ,, ,, " 50

### e>To the alimony fund for widowed woman

### Prof. Biewend:

Bon der Gem- des Hrn. Past. Miracle in Chicago, Jlls. 6,00

Correction. In Vol. 14, No. 22 of the Gem. of Mr. Past. Schlicpsick, Madison Co. IIS. 35.10. Must read 55.60.

In No. 20 "receipted" amount 51.00 for the widow of Mr. Koch. Koch is not from the community of Mr. Past. Richmann in Grand NapidS, Mich. but from himself.

Remark. The contributions for the widows and orphans cassc received by me for some time will be acknowledged in the next number.

F. Bohl an, Cassirer.

## For the Lutheran have paid:

### the 12th year:

The Hcrrn Pastors: Hanser 6 cts, M. Eirich.

### the 13th year:

The Hcrrn: M. Kcßl, W- Hoffmann, I. D. Backhaus, I. Mild, I. N. Henke, Past. H. Hanser 56.30., I. Vöglein, Dan. Vöglein, Past. H. Kühn 54.00., H. Bödecker.

### the 14th year:

The gentlemen: M. Keßl, teacher Erk, G. Streeb and 5 Cons-, W. Hoffmann, J.D. Backhaus, Past. F. R.Tramm 2 Er., Past. R- Klinkenberg, P. Pardiek 50 cts, Heinr. u. ^crm. Kuhlmann, F. Nittmann, G. von der Fange, Nordmann, Past. I. Trautmann 6 cts, Past. Schliepsick, H. Sievers 30 cts, C. Fischer, I. Mild, Past. C. L- Knapp, Past I. A. F. W. Müller, Isaak Frank, I. N. Hcnke, W. Hartmann, John Wilhelm, Past. H. Hanser 85.64., I. Joachim, Past. P. Hcid, L. Bangert, A. Fruth, I. O'oglein Sr, I. Goglein jnn, D. Göglein, F. Witz- gall, F. Diehl, H. Scharf, G. Schäfer, V. Massar, Wcnd, Scharf, I. Wahl, M. Oehlinger, Past. H. (Gräbner 3 ex., A. Bobn2l ex., Past. I. C. Weüel 52.50, Past. I. C. Schulze, Past. H. Kühn 12 Ex., Past. M. Eirich, F. Werfelmann, Neidenbcrgcr, F. Gcbbard, Past. Cl. Starken (20 Ex.)

### the 15 vintage:

The Hcrrn: M. Keßl, M. Krcidcl, C> N. Frentzel, H. Parts, C. Kasten, G. Frentzel, W- Richter, C- HergolS- hcimer, A. Schmidt, Past. I. G. Kiesel, Past. H. von

Rohr, Past. E. Riemenschneider, L. Liicker, C. Weishaipt, "Sievers 70 cts, Past. M. Stephan, I. Frank, Past. P. I. Bübl, Past. I. C. Weisel 4 cts, Past. Rieh. Herbst, Past. Cour. Mecs, Past. C. Wernic, John Härter, Past. I. C. Schulze, Past. H. Wetzet, H. Bödecker, C. Pmcheck, H. Waschhauscn, I. Eberhardt, L. Jung, Gottl. Schmidt.

**The 16th year.**

Mr. L. Lücker.

F. W. Barthel.

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**Changed address.**

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**St. Louis, Mo,**

Printed by the Synodal-Druckerei von Aug. Wiebusch u. Sohn.

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## Volume 15, St. Louis, Monday, September 7, 1858, No. 2.

### Foreword by the editor

to  
fifteenth year of the "Lutheran."

(Continued.)

A second reason why we love the Lutheran Church so dearly, adhere to it so firmly, and would so gladly serve it with all our little strength to the last breath of death, is this, because the Lutheran Church presents the gospel in the narrower sense, that is, the doctrine of justification, namely, that man is justified by grace, that man is justified and saved before God by grace, for Christ's sake, without works of the law, through faith alone, is presented so purely and loudly, so joyfully and powerfully, so richly and in all its fullness, which, on the other hand, is completely lacking not only in the Roman sect, but also in the so-called Protestant sects. However, the Protestant sects also boast of this doctrine, and it cannot be denied that almost all of their doctrinal confessions contain a sentence in which this doctrine is expressed. But if one pays only a little attention to how the sects preach and how they proceed in order to make the people blessed, one soon sees that the preachers of the sects do not trust this doctrine, make no use of it, and even preach directly against it and attack the souls. The purpose of their preaching is obvious not to bring their hearers to believe in the gospel as a message of pardon to be brought to all sinners and believed by all. Rather, they continue to show great concern that people believe in the gospel of God's grace in Christ, so they warn them more and more against believing too soon than they should preach and urge them to do so. They impose so many conditions on faith that, according to them, only those can begin to believe who have already come a long way in faith and sanctification, and so they make a fence around Mount Golgotha as if it were Mount Sinai. They preach the gospel not as good news of forgiveness of sins for sinners, which they should only hear, accept and believe, so that through this faith they may become righteous and blessed before God; but as an instruction as to what man must do in order to come into a state in which he can please God and enter heaven. They do not preach Christ as one who has acquired salvation for man and now brings it, offers it and gives it, but who has only earned it with God, that and gives instruction how man can now save himself from his misery and make himself blessed, however "with the help and grace of God. They do not preach with the apostle Paul in earnest: "God is already reconciled, now let yourselves be reconciled to God!" but: "Pray, struggle, fight, until God is reconciled to you.

The Lord says after His resurrection: "Thus it is written, and thus Christ had to suffer and rise from the dead on the third day, and preach repentance and forgiveness of sins in His name among all nations. (Luc. 24, 46. 47. Christ does not only want repentance to be preached to all people in the narrow sense, that is, that it should be proclaimed to them all that they are lost and damned sinners, and that they must change their ways if they do not want to be eternally damned, so that they may fall into a salutary terror and despair about themselves; Christ also wants "forgiveness of sins" to be preached to them, that the forgiveness of sins, which Christ has already acquired for them, be brought to them through the Word, and that they all be told that the preacher has been sent by God to tell them that God has been reconciled to them through Christ, that they only have to believe this and they will be helped eternally. But what do the sects do? They often preach "repentance" in the narrower sense, and quite rightly declare that this is done by them in the name of the Lord, in God's stead, but the "forgiveness of sins," which is the main thing, they do not want to preach to sinners in the name of the Lord, in God's stead. They believe when they say, "Repent," and God does it through them, but not when they say, "Your sins are forgiven you. When they come to the forgiveness of sins, they turn and demand

Now the poor sinner, not only the secure and carefree, \*) but also the frightened sinner who recognizes himself as a lost person, to watch and try with prayer and struggle, if and how he might obtain grace and forgiveness of sins. They therefore do not want to preach faith to him until he himself already feels faith and comfort in his heart. The sects preach repentance in the narrower sense, but they do not preach forgiveness of sins at the same time, as Christ wants, but only forgiveness of sins; and as much as the sects preach the gospel, Christ, faith, and grace, their gospel is only a new law, their Christ is only a new lawgiver, their faith is only a state attained by man, their grace is only an emergency remedy for imperfection. Since the Protestant sects usually express the doctrine of justification in clear words in their creeds, all this may seem inexplicable to some. But the matter is very easy to explain. The aforementioned sects teach falsely about salvation, falsely about the nature of faith, falsely about the means of grace, therefore they cannot do otherwise, they must reject the pure doctrine of the justification of a poor! Therefore they cannot help it; they must abandon the pure doctrine of the justification of a poor sinner before God, even if they first establish it themselves, as often as they want to apply it, and teach the very opposite of it. Those sects, in fact, either do not teach at all or do not teach seriously that Christ took upon himself every single sin of every single man, bore and endured the punishment for it and atoned for it completely, fulfilled the law for every man and thus worked out for him all the righteousness demanded of your man in the law, so that therefore all men are already perfectly reconciled and redeemed to God, and nothing is now required except that man should accept Christ's suffering and doing obedience as if it were his own, and adopt it, with one word-that he believes; Rather, they teach that Christ, through his suffering and death, reconciled God only to the extent that there is now a possibility for man to return to God, to reconcile God, who is still unreconciled to him, to soften God's heart through prayer, to become another, a new, a better man, and thus to become blessed only by grace, so to speak. Furthermore, those sects do not teach that faith, which makes one just and blessed before God, is a mere acceptance of grace, a mere confidence of the heart in the same; rather, they regard what true faith of the heart does as its essence; they understand by faith a certain quality, certain feelings, and a certain disposition of the heart; in short, they make faith a work again. Finally, they do not teach about the means of grace, the

\*) For as for sure and carefree sinners, whom the law has not yet affected, such indeed can and should be told to seek mercy.

They have no means of grace at all, for to them a means of grace is something that only proclaims to them and instructs and encourages them to do what they must do and how they must begin to do it in order to attain grace, and what supports them in this doing. This is the reason why the sects, in addition to the Word and the sacraments, place prayer, the church, the ministry of preaching, and even, as for example the Methodists do, their love-meetings and prayer-meetings as so-called means of grace; just as the papists, in addition to the two sacraments instituted by Christ, place several other sacraments of their own invention. With this false doctrine of the sects of salvation, of faith and of the means of grace, the pure blessed doctrine of the gospel, the pure doctrine of the justification of a poor sinner before God is of course an impossibility. Yes, if it is preached to a sinner, it appears to the sects as an abomination that only makes the sinner safe. The true preaching of Christ crucified is an annoyance and a foolishness to them.

This sermon alone is found pure and clear in our Lutheran church. It teaches, first of all, that Christ, through his life, suffering and death, bore and atoned for all the sins of all men, and also, not for himself, since as the Son of God he owed no obedience to the law, but perfectly fulfilled the law for man, and thus perfectly reconciled God and perfectly redeemed all men, yes, that God the Father, by raising Christ from the dead, has already solemnly declared himself reconciled and the whole world, that is, all sinners, already solemnly declared themselves redeemed and absolved. The Lutheran Church further teaches that not only has grace already been acquired by all men, but that God has also ordained and instituted certain means by which this grace is also proclaimed, offered and presented to all men, and that these means are precisely the Word and the holy Sacraments. Finally, the Lutheran Church teaches that since grace, forgiveness of sins, righteousness and blessedness have already been acquired by all men through Christ, and since God makes these goods known to them through his means of grace, and offers and presents them, nothing more should or can be done on the part of man than that he accepts, appropriates and takes comfort in what has already been acquired and presented to him, in one word, that he believes in the promises of the Word and the Sacraments, and he will be helped; This faith, however, is not only demanded by the means of grace, but is also given and worked by them. From these three pure, full, heavenly sources of the doctrine of perfect salvation, of the power of the means of grace, and of faith, the great power of salvation is poured out in the Lutheran Church.

The Lutheran church is the true Philadelphia, of which it is written: "You have kept my word, and have not denied my name. Rev. 3:8 While all sects glory in demanding more of people than others and trying to make them holy, the glory of the Lutheran church is rather that it moves poor sinners from the demanding law to the giving gospel, bringing them the gifts of Christ and making them righteous and blessed by grace. While the sects, like the false teachers among the Galatian congregations, by their strict teaching "want to make themselves agreeable according to the flesh, so that they are not persecuted with the cross of Christ," but are

regarded as great saints, the Lutheran church speaks with Paul: "But let it be far from me to boast, but only of the cross of our Lord Jesus Christ." (Gal. 6:12-14.) It lets the world boast of its virtue and the sects boast of their holiness and be ashamed of the poor man's gospel; it has no other glory, defiance and comfort than this gospel. If the sects reject the doctrine that baptism confers salvation, that Holy Communion makes salvation partial, that the forgiveness of sins is really granted to those who are weary of absolution, this too is only because they do not believe from the heart that man really becomes righteous and blessed before God by grace alone, without all his own work, deeds and merit, for Christ's sake alone, through faith alone. For if they believed this, how could they say, "How? Baptism, the Lord's Supper, absolution should do such great things?" Those who believe that man does nothing and that God does everything cannot possibly object to the fact that God makes man blessed through baptism, the Lord's Supper and absolution, for all this means nothing else than that God makes man blessed not by his own work but by grace, in that he offers and gives him salvation through certain means, which he can and should accept by faith alone. Just as the rejection of the doctrine of baptism, the Lord's Supper, and absolution by the sects is based on the rejection of the pure doctrine of justification, and vice versa, the Lutheran Church, on the contrary, holds fast to the pure doctrine of baptism, the Lord's Supper, and absolution precisely for this reason, because she has recognized the pure doctrine of justification as the right core and star of the entire Christian revelation and as its most precious jewel, just as the doctrine of justification is gloriously confirmed and made certain to her by the doctrine of the means of grace.

To whom, however, it has not yet become clear that the so-called Protestant sects lack the pure doctrine of justification just as much as the Roman sect, only with

The difference is that the Protestant sects want to make man righteous before God through inner processes, struggles and self-effects, and that the Roman sect wants to make man righteous before God through external mechanical means; Whoever, moreover, has not yet realized (because he himself is in self-action) that the main advantage of the Lutheran Church over all sects consists in its pure doctrine of the justification of a poor sinner before God; whoever, on the other hand, thinks that in this doctrine the Lutheran Church agrees with the sects and the latter with lcr, only that it has a different doctrine of the sacraments and of the person of Christ, but that this doctrine has no necessary connection with the doctrine of justification, so that it can be just as pure, even if it does not agree in those points with the doctrine of justification.

The same is true for the Lutheran church: such a person must be surprised that we cling so firmly to the Lutheran church and want to serve it alone. But how many are there now who think that the doctrine of Holy Communion and of baptism and of absolution is not true? How many now think that the Reformed, the Methodists, etc. are in error, in a wrong interpretation of Scripture, concerning the doctrine of Holy Communion, baptism, and absolution; but in the main matter, the doctrine of justification by faith, they are correct and in agreement with us Lutherans! How many there are now who do not even realize that the pure doctrine of justification by faith alone consists in this: that grace and blessedness have already been acquired by all men and are now offered, distributed, and handed over through the oral, bodily, and visible word (sermon and sacraments), and therefore naturally become the property of man only by his believing this! Hence the astonishment of so many in our days that the Lutherans remain absolutely Lutheran and do not want to unite with those of other faiths. They do not see that this is the main thing that distinguishes the Christian religion from all other religions in the world. But if you, dear reader, become clear about this, the firm adherence of all Lutherans to their church will not alienate you, but you alone will be surprised that so many fall away from it.

Before we conclude on this important point, we cannot but recall the truly golden words that Luther wrote about the pure doctrine of justification being the main part of Christian doctrine, that the true church is recognized by it, as by the right touchstone, that all false teachers are always false in this doctrine as well, indeed, that they teach falsely in other points for this very reason, because they have fallen away from justification, and that the pure doctrine of this article also protects against all other errors or, if a person has fallen into other errors, soon brings him back from them. The reader will find these words of Luther in the article that immediately follows.

(To be continued.)

### Golden words of Luther about the importance of the pure doctrine of justification:

that everything depends on it, that it protects from any other error or brings it back from it, and that all false teachers are also wrong in this teaching.

After Luther has shown that also the 117th Psalm, although it would not seem so to some, is about justification by faith alone, he continues:

"I do this mostly because I want to

So that only others, who need it, may have cause or instruction to understand the main part of our

I am convinced that we must seek and act in accordance with the Christian teaching in Scripture everywhere, namely that we must become pious, alive and blessed without any merit, by the grace of God alone, given to us in Christ, and that no other way, no other path, no other way, nor any other work can help us to achieve this. For I see and experience all too well every day how often the wretched devil pursues this main thing.

that he eradicated it again.

And even if the weary saints consider it an unnecessary thing to do such things so almost (very) and always (for they make themselves believe that they know it almost well, and have long since learned it); yet I know well how far such their conceit is lacking, and know nothing everywhere about how much is attached to this piece. For where this one piece remains pure on the plan, Christianity also remains pure and fine in harmony and without all divisions; since this piece alone, and nothing else, makes and maintains Christianity. All the other pieces may also glisten with false Christians and hypocrites, but where it does not remain, it is not possible that

I know this for a fact, and have tried so much that I could not believe either Turks or Jews where I should act without this piece. I know this for a fact, and have tried it so much that I could not put the faith of either the Turks or the Jews where I should act without this piece.

And wherever there are or begin to be mobs, you have no doubt that they have certainly fallen from this main piece, regardless of the fact that they talk a lot about Christ with their mouths and almost preen and adorn themselves. For this piece does not give rise to divisions; since it cannot be, the Holy Spirit must also be there, who does not give rise to divisions, but gives and keeps unity.

And especially where you hear an untimely and immature saint boasting that he knows almost well that without our work, through



God's grace to be saved, and it is as if it were a bad little art before him: doubt nothing everywhere, that the same is true.

If a man does not know what he is saying, he may never know or taste it. For it is not an art that can be learned or boasted that one can do it; it is an art that wants to keep us as pupils and remain a master.

And all who know and understand it do not boast that they know it all, but feel something of it as a sweet taste and smell, which they seek and run after, wondering and not being able to grasp it, nor to finish it as they would like, thirsting, hungering and longing for it more and more, and not being tired of hearing it or acting on it. As St. Paul himself confesses Phil. 3,12 that he has not yet grasped it, and Christ speaks of those who feel such hunger and thirst for righteousness as blessed Matth. 5, 6.

And what is lacking now in the mobs and mad saints, but that they have left this cornerstone (Christ) and have again fallen into works? \*) There they cannot get along, but must continue and also make their own man's work out of baptism and sacrament (which are God's word and commandment). \*\*)

As: the Anabaptists say that baptism is nothing where the person is not pious beforehand; do not want to be baptized by and from

become pious by baptism, but by their piety make baptism holy and good. This means to lose this cornerstone thoroughly and to become holy not by Christ's grace, which baptism gives, but beforehand, by oneself.

den. That baptism gives nothing, creates nothing, brings nothing, but we give baptism everything beforehand, so that it is nothing but a mere unnecessary sign, so that one may know such holy people; so that baptism also cannot be such a lasting sign or characteristic, so that one may know someone, but happens once, after which it can no longer be seen by anyone. So do the enthusiasts with their sacrament: †) this must not make pious, nor give grace, but show and testify how pious and holy they are without such sacrament. And who has in the papacy such separation, innumerable sects, ††) groups and

Thus, the Anabaptists and Reformed did not first fall into error about Holy Communion and baptism and thereby also stray from the correct doctrine of justification, but conversely, because they did not hold to this doctrine, they also came to the false doctrine of the means of grace. D. L.

Among the Anabaptists and Reformers, the doctrine of the sacraments refers mainly to what man is to do in them, and denies what God gives in them and does through them, and thus the sacrament appears to them as something that man is to do, not as a work of God's grace, but as a work that man has to do.

D. L.

†) Luther means here the Zwinglians under the enthusiasts and the sacrament under the holy communion. Holy Communion. D. L.

††) The papists mock a lot at the multitude of sects among the so-called Protestants, but in the papacy there are even more sects; for all monastic and nun orders are sects, each of which thinks to go the best way to heaven. D. L.

What is the reason for this? Is it because they have fallen away from Christ and have previously become devout through works? (S. Luther's Works, Hallische Ausgabe, Tom. V, p. 1697. ff.)

In another place Luther writes:

"If the article which teaches how to be sinless and righteous in the sight of God is lost, the whole Christian doctrine is lost at the same time; and all the people who are on the whole face of the earth and do not have this doctrine must actually be either Jews or Turks, Papists, or Goths and heretics. For in short, between these two kinds of righteousness: the law, which we do, and Christ, which is given to us from above without our doing, there is no means at all. Therefore, if any man fall away from the righteousness of Christ, he must of necessity fall into the righteousness of his own doing; that is, if he have lost Christ, he must fall into the confidence of his own works and merits.

This can be seen at the present time in the mobs and fanatics who do not teach anything about this righteousness of grace, nor do they know how to teach anything about it. They may well do this, that they repeat our words, which they have heard from us or read in our writings; but that they should be able to drive and sharpen the trade so powerfully that it cuts, penetrates, and creates and accomplishes something with the people, they leave that alone; For they do not understand, nor can they understand, but only cling to the righteousness of the law and their own actions; thus they are and remain, one way like the other, nothing else but workmen, who can never get beyond the righteousness of their own actions. For this reason, they remain the same as they were under the papacy, except that they invent new names and other works; otherwise, they are in principle and in the main, as before, one kitchen with the papacy. (Same, Tom. VIII, 1552. in the introduction to the Epistle to the Galatians.)

(Conclusion follows.)

### **The Buffalo Critique of Our Catechism \*).**

Already in the 23rd number of the "Lutheraner" of the previous year we reported a critique of our catechism, which can be found in the beginning in No. 19 of the "Informatorium". Having returned from our longer journey, we are now struck by the 20th number of the aforementioned

\*) Whoever wants to take offense at the fact that we answer the ungodly Buffalo seltmes, who want to be called Lutherans and yet take pleasure in attacking and blaspheming a catechism, which is composed solely of recognized orthodox catechisms and of the symbolic books of our church, and who do this merely out of personal bitter hatred and anger against us - let him take offense at it. As dear as the blasphemed truth is to us, we cannot turn away from it.

The first issue of the newspaper with the continuation of that critique fell into the hands of the publisher.

The falsehood of the Informatorium has already become proverbial in America, so that it cannot be assumed that a truth-loving person who reads this criticism will give it the slightest credence, and it can rather be assumed that only those people accept the lies and falsifications contained in the criticism for cash whose interest demands it and who seek only this interest, but not the truth. Perhaps there are some who would at least like to know how the matter is connected, since they do not have the necessary means to become clear about this. To serve them, we leave the following to follow.

The continuation of the criticism, to which, as we read, Mr. Pastor Hochstätter professes, reproaches our catechism as follows:

1. it contains own additions and changes contrary to the given declaration;
2. he turns on "from other writings" that are not named;
3. he gives a falsified translation and otherwise commits forgeries;
4. he leaves out what is not suitable for his purposes.

Ad 1: Our own bad "fabrication" should be the introductory questions, except the 5th question, further question 521, how it is taught that the ministry belongs to the whole church and that the whole church has the duty to distinguish the pure teachings from the deceivers. Answer: We would like to believe that the latter question is not in agreement with Buffalo, since Buffalo gives the judgment about the doctrine only to the pastors and puts the laymen under the ban, who think that this judgment belongs to them; but both the introductory questions and the 521st question are taken word for word from Dietrich. The former from the small Dietrich, the latter from the large Dietrich, and the latter for the purpose of exposing such false prophets in sheep's clothing, as the Buffaloes are, before all those who do not yet see the wolf's pelt of them. We are pleased with Mr. Hochstätter's testimony that the 521 Fr. taken from Dietrich is of Missourian make, that Dietrich is a good Missourian. Or has Mr. Hochstätter, as a fox who shouts out his name like a hawk, left himself a back door to be able to say that he only meant that we have formed the question form ourselves? He now has the choice: either to crawl out of his hiding place as a fox or as a wolf.

Ad 2. Mr. Hochstätter writes: "They (the so-called Missourians) furthermore fabricate 3 questions and answers from 295-297, in which they put torn-off chunks from other writings (!) in the place of the doctrine of Dietrich's and Dresden's catechism." Answer: These "other writings" are - the symbolic books of the Evangelical Lutheran Church! The 295th question is nehmlich from the large

catechism Lutheri, the 296.

and 297. question taken from the Apology of the Augsburg Confession and answered. We have known for a long time that the Buffaloers are the most poisonous enemies of our symbols, since these alone stare at them like a diamond wall as often as they try to blacken their shameful sectarianism and parsonage in Lutheran Zion, and since it was these writings that already tore the huchler larva of orthodoxy from their faces. However, it is to be thanked to God that God also reveals these gentlemen by barking at the passages from our ecclesiastical confessions, which we have included in our dear catechism, as our own fabrication.

Regarding the alleged wrong translations and other falsifications, which Mr. H. accuses our catechism of, he writes first: "Furthermore, in the section about the fulfillment of the law, the question of the Missouri book is unclear: In what way are the laws fulfilled? because in the Dietrich book the question is correctly translated: In whom (*in quo*) do we have a perfect fulfillment of the law? and then in Conr. Dietrich the answer is consequently: in JEsu Christo."

Answer: That Mr. Hochstätter does not even quote the words of our German Catechism Fr. 125 correctly, but wrongly, we want to give him credit for that; but what shall we say to the fact that he demands that we translate from the large Dietrich and not, as we have expressly promised, from the small Dietrich, indeed, since we do the latter, this imposes on us as an incorrect translation? - Thus, the question and answer in the little Dietrich is: "*Qua vero ratione implentur? Ut nobis consulatur, Deus Pater etc.*;" which we have thus translated: "But in what way are they fulfilled? That we may be advised, God the Father rc." Where is the incorrect translation here? But if Mr. Hochstätter, if he must now admit the correctness of the translation, finds the question and answer at least still, as he has written, "unclear," then he attacks not us, but the old Dietrich, who, moreover, wrote his small catechism later than his large one, thus, according to Mr. Hochstätter, made the matter unclear to the small ones, but clear to the large Latin students.

Mr. Hochstätter further writes: "When Conr. Dietrich further says that the true church is certainly made manifest (*veram ecclesiam certo ostendunt*) by the pure preaching of the Word of God and the lawful administration of the sacraments, the Missourians translate that thereby the true church is made manifest!" The exclamation mark is added by Mr. Hochstätter himself to show his horror about our deceptive translation. Answer: We have a copy of the small

### 13

Dietrich, which is Latin on one side, on the other German and that in a German translation made by Dietrich himself! And this translation we have made just here ours! It is just Dietrich who has translated: "to be given to be acknowledged!"

Oh, oh, oh, you foxes! This should not have happened to you! There you have betrayed yourselves once again, that you fight in the so-called Missouri doctrine nothing else than the old Lutheran doctrine of a Dietrich.

Mr. H. further writes: "When C. Dietrich says that the church in this sense, in so far as it is Catholic, is also called Christian, the Missourian fox here makes a leap and puts: "in which sense it is also called apostolic."

Answer: If Mr. H. had had the small catechism of Dietrich, which we alone have promised to reproduce completely, he would have been careful not to attribute a fox jump to us here. Hereby, Mr. H. has betrayed once again that he considers the old faithful Dietrich to be a fox; for what Mr. H. ascribes to us here, Dietrich has done in his small catechism and we have only copied it - Oh, you foxes, how you catch yourselves in your own traps! - The same is true of Hochstätter's scurrilous slander that we had! deceptively omitted from the 292nd question the sentence: "In the Niceisches Symbolum the words: I believe a holy, catholic and apostolic church." Not we, but Dietrich, also omitted these words in his small catechism published by us! Finally, the same applies to the fact that Mr. H. is pleased to write that in Fr. 301, instead of speaking of the "apostolic" church, we had spoken only of the "holy" church. Not we, but Dietrich has also done this in his small catechism.

While all accusations of falsifications made to us therefore prove to be infamous slanders originating from ignorance and malice, so we could, on the other hand, if it was worthwhile with such an ignorant and unscrupulous slanderer, as Mr. H. is, the Mube, well prove to him many times that he has falsified the old Dietrich in his essay wantonly. Only one example! He writes: "The Missourians had well known reasons to pass over all this in C. Dietrich; as also the following question: So what is the church? The answer is: It is the visible congregation of the called, who hold to the word of God and use the sacraments according to the institution of Christ." Here Mr. H. is guilty of an obvious falsification. Dietrich's words are, in fact, the following: "*Est coetus hominum vocatorum amplectentium verbum Dei et recte utentium sacramentis.*" Thus, H. translates "*Recte*" with: "after the institution of Christ;" no doubt he departs here from the grammatical sense, because it reminds too much of the!

true believers, if he had written, as it should actually be called, "who use the sacraments in the right way." But we still want to give him this, because with this he at least does not explicitly state an error, although he falsely pretends that this is how Dietrich defines it. Further, however, he translates "*amplectentium verbum*": "those who hold to the word of God." This is an obvious falsification in favor of his false doctrine before: the church, according to which all belong to the church, that is, to the body of Christ, even the members of the devil, if they only hold to God's word or go into the church^ even if they do not hold to it or accept it, which is what "*amplecti*" means in such connection. But that Mr. H. finally smuggles in the word "visible" himself, surpasses the insolence of all liars, his master alone excepted, fie on a man who does not decolorize and disabuse himself of wanting to accuse the innocent of falsification,- while he seeks to substantiate his accusation by his own falsifications!

Ad 4. As far as the omissions are concerned, of which we are supposed to have been guilty in the interest of our alleged false doctrine, this whole accusation falls, instead of on us, on our old faithful Dietrich, whom we have followed in this. However, we have omitted what Mr. H. misses from Dietrich's large catechism; but precisely because our guide Dietrich has also omitted it in his small catechism, as something that does not belong in a catechism calculated for elementary schools. In the spiteful blind joy of finding much omitted that he found in Dietrich's large catechism, Mr. H. completely forgot that we immediately explained in the preface: "In this booklet, the reader first finds Dr. M. Luther's Small Catechism printed unchanged. This is followed by the shorter interpretation of it in question and answer by Dr. C. Dietrich. No additions of any kind have been newly worked out, but taken solely from the books designated on the title and from C. Dietrich's more detailed catechism." Only a certain animal with very long ears can enter the public with the accusation that an editor has deceived the public because he has not included certain passages from another book than the one to be published. This is a worthy side or counterpart to the reproach that Mr. Grabau still makes to us, that we have plowed hard with his plow, because we have, for example, included the songs in our hymnal: We all believe in one God - Who only lets the dear God rule - because he also has these songs in his hymnal! or because we have also included the words of institution of the Holy Communion in our agendas, because these are also to be found in his hymnal.

Agende! These people seem to live in the delusion that if they have had something reprinted from the writings of the old Lutheran Church, then everyone, even if he does this, must always put under it: We thank the honorable Buffalo Synod. Truly, such a childish and ridiculous hope and such a miserable begging pride, as it hardly occurs again in the world.

"But," Mr. H. will say, "I feel now in my conscience what bad tricks I have done, since I dreamed the sweet dream that it is about the big, and not about the small Dietrich, and since I therefore hoped to be able to become a knight at the Missourians once easily. Of course, this has now gone badly enough for me and I poor wretch now stand there like butter in the sun. But nevertheless it remains true that the old Dietrich of the Lutheran Church is not Lutheran, but already in his time teaches Buffaloish, because he teaches that the Lutheran Church is "the true, catholic and apostolic church"!"

Answer: As sorry as we are to have to take the last rag from the poor man, with which he could at least mend his torn critic's coat here and there, we cannot refrain from it for the sake of the dear truth. Perhaps this will move him to first study the doctrine a little before he again plays the daring game of a critic, which this time is so expensive for him. So let him remember this: when the Buffaloers claim that the Lutheran church is the true, catholic and apostolic church, they do not mean, like Dietrich and like us, only the orthodox church \*), but the whole church of God on earth, apart from which there is no salvation and no blessedness. For example, in the infamous second synodal letter "of the Lutheran Church emigrated from Prussia" \*\*), as the Buffaloers modestly and so flatteringly called themselves for the Lutherans in Prussia at that time:

"He (Pastor Krause) teaches: The Lutheran church is a visible one, apart from which no one can be saved! - Certainly, the Lutheran church is visible! It can be seen quite strongly in Word and Sacrament, praise God! And that no one can be saved apart from the Lutheran Church is only too certain."

The famous Calov goes so far that he wants to grant even the church of the Romanists the name Catholic, if one wants to do it only because of the pieces of the true doctrine, which it still has. (*Tract. de natura Pacis rel. Aug. S. our book on church and ministry. p. 99.*)

Pastor Grabau said at that time that after his congregation had emigrated from Prussia, the Lutheran church had emigrated and therefore no longer existed there! But when he wanted to go to Germany a few years ago to call the Prussian Lutherans to help against the Missourians, he suddenly started to give up his old hopeful and sectarian title and to call his congregation at least only the Lutheran Church that emigrated from Prussia, as one can now read on the title of the Informatorium.

From this it is clear and obvious that Dietrich's life of the Lutheran church is as similar to the Buffalo church as Luther's teaching is to the teaching of the pope. If, however, Mr. 5) still does not understand this clearly (as he seems to be a little slow-witted), we humbly advise him to study our book on church and ministry and to note in particular the passage where the different ways of looking at the Lutheran church are mentioned. Cf. pp. 118-120.

## "The Protestant Newspapers"

(a rationalist newspaper published in Cincinnati and edited by A. Kröll and G. W. Eisenlohr), as we see after our return from a longer journey, take into consideration in the number of July 8 the essay "On the Religious Statistics of St. Louis," which appeared in the 22nd number of the "Lutheran" of the previous year. The editors state: "Mr. Preacher Krebs has sent us this article with the request that it be printed in the "Zeitblätter". Whether this was really done in all seriousness, we will leave undecided; enough, the "Protestantische Zeitblätter" have, no doubt for reasons of self-preservation that are certainly to be approved of, nicely They would have done so, as they very naively say, if rationalism were "challenged and fought by reasons, whether good or not good reasons. The poor wretches thus admit that there are, of course, also "good reasons" against rationalism. This faithful admission is certainly worthy of all recognition and gives rise to much good hope, not for the local rationalism, but for the local rationalists.

But what do the gentlemen of the "Zeitblätter" continue to do? In order to prove how wrong it is to portray rationalism as a "swindle, a swindling, a fraud on the land and the people," as we had done, they remind us of the evil deeds of Pastor Stephan, with whom we, the editor of the "Lutheran," had once emigrated and by whom we had once been badly deceived.

It is undeniable that a rationalist, when he has to stand up for his rationalism, is always in a very fatal position, and nothing is easier and more excusable than if he makes a mistake in the choice of his means of defense; but we must admit that they could hardly have chosen a more unfortunate way to save themselves from their obviously great distress than the gentlemen from the "Zeitblätter" have taken on the present occasion. If one feels only a little for them for the embarrassment that has led them to this aberration, one is filled with sincere pity. It is true that, as one can see in Stephan, sometimes wicked hypocrites creep in among the faithful, who with

They pretend to believe with their mouths, but do not carry the faith in their hearts and therefore deny it with their works. Such people, however, are not hypocritical believers but hypocritical rationalists!

The people who are devoted to the Enlightenment and do not believe in hell with them, but for the sake of their stomachs they pretend to believe in it and mingle with the believers. For many rationalists have pretended to be believers (therefore, as is well known, the rationalists fear that most of those who are considered believers are hypocrites, thus rationalists at heart, and thus belong to their own), but no believer has ever pretended to be a rationalist; just as many rationalists have repented and left their rationalism in death and have become believers, but no believer has repented and left his faith in death and has become a rationalist. Therefore, by citing Stephan's misdeeds, the "Zeitblätter" have not spoken for their rationalism, but have drawn the sharpest sword against it.

Let this serve as a warning to them, and let them consider that as often as they expose a hypocrite among the believers, they are at any time only dragging into the sunlight one of their own unbelievers, who wanted to hide among the believers, and are therefore hereby dealing a new death blow to their rationalism, instead of giving it credit.

If you rationalists, then, want to go house-hunting here in America with the imported, old, embarrassed commodity of vulgar rationalism, because you have learned nothing else over there in Germany in those times of blandness, in order to make your life here as well, then you must start a little more cleverly for the time being. Of course, we cannot advise you to do this. Our advice is rather that you let the withered "time sheets" of rationalism brought from Germany blow away by the wind of time here, too, and sit down under the tree that bears not only, like your rationalism, dry "leaves," empty phrases of virtue, but also fruits.

## Church consecration.

On the 4th Sunday after Trinity, June 27, the undersigned's St. Peter's Lutheran congregation in German Town had the joy of dedicating their newly built Brick - Church.

The need for a new church, which had been felt for years, partly because the old block building offered only a very meager local, but especially because it was a common property with an unintelligent community, which was forcibly denied to us for use, has thus been remedied by God's grace.

The 12th Sunday after Trinity, on 30.

August of last year, the laying of the foundation stone was solemnly carried out in the afternoon in the presence of many participants. The founder of this congregation, Pastor Saupert, preached the sermon on 1 Peter 2:5-9, after which the local pastor, after the usual ceremonies, presented the Holy Scriptures, our Lutheran hymnal, the Book of Concord, and the congregation's constitution. After the usual ceremonies, the local pastor placed the Holy Scripture, our Lutheran hymnal, the Concordia book, the congregation constitution and the congregation membership register in the cornerstone with prayer and blessing.

At 10 o'clock on the morning of the aforementioned consecration day, the participants gathered at the old church hall, which had once again been seized without authorization by the owning opponents, for which reason the procession out of the schoolroom began with the chant: "Our exit bless God 2c". After the procession had reached the street under this chant and had arranged itself - Pastor Saupert with the local preacher, who carried the Bible, hymnal and agendas, in front, who were joined by the church council, the two teachers of the local and city parishes and the congregation with the numerous fellow believers from the four neighboring parishes and other celebrators, the short way to the new church was covered under the singing of the hymn: "Now give thanks to God 2c." and the ringing of our bell.

Arrived on the steps of the staircase, the priest Ion spoke the words of the 24th Psalm, v. 7 - 10., opened with repetition of the words: "Open wide the gates 2c." the two door wings and held a short entrance speech on these words, whereupon the singing club of the city community sang an appropriate entrance song and the present crowd, as far as they could hold the rooms, moved in. Thereupon began the congregational singing No. 168, 1 - 7: "Threefold - holy - great God 2c." At the end, the undersigned stepped in front of the altar and gave the consecration speech on Genesis 28:17 and finally the consecration prayer, which was followed by the two final verses: "Lord, now begin to bless - this house named after you 2c." and then the main service began with

"Glory to God in the Hollow" began, with Rev. Saupert giving the liturgy according to our new Agenda and the sermon on 1 Corinth. I, 4 - 9.

Theme: Of gratitude for the gracious treasure of wholesome teaching.

Finally, the local priest gave Holy Baptism to a child and blessed a woman in childbirth. Finally, the local priest baptized a child and blessed a woman in childbirth, and then closed with a blessing, the opening hymn: "Glory be to the Father and to the Son 2c" and silent prayer. - —

Our new, festively decorated church could by far not accommodate all the festive guests. Incidentally, it meets the spatial needs of the congregation and is a real ornament to its surroundings. Its size is 42 by 32 and in the light 20 feet high. A beautiful tower about 60 feet high with a bell of 600 pounds and the cross on the top elevates the whole thing. The church stands somewhat elevated on the

northwest corner, where Poseyville and Cinthliana streets cross. The churchyard adjoins the church and is enclosed with it by a pallisade fence. A school building, already in progress, is to be built on the north side of the church.

After the closed festive celebration, the hospitality of the women of our St. Peter's parish provided a feast in the adjacent parish bus. And when spirit and body had been refreshed, Christian fellowship had been cultivated for hours and a full-sounding: "Now give thanks to God 2c." with several choral songs of the aforementioned Singverein had filled hearts and airs, the celebrators - God grant all - returned blessed from then on to their homes.

May the Lord from Zion richly bless the congregation in its new home of God through pure Word and Sacrament with His treasures of grace! Amen. A. Weyel, Pf.

**"Since I wanted to conceal it, my bones pine away, through my daily howling."**

Ps. 32, 3.

Although it is not necessary for salvation to confess one's unknown sins to any man, he cannot obtain forgiveness and a peaceful conscience who has offended, offended and angered his neighbor and does not want to confess his sin against him. Therefore James says:

"Confess one's sins to another." Jam. 5, 16. Johann Heermann gives an example of this in his Communion book, called "Penitent Ladder".

At the time of the Thirty Years' War, a distinguished man in Nostock, through all sorts of secret plots, managed to drive several loyal, upright preachers of the city into misery. Everyone knew that he was to blame, but he himself tried to pretend that he was the preachers' best friend and that he was as sorry for their expulsion as other righteous Christians. What happens? The hypocritical man becomes seriously ill, and on his deathbed he is overcome by great fear and anguish of conscience. He summons his confessor, the then preacher in Rostock, M. Andreas Martini, and asks him to comfort him. Martini exhorts him to repentance and, if his conscience is particularly oppressed because of a serious sin, to lighten his heart by a sincere confession. The exhortation is in vain. The sick man does not want to hear anything about this, but hands the preacher an open Psalter with the request to read something from it to him. It happens, however, that when the Psalter is handed over, the sick man, through God's guidance, has the thumb of his hand precisely on the words of the 32nd Psalm: "Since I wanted to keep quiet, my bones fainted, through my daily howl 2c." Seeing this and

Recognizing God's guidance in this with admiration, the preacher holds the thumb of the sick man on the book so that the sick man cannot pull it away, shows him the passage and says: "Do you see, Lord, what words you are showing me yourself to read to you? Do you think that this has been done without any special command from God? Behold the cause why your bones now faint, and why your heart also is troubled. Be silent no longer, Lord, but give glory to God, freely confess your sin and ask for mercy for it through Jesus' blood and wounds, and He will be gracious to you by virtue of the precious

Oath he swore to all penitent sinners. How can God forgive you for a sin that you do not want to commit? But you know what St. John writes: "If we confess our sin, God is faithful and just to forgive us our sin and to cleanse us from all unrighteousness. 1 Joh. 1, 9. At this the sick man begins to weep bitterly, so that the tears often flow down his face.

He says, "Alas, alas, I feel that the hand of the Lord is too heavy for me. I feel that my bones are fainting and my strength is being consumed, because I want to conceal my wrongdoing and apologize before the people. I see that it cannot be otherwise: I must confess my sin if I do not want to be consumed. Therefore

I know before God, before His angels in heaven, and before you, His

Servants, that I am guilty that the preachers have been expelled. I beg you for God's sake, let it be proclaimed in all the pulpits that I have confessed this sin of mine to you and have heartfelt remorse and sorrow for it. I see how David, Matthew, Paul and others publicly confessed their sins in their writings, and how have found grace. Since this had happened,

The sick man said, "Oh, look, I feel so good now! Now I am satisfied in my conscience and thank my God that it has come so far with me. A few days later, after he had received absolution and Holy Communion, he passed away quietly. A few days later, when he received absolution and Holy Communion, he slept peacefully and blessedly in the Lord, and the congregation, reconciled to him, followed by the example of his repentance.

comforted and edified, in large numbers to his resting place.

### Chiliastic style.

In Mecklenburg, the consistory and the government have removed from office an enthusiastic professor named Baumgarten.



This is reported with great indignation by the editor of the Chilianst paper "Signs of the Times" now published in Buffalo and concludes in the following style:

"So, when seen in the light, this is the bright deed of these dishonest old Lutheran consistorial scoundrels of Mecklenburg."

One can see from this that the writer has no idea how a man can have a conscience for the purity of the word of God. Any zeal for it appears to him as hypocrisy. Not guided by a sharpened conscience, but by a spirit of the crudest enthusiasm, which sees in the bodily Jerusalem the goal of Christ, this spirit drags him to the most impudent vulgarities. We can only praise God that in this way the chilianstic spirit reveals itself more and more for what it is - pure flesh!

### **Church News.**

Rev. Aug. Selle, having accepted a call from the Lutheran Immanuel congregation at Rock Island, Ills. was solemnly installed by me in the midst of his new congregation on the fifth Sunday after Trinit. by order of the Presidency of the Lutheran Synod of Missouri, Ohio, & St., Western Districts.

Likewise, the candidate of theology, Mr. Gotthilf Simeon Loeber, after he had accepted a call from the two Lutheran congregations in Chicago, Ills. as their assistant preacher,

by me on behalf of the Vice-President of the Lutheran Synod of Missouri, Ohio, et al.

The church was publicly and solemnly ordained on the 13th Sunday after Trinity with the assistance of Pastor Wunders.

May Christ, the Lord of the Church, make these two workers in His harvest a blessing to many for the glory of His name! Amen.

J. A. F. W. Müller, pastor of the Lutheran Immanuel congregation in Chicago, Ills.

Mr. Pastor F. W. Richmann, who has a reputation by the municipalities of Schaumburg and Rodenberg,

Cook Co., Ills. and accepted with the approval of his former congregation in Grand Rapids, Mich. was introduced to his new congregations by the undersigned on the 10th Sunday p. Trinit. with Rev. W. Mueller preaching the introduction sermon.

The Lord set him to bless the new churches.

A. Franke.

Addison in August 1858.

The address of the dear brother is now:

R,6v. VL. kieümsnn,

LokaumburZ k. O.,

6o., IU.

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### **Conferenz display.**

The St. Louis Conference will meet Friday, October 8 of this year at the lower church in St. Louis.

St. Louis, Sept. 3, 1858.

G. Schick, secretary x. t.

## Receipt and thanks.

For F. Wesemann from members of the Gem. of Hrn.

Past. Franke to Addison, Ill \$37.00

namely:

Of the tugs: F. Dcgcner and H. Dcgener 4 \$5.00; C. P. Pnschcck \$3.00; F. Krage, H. Rotermann, E. Ahrens L \$2.00; A. Heidorn \$(.50); A. Strebel, W- Stünkel, H. Heitmann, F. Meyer, W. Heuer, F. stünkel, B. Wilken, Past. Franke, L- Rotcrmund, H. stünkel, W. Buchhvlz, D. Kornbaß, D. Fiene, W. Rabe, H. Mesembrink Pm., H. Buchholz \$1.00; H. Maltbeus 50 Ets.

" E. Schultz 26.04

namely:

From Frankenmuth, Collekto at the wedding of Mr. Kuuzelmann \$3.00, at that of Mr. schiefer \$3.48; from Messrs: Herzog, Besel, a stranger L 50 Cts; Hubinger\$1.00; from the Gem. in Saginaw \$3.00; Messrs. GenS- bancr 2.5 Cts.; in Detroit from the Young Men's Association \$5.56; from the Women's Association \$4.00 and two woolen shirts; from the Young Women's Association \$2.00; from Mr. Kurz \$1.00 and a summer vest; Mr. Schuster \$1.00 and Mr. Flach 25 Cts.

"CaSpccr Nagel from the Young Men's Association of the Gem.

of Hrqr. Past. schwan in Cleveland 5.00 and a new violin. '

"Heinrich Evers von der Gern, des Hrn. Past.

Swan in Cleveland 9.00

and a new violin.

" Ludwig' Kolb - - 5.68

' namely:

Collekto of Mr. Past. Steinbach at the wedding of Mr. scheidcrer at the home of Mr. Pürkner \$2.68 and from the Women's Association of the congregation of Mr. Past. Steubach in Milwaukee \$3M.

"Maximilian Bröning from several members of the congregation of Mr. Past. Keyl zu Baltimore, Md., by Mr. Jakob Loneitc 20.00

"Riepling from the community of Mr., Past.Franke-- 10.00

Bon Mr. teacher Bartling " 50

" Bruno and Theodor Mießler from the Gem. of the

Mr. Past. Huegli in Saginaw City, Mich. - - 6.00 From the pupil's fund by Mr. Past. Wüste- mann in Detroit 2.00

From Mr. Past. Also 1.25

" Christum Schäfer ----5.12

namely:

At the wedding of Mr. I. Knoll in Frankenmuth collected \$1.81; from the gentlemen: M- A. Rummel in Frankenmuth \$1.00; F. M. Hubinger in Frankenmuth 1 pair of stockings, 1 handkerchief and \$1.00; I. G. Herzner in Frankentrost 66 Cts.; Jakob Honold in Frankenhilf50 Cts.; A. Weiß in Frankenmuth 30 Cts.; Jakob Nüchterlein in Frankenmuth 15 Cts.

" Jakob Hoffmann in Frankenmuth by Dr. Georg Gicgerich 1.0kl

From A- Ranzenbcrger in Frankenmuth 1 pair of stockings and 1 handkerchief.

"Karl Gärtner of the Young Men's Association of the Gem.

of Mr. Past. Hattstädt in Monroe, Mich. - - - 3.00 From the Botlchlems comm. of Mr. Past. Hattstädt near Monroe, Mich. 2.45

"Heinrich Walker of the Virgin Society of Trinity Congregation in West Cleveland, O. 7.60 " Johann Zimmermann of Mr. Friedr. Schumm

in Wilshire, O. -1.00

From the Gem. of Mr. Past. Werfelmann that. 8.50 " Will). Henke from the Young Women's Association in Clev

land, O. 8.18

From Mr. Limpert 1.50

" Christian FriedrichKeller 11.77

namely:

By Mr. Past. Steinbach from the Women's Association of his congregation in Milwaukee \$5.60; from the Women's Association of the congregation of Mr. Past. H. Jüngcl \$1.92; by the gentlemen: Martin Keller, Leon- hardt Schnell, H. Hascrodt, A. Pöhlmann ü, \$1.00; L. Hascrodt25 Cts.

"Karl Schmidt from the congregation of the Rev.

Rcsinger 12.15

" L. Lochner 11.50

namely:

From the Young Men's Association at Frohna, Perry Co, Mo, \$8.00; from Messrs: C. Mueller at Frohna and an unnamed person at Paiüdorf, Perry Co, Mo, ä \$1.00; N. N. 70 Ctü.; H. Mäntz 50 Cts; W. Mäntz 30 Cts.

„ H. W. Bewie, Collekto der Gem. zu Ehester- - - 10.75

" I. G. Niihcl 7.25

namely:

From the Jünglingsverein der Gem. des Hrn. Past. Müller \$3.86; from the gentlemen: Stünkel in Chicago \$2.00; Friedrich Zuttermeister \$1.14; E. Lampe 25 Cts.

" Matthias Merz and Georg Bern'hal by Hrn.

Long ear by Dr. Sihler 2.25

" Wilhelm Stellhorn of the Horren N. F. You-

mon, F. Kanne us Heine. Kleinmüller ä \$3.00 9.00

< Delayed by Bersrhu).

May 1858. From several women in the communities of Schaumburg and Rodenberg near Chicago, Ill, we have received a big pot of butter for the teachers and a small tub of butter for the students of Concordia - College, for which we thank them very much. God bless them for it!

With thanks to the kind women, it is hereby certified that I received last fall, through Mr. Past. Trautmann, Adrian, Mich., I have received 6 white shirts for poor students of our seminary. I ask you to kindly excuse the receipt that was omitted by mistake.

Fort Wayne, Aug. 1858.

A. Crämer, Prof.

Since last summer, our support fund for poor students has been partly spent and partly lent:

From the local virgins' association \$4.76

Through Mr. teacher Bartling, at a wedding ge

collected by Mr. Past. Volkert- 4.00

"Mr. Past. Schwan, originally for Mr. Funk 50 From the Maidens Club of Cleveland 4.00

From members of Mr. Past. Reichard's Gem. - - - 2.00 From the Maidens' Association in Cleveland 7.00

"Women's club there 7.00

By Mr. Picpenbrink here- 28.36

From Mrs. Straub here 1.00

From Baltimore Sewing Club	10.00
From Hin. Past. Schäfer's congregation	5.00
From the Maidens Club of Cleveland	6.00
From Mrs. Brüggemeier there	1.00
" Mr. Past" Daib-	50
From the Jungfrauen-Verein zu Wcst-Cleveland	4.00
Rolling----i	3 00
From Mrs. pharmacist Meier dahier	1 00
"Mr. Frosch from Mr. Past. Streckfuß'Gem. -	1.00
From the virgins association to West Clevctand	4.00
Mr. Past. Daib	5.89
" Hrn. Past. Engelbert	2.00
" Mr. W. Schneider here	2.00
" Mr. Conr. Bonnet here	5.00
.. I. F: - - - -e by Mr. Past. Keyl	20.00
" Hrn. Böhning from Hrn. past. strictor's Gem.	4.00
" of the community in Wbitley - -	4.35

Fort Wayne, August 1858.

Summa §137.36

A. Crämer, Prof.

## Held

### 3. to the general synodal treasury:

By Mr. Past. Sievers in Frankcnlnst \$5,00

for the general pres:

namely:  
 §1,0!) of G. B. in Sebewaing,  
 40 " A. H. there,  
 35 „ A.,  
 3.25 Kollektc there.

### d. To the Synodal Missionary Fund:

From the Young Men's Association in the municipality of Hr.  
 Past. E.'M. Bürger zu Wcst-scneca 3.00 " W. B. by Mr. Past. E. Niedel in Paitzdorf,  
 Perry Co, Mon. - 10,00  
 " Heinr. Coke in Bloomingle, Ill, by Messrs.  
 Bartling 1, 00  
 Through Mr. Past. C. Fricke in Indianapolis, Ja. - - 14.50 and 'namely:  
 \$9.50 collected in missionary hours,  
 1.0!) by Joh. Fr. Rösener,  
 1,00 " Will). Fr. "  
 50 „ Carl "  
 1.00 " Mrs. Christiane Roscuier,  
 50 „ Eleonore „  
 1.00 „ W. Brüggemann.  
 By Ludwig Gerke through Mr. Past. C. Picpcnbrink in Fort Wayne- 1,00

### For Minnesota:

From the community of Mr. Paft. Eisfeller in Franken- hilf, Mich. 4,86  
 By Mr. Past. W. Hattstädt, Monroe, Mich. - - 3.37 namely:  
 \$2,00 by an unnamed person who has made it his business to set aside something from every purchase for the Kingdom of God,  
 1.37 from readers of the missionary bulletins.

### o. To the college maintenance fund: for the teachers' salaries,

Kollekte am Pfingstfeste dcr Gem. des Hrn. Past. N.  
 Volkert, Lafayette Co, Mo. 22.00  
 From the Gem. in Altenburg, Perry Co, Mo. 14.50  
 From the bell-bag of the Gem. of the Hrn.  
 Past. W.  
 Kolb in Town Abbot, WiSc. 8.00

### ä. For poor students and pupils in Concordia College and Seminary:

Collection for poor students at the wedding of Hrn.  
 Ludw. Stinket in Mr. Past. N. Botkert's Gem.  
 in Lafavette Co, Mo. 6.00

### e. To the UMrhalts-Casse ftir verw. Frau ^)rof^B^wend:

From Joh. Geuder in FraM^Ust by Mr. Stud.  
 Minor 50  
 " the comm. of Mr. WWWüstemann in Detroit 17.60  
 F. Böhlau, Cassirer.

### For the seminar:

Kollekte at the Kirchweihfest from the congregation of Hrn.  
 Past. Hahn in Haw Creek, Mo., by F. Böh- lau- \$6.00

### For the teaching staff at the seminary:

Collect on Homann's Kindtaufe - - 2,00  
 As a thank offering from the same for the recovery of his  
 Child 1,00  
 Fort Wayne, September 1, 1858.  
 C l>r. P iepenbrink.

For the seminary organ at Fort Wayne:

Bon Fr. Ostermeyer from the community of Mr. Past.	
Fricke--	\$5M
"Mr. Past. Reichardt	3,00
As a bequest from H. N. Steinkämper 1st payment 14.75	
From Mr. Past. Bergt	1.00
" der community in Baltimore-----	7.25
"H. R- Neirenbach from the community of Mr. Past.	
Werfelmann	30,00

Ph. Fleischmann.

### For the Preachers', Headmasters', Widows' and Orphans' CaEs

#### 1.

From N. N. in the community of Mr	..	Past.	Beß	\$1,00
" Mr. BlomS			1/00	
" Mrs. Meier			^f>0	
" N. N. in the community of Mr	..	Past.	Stubnatzy - IM	
" N. N. in St. Louis			1.20	

2. contributions.

Of the pastors and teachers: ^Brauer, Th. Gotsch, Köstering, John, Klinkcnberg, Schäfer, Groß (4), Sommer, Müller, Werfelmann, WambSgans^ Sihler, Wichmann, Streckfuß, Jäbkcr, Hüscmanu, Fricke (2.50), Sallmann, Jungk, Reicliardt.

I. F. Bünger.

### For the LMLercmer have paid:

TheWinneberg O Er.

**12 year old:**

**13 year:**

The men: I. Augerlen, H. C. Schmidt, H. V. Dier- king, G. Winneberger 8Ex., V. Vogelmann, Carl Schwab, Fr. Hambaum, C. Metz.

#### The 14th year:

The men: I. Hcintz, Pollmann, W. Koch, Past. C. Stürkeü 20 Er., I- Augerlen 2 Er., H. C. Schmidt, H. W. Dierking, L. Scharnborst, I. Rodekoht, H. Stünkel, L. stünkel, H. Röpe, G. Winneberger 20 Er., Past. F. Groth, .Nehlstock, AnauS, Ohlemann, Rudolph, Bodcnstein, Köhn, Lossuer, C. Lücke, G. Leonhardt, F. Fischer, A. Fischer, C. Saatfeld, H Markworth, G. Funke, I. Schmidt, Past. I. Werfelmann, H. Schmidt, Hecht, Micßner, H. stünkel, F. Tegcner, H. Graue, Paft. W. Hattstädt 15 Er., H. shahamcyer, Past. H. Eisfeller \$7.50, S. Ehr- hardt, C. Reuter, Fr. Reese 61 Er., Past. I. Friedrich, C. Brandt, I. Groß, V. Bogelmann, Fr. Bühler, C. Müller, Past. F. W. Huömann2Ex., Bro. Deinzer, C. Wille 2Er., H. Tbümling, I. E. Runge, Bro. Wcndt, C. Tittmar, Bro. Ä. Hambaum, I. Maul, P. Maul, P. Schuster, C. Strudel, E. Wirth, I. C. Tröster, I. Braun, K. Rost. C- Blödel, Fr. Schneider 4 Er., I. Weiß, G. Dierker, I. Winter, G- Nürmingcr, C. Metz, O- Rothe, Past. I. Trautmann 5 Ex.

#### The 15 year r

Messrs: A. Leine, C. Kasten, Paft. O. C. I. Andren, Past. A. Lchmann, Fr. Lübering, Voigt 50 Cts, I. Augerlen, H. V. Dierking A. Frckring, H. Jrckring, I. H. Bruns, H. Kammeier, H. Henrichs, H. Brackmanu, H. WolterS, F. Stürmer, Fr. Mackmann, V. Jungklaus, Ph. Flandermeier, V. Freitag, FrMiene, H. Rögc, W- Frerkmg, Fr. N'öge, W- Brackmann, W. H. Mcinke, Past. F. Groth, Chr. Beyer 12 Er., G. Stiegler, Past. I. Werfelmann 7 Er., Hecht 50 Cts, Meier and Bruder, H- Stünkel, W. Reinke, H. Bartling, H. Rotcrmund, Dir. Kruse, H. Mat- tbeus, L. Weiß 2 Er., W. Kohle, C. Bloß, Past. E. A. schürmann, W. Huhn, H. seim, E. Flach, Past. F. Dietz, H. L. Bethc, I. Kicnzle, A. Naaf, Wunderlich, I. Hammer.

F. W. Barthel.

### Correction

The 30 Cvns. listed in No. 24 by Mr. Radecke are to be understood as such:

D- E. Radecke, G. Schnitze, I. Jmwolde, I. Spielmann, E. Muhly, Fr. Lonis, W. Tormöle, Fz. Hampe, C. Mittler, Fr. Vvmkahl, F. Siek, Fr. Zink, C. Lcutner, H. Dahier, P. Slerf, H. Schneider, I. Thiemeycr, I. H. Klinker, H. Ruppel, A. Reuter, D. Dobler, C. Dunker, W. Schaumlöffel, Brvning, I. Bricl, I. Aichele, M. Neitzel, Dr.' A- Haynel, I. Lcntz, Lindemann, A. Klingmeyer.

F. W. Barthel.

## Volume 15, St. Louis, Monday, September 21, 1858, No. 3.

### **Foreword by the editor**

to m  
fifteenth year of the "Lutheran."

(Continued.)

The central point of the doctrine of our dear Lutheran Church, from which it proceeds in all its teaching and to which it always returns, is, as we showed in the previous number, the doctrine of the justification of a poor sinner before God for Christ's sake, by grace, through faith alone. Some admit that the Lutheran church has a great advantage over other communities in this respect, but they think that it is surpassed by other communities in the doctrine of sanctification and good works. But this is by no means the case. Rather, the pure doctrine of sanctification and good works belongs no less than the pure doctrine of justification to the advantages, to the precious pearls, by which our Lutheran church distinguishes itself from all other communities; and this advantage is also an important, the third, reason why we cling so firmly to this church and why we intend to serve it alone until our death.

It is true that both in the Roman and in the so-called Protestant communities there is more talk about sanctification and good works, and in this people are more driven into action than in the Lutheran church, in which more and more attention is paid to the following

The first thing that is preached is what God has done for man, rather than what man should do for God. But just as he who heals a wretched, broken man does more to restore him to health than he who is always exhorting, urging and urging him to get up from his sickbed and walk about freshly; so our dear Lutheran church also does more for sanctification by seeking first of all to bring people to a true, living faith than the sects, which are lacking in this, but on the other hand continue to urge and urge people to do all kinds of good works. Just as he who takes care to plant good trees with good roots and good sap does more to bring forth good fruit than he who only carefully digs up, fertilizes, and waters bad trees; so our dear Lutheran church also pursues sanctification more vigorously by being concerned above all to bring people by faith to the knowledge and experience of God's love in Christ than the sects, which demand more of man's own love. The more powerful the teaching of the Lutheran church on faith is, the more powerful it necessarily drives sanctification, because with faith it opens a living fountain that springs up and flows out with an abundance of good works. Let us hear about this from Luther himself. He writes in his incomparable preface to the Letter to the Romans:

"Faith is not the human delusion and dream that some take for faith^ and

When they see that neither improvement of life nor good works follow, and yet they can hear and speak much of faith, they fall into the error: faith is not enough, works must be done if one is to become pious and blessed. That is why, when they hear the gospel, they fall, and by their own efforts make a thought in their heart that says, "I believe. They then consider this to be a true faith. But as it is a human thought and thought, which the heart never knows, so it does nothing, and no improvement follows. But faith is a divine work in us, which transforms us and makes us new from God, John 1:13, and kills the old Adam, makes us completely different people in heart, courage, mind and all powers and brings the Holy Spirit with it. Spirit with him. Oh, there is a living, busy, active, powerful thing about faith, that it is impossible that it should not work good without ceasing! Neither doth he ask if there be good works to be done; but before he is asked, he hath done them, and is always doing them. But he that doeth not such works is a faithless man, groping and looking about for faith and good works, and knowing neither what faith and good works are, yet washing and babbling much talk of faith and good works. Faith is a living, bold confidence in God's grace, so certain that it would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant and merry toward God.

## 18

and all creatures, which the Holy Spirit does in faith. The Holy Spirit does this in faith. Therefore, without compulsion, man becomes willing and eager to do good to everyone, to serve everyone, to suffer all things, to love and praise God, who has shown him such grace. So that it is impossible to separate works from faith, even as impossible as burning and shining can be separated from fire. Therefore beware of your own false thoughts and useless talkers, who want to be wise in judging from faith and good works, and are the greatest fools. Ask God to work faith in you, or else you will remain without faith forever, you will be dense and do what you will or can."

According to h. After the apostle Paul, no one has spoken so profoundly and so wonderfully about faith as Luther does here, and with him the entire orthodox Lutheran church. At the same time, what could be a more powerful sermon on sanctification and good works than this living picture of faith designed by Luther?

It cannot be denied, however, that even most of the so-called Protestant sects teach that good works are fruits of faith, but what is the mere statement of this proposition if it is not taken seriously and the doctrine of justification is not laid at the foundation of the doctrine of sanctification, or if the doctrine of justification is not administered and permeates the entire doctrine of sanctification? But one looks in vain for this in any sect; only our dear Lutheran church has this advantage. Of course, the situation in the Roman Church is even more sinister than in the so-called Protestant sects. The papists boast in particular of being the church of good works, which alone has the true saints; in the Roman sect alone, the Christian doctrine of sanctification and good works has been so completely and fundamentally destroyed that not even a shadow of it has remained. It understands faith to be the mere observance of what the church teaches. According to her, faith does not make works, but according to her, works make faith good. She does indeed push strongly for works, but not for works out of faith, but for works apart from faith, since she curses the biblical doctrine of justification by faith alone as an abomination. Therefore, their doctrine of good works is a purely pagan one. According to the papists, good works make a man a good man, but according to Scripture, conversely, the good man makes good works. As Luther writes so beautifully, and the whole truly Lutheran church teaches according to him: "A Christian who, consecrated by faith, does good works, does not become better or more consecrated (which does nothing but increase faith) to a Christian by them; indeed, if he did not believe beforehand and were a Christian, all his works would count for nothing, but would be vain foolish, damnable sins. Therefore these two sayings are true: Good, pious works make a Christian.

never again a good, pious man, but a good, pious man does good, pious works. Evil works never make an evil man, but an evil man makes evil works. So that the person must always be good and pious before all good works, and good works follow and proceed from the pious, good person. Just as Christ says Matth. 7, 18: "An evil tree does not bear good fruit; a good tree does not bear evil fruit". Now it is evident that the fruit does not bear the tree, neither do the trees grow on the fruit; but again the trees bear the fruit, and the fruit grows on the trees. Now as the trees must be before the fruits; and the fruits do not make the trees either good or evil, but the trees make the fruits: so man must first be pious or evil in person before he does good or evil works; and his works do not (first) make him good or evil, but he does good or evil works. Similarly, we see in all crafts. A good

A good or bad house does not make a good or bad carpenter, but a good or bad carpenter makes a bad or good man. No work makes a master, according to which the work is; but as the master is, so is his work. So also are the works of man: as he stands in faith or unbelief, according to that his works are good or evil." (See Luther's delicious spiritual sermon "Von der Freiheit eines Christenmenschen." Werke, Hallische Ausgabe, tom. XIX, 1225. 26.)

But our dear Lutheran church distinguishes itself from all other religious communities also with regard to the doctrine of sanctification and good works not only by the fact that it alone shows the right root of it, opens the right source for it and lays the right foundation for it by its pure doctrine full of justification, which it preaches in such abundance; it also distinguishes itself here by the fact that it teaches so purely and loudly what good works actually are. The papists not only set up "five special commandments" of the church next to the ten commandments of God and already make a lot of false new good works, like the Pharisees Matth. 15, 1-14., they also teach a whole jumble of self-chosen holiness and self-made good works, which are already in themselves mostly abominable idolatries, under and over which the true good works commanded by God are buried and forgotten. As far as the so-called Protestant communities are concerned, they do not deviate from pure doctrine as conspicuously as the Roman communities do with regard to what good works actually are; but with regard to this point, too, a great unwholesomeness is revealed among them. In their legalistic pursuit of sanctification, almost only the exercises of godliness and the works for the spreading of the kingdom of God appear as good works, and only he who is very busy in these things appears as a Christian.

While the most important and next good works of a Christian, those done in faith

The works of the daily profession appear to them as insignificant and worthless, unholy. Hence the sects' addiction to conversion without their own conversion, preaching without a profession, caring for others while neglecting their own, and the like. Incidentally, the false doctrine of the sects about images, \*) about the Sabbath, about the middle things 2c. already reveals that they have no right understanding of the law and thus also not of true good works. Our dear Lutheran church is quite different. Once it has brought man to faith and thus opened up in him the source of true good works, it does not drive him into a "self-chosen spirituality and

humility," but shows him how he is now to show all loyalty in the state and profession in which God has placed him, and that no work is pleasing to God except what he has commanded man, but that every work commanded by God, if it is done in faith, is pleasing to God, great, glorious, and delicious, no matter how small it may be in the sight of men. As Luther, among others, wrote in the Church Postil: "God is not concerned with works, but with obedience, as the book of 1 Sam. 15:22 says: God does not want sacrifices, but obedience. Hence it comes about that a pious maidservant, if she goes in her command and sweeps the yard or spreads dung according to her office, or a servant plows and drives in the same way, goes straight to heaven on the right road, while another goes to St. Jacob or to the churches, leaves his office and work, and goes straight to the hut. Therefore we must close our eyes, not looking at the works, whether they are great, small, honest (bringing honor,) contemptible, spiritual, corporal, or whatever reputation and name they may have on earth; but at the command and obedience that is in them; if this is the case, then the work is also quite delicious and completely divine, whether it be so small as picking up a straw. But if the obedience or command does not go, then the work is also not right and damnable, certainly belonging to the devil, even if it would be as great as raising the dead. (On the Gospel on St. John's Day.) Luther further writes: "St. Paul, when he wants to teach about Christian works, knows nothing to say, but how the husband should wait for his wife and children, Ephes. 5, 25. 6, 4. Col. 3, 10. the wife should fear the husband and hold him in honor and bring up children, 1 Tim. 2, 12. the servant should be obedient to the Lord, Ephes. 5, 6. ff, the children to the parents, Ephes. 6, 1-3.; nor (yet) do we deal with other works. The great apostles knew nothing better to preach; but if they were to write now, they would have to preach an

The Reformed sects all believe that the prohibition of images does not belong to the first commandment, which punishes idolatry, but is a special second commandment, in which the non-idolatrous use of images is also prohibited.

They studied for a while in the high schools and gave a lot of money so that they became doctors. (Smaller interpretation of Gen. 29, 1-8.)

Finally, our dear Lutheran church alone shows the true meaning and the right value of good works. It declares them necessary for the sake of the divine, eternally valid, irrevocable commandment and will of God and for the sake of the never-ending human duty and obligation, and because they necessarily follow the true living faith. It also teaches that all truly good works, even the seemingly least, will have a great reward, but at the same time it shows that this reward is only a reward of grace for the sake of Christ, since man only does his duty and since even the best works are still tainted with sins and would therefore only be condemnable and reprehensible without Christ. Finally, she testifies,

holding to the pure doctrine of justification and salvation by grace through faith alone, that works are indeed necessary, but cannot be called necessary for salvation. How earnestly in our church, among other things, the necessity of sanctification and good works is preached, to prove this, we only recall a passage from Luther's writing about the church, in which he writes as follows: "Such a Christ is nothing and nowhere, who died for such sinners, who do not after the forgiveness of sins leave their sins and lead a new life. . Who then does not cease from sins,

but remains in the previous evil nature, he must have another Christ from the antinomians (lawbreakers). The right Christ is not there, and if all the en-

gel scream vain Christ! Christ! and must be condemned with his new Christ." (Opp. Tom. XVI, 2741. 42.) But this point, too, about the true meaning of sanctification and good works is found purely, as I said, only in the Lutheran Church. How unbiblical the Roman sect teaches about this (which ascribes the merit of salvation to works themselves and even asserts that men themselves can do and have really done more good works than God requires! But what the s.

g. Protestant sects, since in them the doctrine of justification is not pure.

and is driven correctly, then with them can be

the doctrine of the true meaning of sanctification and good works can be just as little pure and correct. Therefore, most explicitly teach that works are necessary for salvation, and the rejection of this doctrine as something highly dangerous.

and harmful things, to which must be added the doctrine of the

The most enthusiastic sect is that the Christian can achieve perfect love and perfect sanctification already in this life. This is not only clearly stated in the public confession of the local Protestants or Albrechtians, but even among the Methodists this ghoulis belief is gaining ground.

The same is true for the papist heresy that is gaining the upper hand. For example, the English Methodist Catechism No. 2 (Sunday School Union, 200 Mulberry St., New York), approved by the General Conference held in Boston in 1852, states: "Br. 58. Can every believer be completely sanctified in this life? Yes; God's command is: You shall be holy, for I am holy; and His promise is, that if we confess our sins, He will cleanse us from all unrighteousness. 1 Pet. 1, 16.

1 John 1:9 - Br. 59. What does it take to be a perfect Christian or completely sanctified? To love God with all our heart, soul, mind and strength and to love our neighbor as ourselves.

Matth. 22, 37 - 40." According to the Methodists, the Christian can fulfill the law completely and come to the point that he no longer needs a Savior, grace, forgiveness or the Lord's Prayer. As the "Apologist" wrote some time ago, it is certainly not fitting that the bride should go forth in the bridegroom's garments! So the Methodists want to appear before God in their own clothes. Isa.

64, 6. Not the doing, but only the suffering obedience of Christ, they therefore say, is imputed to us; after the forgiveness obtained for the sake of Christ's suffering, man must now acquire a righteousness for himself. - —

Summa: we remain with our Lutheran church, which also teaches purely and correctly about sanctification and good works alone. (Conclusion follows.)

## Excerpt

From the proceedings of the Free Evangelical Lutheran Conference, during the third meeting of the same, at Cleveland, O., of 5. to 11. incl. August 1858.

As a result of earlier decisions and the call made accordingly, the following persons had come together and had their names inscribed as members:

Hr. Past. F. Auchv	. Sibiwayiug, geh z. Syn. v. Missouri w.
"" S. Bächler	" New Berlin, O. "" Ohio.
"" E. A. Brauer	" Pittsburg, Pa., "" Missouri.
" Cantor Brewer	" Cleveland, O., "" Missouri.



" Past. I. F. Bünger " St. Louis, Mo., "" Missouri.  
 "" P. I. Buhl " Akron, O., "" Ohio.  
 " Professor A. Crämer " Fort Wayne Ind., " Missouri.  
 " Past. P. Eirich " Lithopolis, O., ,, " Ohio.  
 " Schoolteacher H. Gils " Cleveland, O., "" Missouri.  
 " Past. W. Engelbert " Mount Hope, O." ,, Missouri.  
 "" R. Herbst " Marysville, O., "" Ohio.  
 "" Hugo Hanser " Canada, "" Missouri.  
 H. Jüngel " Liverpool, O.. "" Missouri.  
 "" A. Kleinegees " Bridgenoater, Mich. "" Ohio.  
 "" J. G. Kranz "North Lima, O., "" Ohio.  
 " H. Kühn " Cleveland, O., "" Missouri.  
 "" Lazar " Waynesburg, O." " Ohio.  
 " Prof. W. F. Lehmann " Columbus, O., "" Ohio.  
 " August Lehmann " Cleveland, O., "" Missouri.  
 " Past. W. Lindemann " Cleveland, O-, " Missouri.  
 " Past. n. Prof. M. Loy " Delaware, O., "" Ohio.  
 Mr. H. Ludwig . New-York, geh. z. Syn. v. New-York.  
 " Past. K. Mees " Columbus, O., ""-  
 "" D. Martens " Amanda, O>, "" Ohio.  
 "" I. F. Nouffer " Sandusky, O., "" Ohio.  
 "" I. F. G. Nützel " Marysville, O., "" Missouri.  
 " Christian Piepenbrink " Fort Wayne, Ja." " Missoun.  
 Past. I. Rupprecht " North Dover, O. "" Missouri.  
 "" E. Roder " Canada, "" Missouri.  
 "" D. Rothacker " Chippewa, O., "" Ohw.  
 ,, I. C. Schulze " Springfield, O, "" Ohio.  
 z " Past. H. C. Schwan " Cleveland, O-, "" Missouri.  
 ! " Prof. G. Seyffarth, K. K.II., HÜ. Ist. v.  
 " Past. and Prof. Dr. Sihler, of Fort.  
 "" 2-Schladermund v. Petersburg O., "" Ohio.  
 " H. Schoenewald v. Cleveland, O., " Missouri.  
 " Past. I. Strieter v. Newburgh, O., " Missouri.  
 " Prof. E. Schmid v. Columbus, O., "" Ohio.  
 "Past. W. Steimle v. Brooklyn, N.-A., v. d. Synod v. New-York.  
 "P. H. Both, v. Cleveland, O., , " Missouri.  
 "Past. and Prof. C. F. W. Walther v.  
 "" C. H. Weisel v. Brooklyn, N.-A., "" New-York.  
 - "" P. H. Wambsgans, Root P. O.,  
 j!nd "" Missouri.  
 "" C. Wernle v. Old Zjickory, Wayne  
 ! Co., O. "" Ohio. \_  
 ! "" H. Wetzel v. Monnt Solon, Va, "" Tennessee.  
 "" F. Wyneken v. St. Louis, "" Missouri.

v. St. Louis, "" Missouri.

Wayne, Ind. "" Missouri.

St. Louis "" Missouri.

[20] First meeting, morning of August 5.

The conference was opened in the Lutheran Zion Church by Mr. Pastor and Prof. Lehmann as the previous year's President with singing and prayer.

Since a member of the conference reported that some Lutheran pastors who had not appeared had declared that they could not participate in the conference because they were unclear about its actual tendency, the conference declared that it had already publicly expressed its tendency in a resolution passed at the second session of its first meeting in Columbus, Ohio, in 1856 (see the relevant minutes), and had declared the following in particular: "it wants to read the U. A. C. together in order to mutually assure itself through free, fraternal discussion that it has a right understanding of it in its members. A. C. together, in order to mutually assure itself by free, fraternal discussion connected therewith, that it is in its members in the right understanding of the same of one heart and mind, and to strengthen itself thereby in the unity of faith".

Second meeting, afternoon of August 5.

The 11th Art. of the Augsb. Confession was read and the conference agreed that "confession" is understood as the ecclesiastical institution in which the communion guests, before partaking of the sacrament, come into the confessional, confess their sins to the confessor, and are absolved of their sins. The conference testified, with regard to the words: "that in the church *private absolution* is to be received and not to be dropped", that according to this, where private confession has fallen, a Lutheran preacher, as a faithful servant of the church, has the duty to work with all seriousness for its reintroduction; But since private confession is not a divine but an ecclesiastical institution, the Conference considers that it is quite in the spirit of the Lutheran Church if a preacher does not seek to force the introduction of this salutary institution by urging conscience, and does not, in order to achieve this end, prefer to let the congregation divide, but if the preacher uses all caution in this. \*)

Thirdly, the Conference heartily confesses that it is not necessary to recount all misdeeds and sins in private confession, although it is no less convinced of the usefulness that it often has if the confessor also names those sins to the Father.

It is with great regret that we see that the above passage from the private confession is contained in a completely mutilated form in the "Excerpt from the Proceedings of the Conference" published as a pamphlet by Mr. Heinrich Ludwig in New York and published in the "Herold". Pastor Kühn, the former secretary of the conference, was kind enough to provide us with the passage as it is contained in the protocol sent to Mr. Ludwig, so that we could give it verbatim. How such a mutilation was possible is still a mystery to us. Waiting for information about this, we refrain from expressing any conjecture. In any case, however, Ludwig's pamphlet is not to be regarded as a faithful excerpt of the protocol.

The Redaction of the Lutheran.

He knows and feels in his heart," as the Small Catechism says. All present testified their agreement in the given understanding of the whole 11th article by standing up unanimously.

Third meeting, morning of August 6.

The 25th article was read and moved to the discussion of the same. It deals mainly with four things: 1. a confession that the Lutheran Church of that time had kept confession, 2. why it should be held in such high esteem, 3. that the enumeration of sins is not necessary and no one should be urged to do so, 4. that it is an ecclesiastical institution.

In discussing the words of the 25th article: "Confession is not dispensed by the preachers of this part. For it is our custom not to administer the sacrament to those who have not first been interrogated and absolved. the conference deeply lamented it as a sign of decay that we unfortunately! cannot now say this of our church in America in general. The Conference further declared that, as salutary and necessary as it recognizes private confession to be, it in no way makes it dependent on its existence whether a church is Lutheran or not Lutheran, orthodox or not orthodox. The conference also declares itself decisively against those who claim that the Lutheran private confession is a remnant of the papacy, in that, on the basis of our Lutheran confession, it is rather the Roman confession that is to be recognized. In this connection, the Lutheran private confession is also resolutely opposed to those who claim that the Lutheran private confession is a remnant of the papacy, since, on the basis of our Lutheran confession, it rather resolutely rejects the Roman auricular confession, in which the validity and power of absolution depends on the legitimacy of the speaking priest and on the completeness of the confession, and absolution is considered a judgment based on the latter, is founded on the merit also of the saints, and is connected with the imposition of penances, likewise as conditions of the validity and force of absolution, hence the Roman auricular confession is expressly rejected and condemned as a torture rack of consciences and as an antichristian abomination in the confessions of our Church. The conference finally remarks that in any case a registration of the communicants for the purpose of an "interrogation" (*Exploratio*) should take place with both administrators of the sacrament, since the preacher, according to God's word, is not a mere dispenser of the sacrament, but a steward of God's mysteries, Therefore, he bears a heavy responsibility if he does not do what he can to prevent the holy things from being thrown to the dogs and the pearl to the sows, and to prevent a soul entrusted to him from receiving the body and blood of the Lord unworthily and therefore to be judged.

Fourth and fifth session, afternoon of August 6 and morning of August 7.

After the reading of the 2nd part of the 25th article: "The people are diligently taught how comforting the word of absolution is,

how high and dear absolution is to be respected, for it is

Not the present man's voice or word, but God's word, which forgives sin, for it is spoken in God's stead and by God's command. Of this command and power of the keys, how comforting, how necessary it is to the frightened conscience, is taught with great diligence, so that, as God demands, we believe this absolution, no less than when God's voice from heaven shouts, and cheerfully comfort ourselves with it, knowing that through such faith we obtain forgiveness of sins. Of these necessary things the preachers of old, who taught much about confession, did not speak a word, but only stirred, but only tormented the consciences with long narrations of sins, with atonements, with indulgences, with pilgrimages, and the like. And many of our opponents themselves confess that this part of right Christian repentance is more fitting than has been written and acted upon in a long time," the especially high importance of this passage in our dear church confession was immediately emphasized, so a lengthy, lively discussion arose about it, the main content of which consisted in the following, in which the members heartily agreed.

When it is said in the present part of the 25th article of our Confession about absolution, it is so consoling and so high and dear. When in the present part of the 25th article of our Confession it is said of absolution that it is so consoling and to be esteemed so high and dear "because it is not the voice or word of the present man, but the word of God, who forgives sin," this is not only to say that the words of absolution are taken from divine Scripture, but also, first and foremost, that as often as a man is absolved, this is not a judgment of the human absolver, but the judgment of the great God Himself on the confessor, so that in every absolution it is no different than if, as it is said hereafter, "God's voice rang out from heaven," namely, the voice: Your sins are forgiven! When it is further said: "For it is spoken in God's stead and by God's command," then, as the little word "for" indicates, the next cause is given, why every absolution is not the voice or word of the present man, but "God's word and voice" itself, "who forgives sin. Christ, the Son of God, not only took upon himself the sins of all men, and by his suffering and death made atonement for them, thus reconciling all men perfectly to God, but also, after God raised him from the dead, and thus accepted his reconciliation before all the world, he gave the command to preach the gospel to all men, commanded to preach the gospel to all creatures, that is, as he himself declares, to preach in his name or in his stead, not only repentance but also forgiveness of sins to all men, or, which is the same thing, to speak to all men in his name the forgiveness of sins acquired for them. Therefore, if so many receive absolution from the mouth of

[21] of a man, even as blasphemy, thinking what comfort such an absolution should give me, since the absolving man can neither see me nor God into the heart and cannot know whether he may absolve me, and since consequently I also cannot know whether I may believe his absolution and take comfort in it; The reason for such disdain and rejection of absolution is simply that one misunderstands the doctrine of absolution, that one does not believe from the heart either in the perfection of the accomplished redemption of all men through Christ or in the collative power of the gospel, and that one does not consider faith alone sufficient for salvation.

It is not uncommon to think that our Church teaches that absolution is a peculiar power, apart from the Gospel, to forgive sins, which only a legitimate minister of the Church possesses, having received it through his ordination or by means of a certain personal anointing by the Holy Spirit. Deep doctrine, however, as it lacks all foundation in God's Word, and even contradicts it, is, far from being the doctrine of our church, rather rejected by it as antichristian. Whoever, on the other hand, believes with our church according to God's Word, first of all, from the heart that Christ has really already blotted out all men's sins, acquired for them forgiveness of all their sins, and already reconciled and redeemed them completely with God; who further believes with all his heart that the gospel is not only an ineffectual narrative of Christ's work and a mere instruction as to what man himself must do in order to acquire forgiveness of sins, but that the gospel is the very word and voice of God, through which God not only narrates the goods acquired by Christ, but also actually presents and gives them to the man who hears it; Finally, whoever believes with all his heart that faith alone in the word of the gospel promise, which accepts and appropriates Christ and his merit, makes one righteous and blessed in the sight of God, without any action on the part of man, and that God earnestly desires that all men should be saved and that therefore all men should also believe and come to faith and salvation through the oral word: Who cannot but esteem absolution, which is spoken by men, "not as the present man's voice or word, but as the word of God, who forgiveth sin, in whose stead and by whose command it is spoken." To deny the power, comfort, and certainty of absolution is nothing more than to deny all this of the Gospel itself. Although, however, absolution is instituted in and with the Gospel, indeed, as the Apology in the 12th Art. of

\*) The order and manner in which absolution is to be administered will be presented below in Articles XIV and XXVIII.  
Conference Comment.

of repentance is the gospel itself, this way of practicing the gospel is to preach to an individual sinner the forgiveness of his sins according to Christ's command in his name, and to say to him in particular: Your sins are forgiven you - is especially comforting to the "frightened conscience," in that a poor sinner who recognizes and feels his sin does not doubt both that Christ redeemed the world and forgave the sin of a David, a Peter, and other saints, but whether Christ also redeemed him, also blotted out his sins, also wanted to make him blessed, and for this reason also wanted to forgive his sins, indeed had already forgiven them.

The conference expressed the conviction that precisely the doctrine of absolution in our church reveals the real difference between our church and all unbelieving communities. While all unbelieving communities, especially in the doctrine of the perfection of the already accomplished redemption of all people, of the power and nature of the bodily word and of justification and beatitude through faith alone, leave God's word and therefore necessarily If we reject the power, certainty and comfort of absolution as well as the power of all means of grace, our church, on the other hand, which recognizes those teachings more deeply, believes them with all its heart and holds to them without wavering, cannot do otherwise than at the same time regard absolution as a precious, comforting treasure, indeed as the right .The right core and star of the Gospel.

Several members of the conference expressed the wish that the doctrine of absolution, which is so often misunderstood by preachers and laymen even in the midst of our Lutheran Church, and therefore regarded with suspicion, should be treated in a short little booklet understandable to everyone, and that this booklet should then be distributed as widely as possible.

Thereupon, the discussion moved on to the third part of the 25th article of the A. C. and it was referred back to the third gloss to the 11th article.

Likewise, after discussing the 4th piece of the 25th Art. the A. C. was referred back to what was said about the 11th Art. in the second gloss.

Finally, in accordance with the last words of the 25th article, the conference confessed it as its most vivid conviction that "the main and most noble thing" in confession is absolution, and therefore every preacher in the handling of private confession must give this primary consideration as the main thing.

All those present testified to their perfect agreement in the stated understanding of the entire 25th Article by standing up unanimously.

Sixth meeting, afternoon of August 7.

Pastor J. A. Ottesen, on behalf of the Norwegian Preachers' Conference, had honored our conference with a cordial letter: likewise Pastor E. A. Hoffmann in Lafargeville and Finally, Rev. A. T. Geissenhainer of Allentown, Pa. The Conference expressed its heartfelt pleasure at the participation of these

brethren, and commissioned some of its members to answer these letters on behalf of the Conference.

The conference had been informed by the honorable Wetzel that he and some other members of the Tennessee Synod had begun a translation of the church postilla into the English language. The conference expressed its heartfelt joy at this as a work that promised rich blessings to the church, and it felt obligated to recommend the work most urgently to all English-understanding and English-speaking Lutherans and to express the assurance that it confidently hoped that the translators would not lack diligence and faithfulness in their difficult work and would certainly deliver a most useful work.

(To be continued.)

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**From: J. A. Steinmetz, On the Sealing of Believers with the Holy Spirit.**

The Holy Spirit does not seal us from our state of grace on our wretched works, but when he brings a soul to the point that it considers all its works as nothing in the divine judgment, and with its self-righteousness considers itself cursed, lost and condemned, then it throws its anchor on the bloody merit of our Lord Jesus Christ, as the rock of salvation. This is what the Holy Spirit seals us with, this is what he lays for us, this is what exists in adversity and death. Adversity and death may storm, but they may not overthrow the bloody merit of my Savior Jesus Christ, which can also secure me against the demands of God's justice. For if I stand on it and am founded on it, even God cannot reject me according to his righteousness. For I have such a righteousness in the blood of my Savior as stands against the very strictest righteousness of God. We must remember this. Man has not yet been sealed by the Holy Spirit, who builds an hour upon his own works, and whose whole reason for hope is not based solely on the bloody merit of Jesus Christ. - The believing Ephesians were sealed with the Holy Spirit for the day of redemption. What kind of day is that? This is the last great day of judgment, when the whole believing assembly will enter into the right redemption before all those from whom they are otherwise rejected. Therefore, the believers are assured in the sealing of the Holy Spirit that they have not only found grace now, but that they will also receive honor and glory when the Son of God comes on the great judgment day, that they will stand with joy before the throne of the Lord Jesus and receive the crown of honor from His loving hand of grace.

**[22]** will take. - How do you think we will answer to God that we have been 20, 30, 40, and in some cases 50 years old, have heard so much about the Holy Spirit, and have not even listened to it in such a way that we have thrown ourselves on our knees and said, "Lord Jesus, help me, seal my soul with the Holy Spirit, so that I no longer stumble around like a drunkard in the world who does not know where to put his foot. - Before one comes to the right sealing by the Holy Spirit, one goes in uncertainty and has no peace, one does not know how one stands with his God in heaven. If one sometimes has some good hope, it is like building a house of cobwebs, as it is written in Job, where a small insect often comes and tears down the whole palace of cobwebs. - The sealing by the Holy Spirit is not such a good, which we have to acquire first, but which was acquired and brought about by our Savior Jesus Christ through his suffering and death, and that to all men on the face of the earth. For as the Lord Jesus died for all men, so he also acquired the Holy Spirit for all men through his bloody merit, and since he acquired the Holy Spirit for men, he also acquired for them all benefits, all treasures of grace, including this sealing of the Holy Spirit. - A person who wants to be sealed by the Holy Spirit must first give the Holy Spirit room in his soul to convince him of his evil, sinful, death-worthy condition. He must first give the Holy Spirit room in his soul to convince him of his evil, sinful, death-worthy condition, that he is not only grossly indebted to God with these and those sins, but also that all his good works are of no use to him, but rather that this is precisely why he should and will be condemned, because he did not believe in the Lord Jesus, because he wanted to establish righteousness for himself with his own wretched works. - Man must allow himself to be brought to this point by the Holy Spirit, so that he recognizes and feels himself to be a sinner worthy of condemnation, in whom there is not a single drop of good blood, in whom not a single strength of the soul is good, who has done nothing good his whole life long, but whose supposed good works are all an abomination in the sight of God, because they did not flow from love for God, for which reason he should be eternally lost, even for the sake of the most beautiful works he has done. - If you do not come to this, you do not bow before the Lord Jesus, and do not even leave room for the Holy Spirit in you, you do not seek grace and mercy; you think you can atone for your sins to the good Lord yourself, you can help yourself, you can go to confession and supper again, and have your sins forgiven, you think you can do good yourself, you can pray, you can read God's word, you can give alms to the poor 2c. that will make you good. See, you are such a bad person by nature and all of us together, that,

If God does not first show you what an abominable sinner you are, what a truly horrible, devilish man, and lets this be revealed to you in your conscience, then we do not even leave room for the Holy Spirit to work in our hearts, much less to bring us to the bloody wounds of our Savior Jesus Christ. - If a man now sees that he is a man worthy of condemnation, he must let himself be convinced by the Holy Spirit from God's Word that there is a Jesus who has made satisfaction for all men's sins, in whom and through whom every sinner can be justified and saved. Oh how difficult it is to believe that one should become blessed and obtain forgiveness by pure free grace, merely for the sake of Christ! One sees, one has, one knows nothing but sin in oneself, and yet one should believe that one should obtain forgiveness of sins solely for the sake of the blood of Jesus. Just as God knows how to reveal His wisdom in many different ways, so it is with the work of sealing: some souls have to wait a long time, while others can receive it in a few hours and days. He would like to have only sealed souls who could serve him with joy and certainty of heart. Some soul comes after and after such a certainty of their state of grace, not all at once. With some souls he needs a saying from the holy scripture. With some souls he needs a saying from the holy scripture, with others his sacrament, as Gottr sees that it is best for the soul. But the main seal is the Holy Spirit himself. Let your main concern be that your heart may become the temple of the Holy Spirit; when it comes, he will also seal your heart.

## **Church consecration**

on the 9th Sunday p. Trin, Aug. 1, 1858.

In the northeast corner of Benton Co., straddling somewhat Morgan and Pettis Co. amidst a very extensive and numerous German population, numbering more than half a dozen churches, including several Lutheran ones, lives a congregation of Hanoverian stock, though of only moderate size, but of stalwart character, which has been served by me for 14 years, but for the last three and a half years has been served by Mr. Pastor Hahn.

Without argument, she is given the credit (which she may keep) that among her neighbors she is the most advanced in Christian knowledge, and thus also in change and congregational life. A whole series of shaking and persistent storms have not been able to dissolve it, but only to bind it more firmly, to purify and cleanse it.

Among the undertakings that were already discussed in my time, but could not yet be carried out, was also a new church building. The old church, which was almost as old as the first German settlement there, i.e. 18-20 years, had not fallen into disrepair, but was still in use.

On the contrary, it has only gotten better and more beautiful over the years and is still in the best condition today. But the building, only 20 by 24 feet, had become too narrow. Since my departure, the new building was tackled with more than expected zeal and

now the church was so far finished that it could be consecrated.

It is no wonder that it had a very special value for me when I was invited by Rev. Hahn on behalf of the congregation to preach the inauguration sermon. Immediately I asked my local congregations for permission to travel, received it without difficulty and, since my whole family is native there, left with my wife and children a few days before the Sunday in question.

On the second day, Friday evening, we landed. Not without a touch of all too natural melancholy we approached the old, so dear, ever more beautiful blossoming home, in which we could not stay; but like the brightest ray of sunshine, the dazzling white church steeple seen for the first time shone through the dark treetops of the beautifully leafy oak trees into our eyes and hearts.

I skipped the fraternal reception in the parish house; my attention was captured by the new church.

Looking out with the front gable to the west into the beautiful nearby prairie, it lies behind the edge of the wooded strip belonging to the fence of *Haws creek*, on level land going a little uphill from the prairie, half-hidden by graceful trees, close to a straight road cut through the woods from the God's Acre, on the north side of the old parish and church fence, awaiting a special enclosure at present.

The building itself is a frame house covered with weatherboards, 28 feet wide, 45 long and 15 high. Each of the two long sides has three windows of appropriate size, each of the two gable ends has a door. The main door, double-leaf, faces west and, like the windows, has a horizontal mullion. On the top of the western gable there is a small tower consisting of a square cube and an octagonal steep pyramid. The spindle is crossed by a movable arrow and ends in a sphere, which is raised 50 feet above the ground, the whole turret is white, as the green blinds in the sound windows look quite friendly. Arrow and sphere should only be gilded and the belfry should be provided with a bell. Looking at the whole, the overall impression is not disturbed by any disproportion, quite simple, but undeniably ecclesiastical and friendly. Unfortunately, we cannot judge the interior as favorably. The four octagonal slender columns, which divide the whole into three naves, as it were, do not make the expected impression, since the ceiling neither

The main facade is neither a structured vault nor a simple surface, but only runs in a single, very shallow arch with the walls and hangs, as it were, dully down over the columns. However, all of this could still be overlooked if a completely misguided pulpit and altar construction did not disfigure the entire main prospect. The congregation is not blind to this, but it is too late for that. Therefore, instead of criticizing the details, we prefer to move on to the actual festival report. Perhaps we will later send our views and suggestions concerning church construction and church decoration according to the local rural conditions in a special essay to the Lutheran for further evaluation.

Saturday came to an end with great and general bustle. Two guests were still missing, two fellow ministers who were both to preach, Mr. Pastor Volkert and Mr. Past. Lange, both from Lafayette Co., the latter did not come at all, the former still in the late evening hour, after he had happily survived a strange odyssey and had taken four whole days to cover e. 60 miles.

Sunday dawned, greeted by a bright friendly morning sun. Soon the place around the church and rectory was crowded. Joyful expectation radiated from the face of the crowd.

The service began around 9 a.m. The Holy Communion was also to be enjoyed on this day. Holy Communion was also to be enjoyed on this day. This was the reason that the first service was a confession. It was held in the old church. Mr. Rev. Hahn treated the words: "Come, for all is ready." Luc. 14, 17 from the standpoint of the past, the present and the future. At the end, the old church was bid farewell with prayer, and with the chanting of the verse "God bless our exit, our entrance equally", a solemn procession moved to the new church. In front went the school youth with their teacher, followed by the pastors, four in number, with Bible, Concordia book, hymnal and agendas. Then came the leaders with the sacred instruments and the trustees with the keys. The rest of the congregation and those who had joined them made the conclusion.

Arriving in front of the church, the procession formed a large semicircle and once again sang a few verses. If I am not mistaken, it was the last three from No. 350, "I want you all my life long." During the last verse, the trustees opened the church doors, which had been locked until then, and Mr. Past. Hahn invited the congregation to enter with the words of the 100th Ps. V. 4 u. 5. "Enter at his gates 2c. 2c.

The church welcomed those entering in its best adornment. The columns were decorated with large tendrils of spicy fragrant cedar rice, the walls, pulpit and altar with floral and wreaths. Painted and well placed inscriptions completed the ornamentation. They were Bible verses, such as "Keep your foot when you 2c." or "But be doers of the word 2c. and the like, written black on white in English letters and extremely clean and beautiful. According to the distance at which it was to be read, the scripture could only have been wished a little more fullness and volume.

In the meantime, the church had filled up abundantly, doors and windows were closely surrounded. About 600 people, including the outsiders, may have been gathered. How pleasant was the height of the room compared to the old one, and the draught through the doors and windows.

After the noise associated with the entrance of such a crowd had quieted down, and the books and utensils brought in procession had been placed on the altar, the powerful congregational singing rushed through the room. One sang: Komm heiliger Geist Herre Gott, then followed the liturgical responsories and with general genuflection the consecration prayer and a lection from the Psalms, all administered by Mr. Past. Hahn administered. After the hymn No. 168, I ascended the pulpit myself. I had chosen Ps. 100, 4. 5. as the text and spoke of the owed praise and thanksgiving sacrifice at the first entrance into the new house of God, by showing 1. for what we owe God thanks 2. how we have to prove such thanks, Ad. I. I pointed to the building of this house itself and to the truthful preaching of the Word of God, which is not lacking in it. 2. to the diligent church attendance and to the spiritual building of the house of God. After the sermon the "Create in me God" 2c. Communion with preceding full liturgy. For the stranger it was as surprising as it was uplifting to hear the congregation sing the "Holy 2c." according to the music customary in St. Louis, and quite bravely at that. Collecte at the church doors on the way out of the church. In the afternoon 3 o'clock began the 2nd and Monday morning 9 o'clock the third service, with which, since the preacher expected for the afternoon sermon was absent, was closed. In the meantime there was a free general feeding, for which a new barn close by was specially prepared. Sunday afternoon preached Mr. Past. Johannes, Monday Hr. Past. Volkert - the former on Ps. 26,8. about the reasons for the congregation's love for their house of God (1. It is not of you, but II. for you and III. it is the Lord's.) - the latter on 1. Pet. 2, 9. about the spiritual church building, which should start from this newly built house of God and spread further and further. 1. what is actually to be built? 2. what is it to be used for and consecrated? 3. how should this spiritual church building start from this newly built house of God and spread further and further?-

E. I. M. Wege, Past. to Stringtown, Cole Co, Mo.



How one Christian should comfort and strengthen another from God's Word.

The Holy Spirit knows well that Satan is equipped in many ways and every hour endeavors to attack us with thoughts of despair and blasphemy. For this reason he exhorts and incites Christians everywhere to teach and raise up one another with divine authority. For this reason, no pains and efforts should be spared among us, so that you may comfort me and I you from God's commandment, when we are in battle and danger, that you may believe me, and I in turn you, when I walk in the same danger. I am indeed a doctor, and many of them confess that they are not a little encouraged by me in the Scriptures. But it has often happened to me that I have felt that a brother's word has helped me and lifted me up. For the word of your brother is great, important and much needed, which is proclaimed and spoken in the time of distress and danger in the holy scriptures. Scripture is proclaimed and spoken. For the holy scripture has with it an For the Holy Scriptures have with them an inseparable companion, the Holy Spirit, who in many ways moves and directs hearts through the Word.

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(Luther, excerpt from the 90th Psalm.)

### Display.

Readers of the "Lutheran" are hereby informed that the Synodal Report of the Eastern District will leave the press during the first days of October. However, the Synod has decided to sell it, namely the piece at 5 cts. in order to allocate the proceeds to the Synodal treasury, which is suffering from shortages.

Orders should be sent to Mr. I. H. Bergmann in New York.

C. Grohs, Secr.

With reference to the suggestion of the Reverend Mr. President in No. 26 of the Lutheran, the undersigned hereby indicates that the Middle District of the Evangelical Lutheran Synod of Missouri,

Ohio et al. St.

will hold its meetings this year in the congregation of Mr. Pastor Stärken at Logansport, Ia., from October 13, as the 2nd Wednesday in October.

Th. Wichmann, Secretary.

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### The report

on the fourth annual meeting of the **Northern District of** the German Lutheran Synod of Missouri, Ohio, et al.

St. v. 1858 has just left the press and can be obtained from Past. F. Lochner, Milwaukee, Wisc., and Aug. Wicbnsch u. Sohn, St. Louis, Mo., against posting of 10 Cts. and 1 Cts. Postage per Exemplar and Hl,00 and 12 Cts. Postage per dozen can be obtained, i

## Why should a Christian not weigh down his heart with earthly worries? Sermon against the mammon service

via

Matth. 6, 24-34.

held at St. Louis, of. XV. x. 1r. **1858** by

**Georg Schick,**

Conrector at Concordia College in St. Louis, Mo.

It is with heartfelt joy that we announce the appearance of this sermon, so timely, which, when delivered, was visibly accompanied with great blessing, confidently hoping that its further distribution through print will still carry the rich blessing into many a home and "heart. It can be obtained for the price of six cents postage paid from Mr. A. Wiebusch & Son in St. Louis, Mo.

## Receipt and thanks.

For A. C. Burgdorf from the Young Men's Association in the parish of Mr. Past. G. Link 85,00 and by the same 82,85, collected on a child baptism of Mr. Fr. Döhring87,85

"I. P. Emrich of St. Paul's Congregation, Baltimore, through Mr. Past. Keyl to assist in the seminary at Fort Wayne 20.25

"Hermann Reifert of Carl Hergolsheimcr and his father from the comm. of Mr. Past. Bern reuther, Mishawauke, St. Joseph Co., Ind. - 2,00 By Mr. Past. Friedrich in the parish of - Hnntington collected 7.00!

From Mr. C. Brandt of Whitley Co., Ind. by Mr. Past. Frederick 1.00 ,

"Heinrich Grupefrom the Young People's Association of the Gem.

of Mr. Past. Wunder in Cbicago

in Chicago 6 shirts, 2 pairs of woolen stockings, 1 blanket and 1 pair of pants.

"C. Fridr. Theod. Ruhland of the Women's Association at Fort Wayne 5.65

From the parish of Hm. P. Hattstädt in Monroe 19.85 From the comm. of Mr. Past. Jä'bkcr, Adams Co. 13.00

For the building of our church received from Past. Sauer'S congregation in Jackson Co., Ind., 8111.75. Heartfelt thanks are hereby expressed to the kind donors. May the faithful Savior reward them abundantly.

E. A. Schürm ann.

Brownstown, Sept. 6, 1858.

For the reimbursement of the travel expenses of Pastors Fick and Duli, as well as those of mine in sacks of the inner mission to Canada, Minnesota 2c., I received, in addition to the already ringe- gangenen871,83^

from the comm. at Sebewaing8 1.34

„ "" Frankemuth 40.18

""""Adrian 5,00

""""Milwaukee 10,00

„ "" Freyftadt u. Kirchhayn 8,04

„ " Mequon Niver, WiSc... - 2,2166,76

Summa: 8138,60s

Jerd. Sievers, Past.

Jrankenlust, Aug. 24, 1858.

Received with heartfelt thanks from the Sewing Society of<sup>a</sup>St. Pmüus Parish in Baltimore for poor studentsb piece of shirts, through Mrs. Habermehl.

Likewise from a member of the parish of St. Louis 810.00. C. F. W. Walther.

(Delayed by ed.) Received for payoff of municipal debt, Oshkosh, WiSc.

VonderGem . inMilwaukee , WiSc. ?22.45

.....Saginaw City, Mich. 5.00

By Mr. Past. F. A. Schmidt 8,00

"" g.G. F. Nützet 4,00

.....I . H. Werfelmann 5),00

By Mr. W. Brockschmidt, Chicago, Ills, 1,00

To the kind donors the warmest thanks and the wish of the richest blessing from above from the Father of Light!

Since the undersigned has been called away from Oshkosh, any love offerings still to be sent in may be addressed to W. Rapragcr, Oshkosh, WiSc.

Martin Stephan, Pastor.

Oshkosh, WiSc, May 10, 1858-.

The Trinity Lutheran Church of Oshkosh hereby certifies that it has received the following gifts of love to cover its church debt:

From the community of Mr. Past. Lochner in

Milwaukee K21,45

„ " "KeylinBal-

" " , toPaitzdorf, Mo. 4,00  
 " " to Greenville, O. 1,51  
 May the Lord our God richly repay the generous givers. In the name of the congregation  
 -Wilhelm Kavräger, ' Friedrich G u st, Oshkosh, Sept. 10, 1858. church vorstcher.

## Get

r». To the general syuodal cash:  
 From the Zion congregation of Mr. Past. N. Hoppe in New Orleans, Collecte on 10 p. Drin. K 5,00 Dnrch Hrn. Past. Theo. Wichmann in Cincinnati, O.  
 0.47 and namely:

25 Cts. from Mrs. MobeS  
 22 "" Aug. Crome  
 Bon of the congregation of Mr. Past. Stürckcn 4,25

for the general praeses: \*

Bon Hrn. Past. I. L. Daib in Fairfield Co., O., and his Dreieiuigkcits Gem. 11,25  
 " whose FacobuS Gem. 6,00  
 "of the Lutheran Trinity congregation of the Rev.  
 E. M. Citizen in Town West, Seneca, near Buffalo 16.00  
 " of the congregation of Mr. Past. Paulus Heid in  
 Pomeroy, O. 15.00  
 " of the comm. of Mr. Past. Hattstädt, Monroe,  
 Mich. 14,00  
 "A. E. 2c. dnrcH Hrn. Past. I. P. Beyer in Altenburg, Mo. 5 ,00  
 By Mr. Piepenbrink of the St. Pauls Gem. in  
 Fort Wayne 25,00

d. To the Synodal Missions Fund:

By Mr. O. Ernst 2,25  
 namely:

25 Cts. from N. N.  
 S>2,00 Collecte anf H. Fenckrs.rlindtanfe By Hrn. Past. A. Dctzer, Defiancc, O., Collecte^ änf gvh. ischatz's child baptism 1.57  
 From the Trinity District of the St Louis congregation 5.60 From the congregation of the Rev. H. Fick in Detroit, Mich., pr. Jan. 8, delayed due to incomplete  
 address 3 .00  
 " the parish of the Rev. Stiircken 6,10 " the St. Paul's parish in Marison, by Mr. F.  
 W. Barthel 1.31  
 "Mr. Past. H. Jor by the same 0.19  
 Through Mr. Chr. Piepenbrink von der Gern, of the  
 Mr. Past. Friedrich, Huntington - - - 2.60

! For Minnesota:

From the Gcm. of the Hrn. Past. I. H. Ph. Gräbner, Roseville, Mich.; Collecte on the 14th p. Drin. - - - 3,00

6. to college maintenance coffee: for the teacher cold.

Ans of the comm. of Mr. Past. S. W. Stubnatzy in Tbornton Stn, Ills. 11,70  
 namely:

§10.00 by D. Werfelmann, sen.  
 ! 00.75 " Mrs. Zum Mallm  
 00.45 " " Tuckborn 00.50 " " N. N.  
 From the Gern in St. LouiS 22,00  
 namely,  
 §11,00 from TrinityS Distr. 11,00 " Immanürls "  
 "of the Gcm. of Mr. Past. A. Saupert in Evans- ville, Ja. 13.66  
 "The Franen Association in the community of the Rev.  
 A. Trautmann, Adrian, Mich. i. 5.00  
 "of a cbristl. Girlfriend there 1,00  
 " Mr. H. Frye in New Orleans 4.00

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. Wunder in Chicago, Zlls., for A. Selle 22,5(  
 namely:

§8.00 from an unnamed person in Schaumburg, Ills.  
 7.25 from the Women's and Virgins' Der- one in the parish of Mr. Past. Stubnatzy, Tbornton S n., Ills.  
 By Mr. Past. Stubnatzy for Louis Schick from the same association7 .25  
 From the Young People's Association of Mr. Past. H. Fick in Detroit, Mich. pr. 8. Jan. delayed due to incomplete address, for Emil Schulz - - 3,00

For poor students.

Vondem Inth. Women's association in Defiancc, O., through  
 Mr. Past. A. Detzer-- 5,00  
 "Mr. Geo. Beck in the community of Mr. Past. Th.  
 Wichmann in Cincinnati, O. ^,00

e. To the maintenance fund for widowed woman

Prof. Biewend:

From the comm. of Mr. Past. I. H. Ph. Gräbner, Roseville, Mich. collecte on the 14th p. Drin. - - - 2,00

F. Böhlau, Cassirer.

n. To the Concordia College Building:

From Mrs. Christ. Kunz, by Mr. Nudloff 85,1'0 " Mrs. Wendel, " " 4," 4"  
 ,,^Mr. N. N., Carlinville, Ill. 2,0")  
 "Hrn Past. I. G- Kunz and his Gcm. in In  
 dianapolis, Yes. 5.60  
 "Mr. Mich. Gottfried, through Mr. Past. Traut- mann 1,00  
 " Mr. Martin Loffler, Monroe, Mich. 0.95  
 " the Gcm. of Mr. Past. King, Lasaycttc Co,

Yes.	18,00
„ Mr. H. Schön, Cbicago, Ill. 1,00	
„ W. Stünkel, Addison, Ill. t),00	
By Mr. Past. Saupert, C Evansvillr, Ja.: Hr.	
Bnrggrabe 81.00; Mrs. Spindler 81.50; Louise	
Meier 70 cts; cath weaver 20 cts; on ocr	
Infant baptism of Mr. Joh. Weber collected 82,00 5,4") From^an unnamed person in Paitzdorf,Perry Co ,Mo. 3,00 „, " Mr. Chr. Lücke in Sheboygan, Wisc.	
1.00 " from the comm. in Memphis, Lenn. by Mr.	
Chr. Beyer collected -	17,00
"Mr. Joh. Schmidt in Mapie Grove, Wisc. - 0.50 "" Gcrh. Heinr. Brocksckmidt in dcrGem. des	
Mr. Past. Ricmcnschucitr	5,00
By Mr. Past. Kühn, Enclid, O.: W- Conrad,	
Mrs. Past. Kühn, Mr. Past. Kühn il 81.00;	
H. Stnwe 50 cts; Mrs. KerbkeSmann 75 cts. 4.25 From Hm. Immanucl Güniher, St. Louis, Mo. - - - 5.00	
b. To the Synodal-Casse Westl. Districts:	
From the Treieinigkeits-Tist. in St. Louis, Mo.	13,25 " Inunanucls-Dist. " " "
7,50	
onther, St. Louis, Mo. - - - 3.00 E. Roschke.	

#### For Seminary Construction at Fort-Wayne:

From Mr. Cbrist. Gap810	,00
" „ Mich. Gottfried in Tecnmseh	1,00
By Mr. Past. Bergt by Mr. Fip	4,00
By W. Brüggemann	1,00
dcr Gem.'des Hrn. Past. Fricke	13,24
"Mr. Wilh. Koch	3,00

C. Picpenbrink.

### For the Lutheran have paid:

#### The 13th year:

Messrs: C. Hervich, A. Kampfe, P. Schmidt, H. Scheele, A. Bär, C. Wienold, Past. I. H. Jox 5) Er., C. Brandt, Past. E. Harms, H.Lanth, P. Hartmain.

#### The 14th year:

The gentlemen: Past. H. Horst 4 Er., Fr. Heine, Dr. Sihler, Scklagcnhauf, I. Schmidt, Fr. Stecker, Fr. Meyer, E. Horstmann, G. Huhn, L. Nitschkowskv, D. Rose, M. Heinrich, L- Würfel 50 Cts., C. H- Hofmeycr, C. Wienold, D. Nold, Lubrian, B. Herbst, M. Kleinschmidt, C. Brandt, I. Ernst, Past. E. Harms, Past. H. Grübncr 5 Er., H. Lauch, P. Hartmanu, S. Simandel ii Ex., Past. E. Eisfccller, C. Heitmann, I. Mack, L. Hubcrlc, Past. E. Nödcrc, I. Wesel, I. Buhncmann.

#### The 15th year:

The gentlemen: H. Obicndorf, D. Gotsch, W. Moll, Past. G. Kranz, Past. C. Spielmann, Past. H. Horn, S- Riedel 6 Cx., Bro. Heine, I. Mcver, Gottfr. Scknndt, H. Weinhold, Bro. Stecker, F. Werfelmann, C. Dchning, F. Fink, W. Lange, L. Würfel 5)0 Cts, C. Gruve, Past. I. Kilian, H. Schumacher. L. Herbst, Tinnagel, Past. C. Cooler, I. and H. Birkner, Gerh. Brockschmidt, Erk, D. Wesel, I. Buhncmann, W. Essoll, W. Paul, O. Ros- bacher, Chr. Schätzer, Fr. Katheuer, Fr. Möller, Chr. Picpenbrink, Paul Emrich.

F. W. Barthel.

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### St. Louis, Mo,

Synodal Printing Office of Ang. Wiebusch & son.

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# Volume 15, St. Louis, Monday, October 5, 1858, No. 4.

## Foreword by the editor

to  
fifteenth year of the "Lutheran."

(Conclusion.)

Originally, our plan was to be so brief in our exposition of the reasons that keep us in the Lutheran Church that this exposition could serve as the appropriate content for a preface. The importance and richness of the subject, however, have led us, almost against our will, to become so prolix that we have come to the conclusion (no doubt even with our most patient readers) that we must keep to the present manner, if the preface is not to run through the entire volume. In order to avoid this, we only want to mention the topics which we planned to deal with in this preface, and which we intend to carry out on another occasion, if God gives us the grace, time and strength to do so.

The further reasons, therefore, which move us to cling so firmly to our Lutheran church and why we want to devote our limited energies to this church alone also in the future and thus also want to continue to publish the present journal, the "Lutheran", solely for its service, are, apart from the three already mentioned, mainly the following in brief:

4. because our dear Lutheran church teaches so earnestly that God wants all men to be blessed, therefore no sinner in need of consolation would be driven to despair by its teaching, not even the most deeply fallen.

5. because it not only preaches grace to all sinners, but also shows how anyone who does not willfully resist can be assured of his state of grace and blessedness.

6. Because it is not one-sided in the presentation of doctrine, does not conceal any doctrine of the divine word or neglect it at the expense of a favorite doctrine, but regards every doctrine revealed in God's word as a precious jewel and a glorious treasure, believes of each that it carries within itself powers of eternal life, drives each, and from the center of the doctrine of justification assigns to each its proper place; In short, because it, with Paul, "does nothing that is useful," but faithfully and incorruptibly proclaims "all the counsel of God" for man's salvation, Acts 20:20, 27. 20, 20. 27.

7) Because she alone has immersed herself so deeply into the "great mystery of God: God is revealed in the flesh", and while she and the angels long to look into it, she remains so faithfully and humbly within the bounds of the divine word (1 Tim. 3, 16. 1 Petr. 1, 12.), recognizes the glory of the God-human person of Christ so deeply from God's word, admires it so humbly, and preaches and confesses it so clearly and faithfully.

8. because it alone is ecclesiastical in the true sense of the word, excludes itself from the old orthodox church, makes its confessions its own, condemns with it the heresies condemned by it, and retains the wholesome orders and institutions of it that are in harmony with God's Word. The testimonies

The same applies to the pure doctrine and faithfully guards against Carlstadt's addiction to innovation and reform.

9. because she alone is completely free from enthusiasm and spirituality and therefore not only places the means of grace so high, but also does not allow her lovely ceremonies, her church decorations and the like to be made a sin nor taken away from her, respects the arts and sciences as precious gifts of God and looks to the profession for everything she wants to undertake.

(10) Because it alone has nothing sectarian, since its pure doctrine of the church protects it from this, namely, the doctrine that the church, apart from which there is no salvation, is the invisible congregation of all heartfelt believers in Christ, scattered over the whole earth.

Because it is neither cold nor warm, i.e. lukewarm, in its doctrine of the invisible universal church, but at the same time holds so strictly to the pure doctrine familiar to it, does not condemn persons who err through weakness, but condemns every false doctrine that overturns or perverts the faith, regardless of the person, as a deadly poison of the soul and as a robbery committed against God's highest sanctuary, and does not want to know anything about any external ecclesiastical union without unity in doctrine, about any religious and church menagerie.

12. because she is so honest and sincere, does not observe church politics, does not crookedly

The Church of the Holy Spirit, which goes about spreading itself, does not deny itself and its faith for this purpose, but always goes straight ahead, bearing in mind that it has only to preserve and confess the doctrine, but to leave the government and preservation of the Church to God.

Because it so decisively rejects chiliasm and thereby cuts off the root of all the idle musings of the arrogant and lustful human heart in the prophetic scriptures, holds fast the doctrine of the church as a kingdom of the cross, points away from that which is on earth and toward that which is above alone, and puts an end to all hopes of a participation of the flesh in Christ's kingdom.

14. because it has nothing peacemaking and hierarchical, but rather assigns the office its proper position, gives it its divine dignity as well as denies all arbitrary rule, but presents the Christian in his subordination to the office as well as in his freedom and glory as a royal priest, and rejects and condemns all human bondage, all rule of conscience, and all blind obedience to men in the church.

(15) Because it so earnestly holds to Christian liberty, making nothing sinful that God does not make it so in His Word, and because it nevertheless holds so strictly to good order, even human order, and therefore teaches that the Christian is master of all free things by his faith and conscience, but servant of all men by his love.

16. because it teaches so about the authorities and the secular states, as well as about the church constitution, that it can well exist under all state constitutions, nowhere causes turmoil and confusion, and can spread its blessings under all circumstances.

17. because it has such complete, pure, delicious confessions, in which its doctrine is so clearly and definitely summarized and known before all the world, and to which it sacredly obligates all its servants to unconditional acceptance.

18. because it has produced such incomparable writings for instruction and edification, interpretations of Scripture, detailed expositions of the Christian faith, collections of sermons, prayer books, hymnals, catechisms, etc., the like of which no other community can boast, but which have spread their blessings far beyond their own borders to an incalculable degree.

Although a large list of advantages of our dear Lutheran church could be listed before all other communities, we wanted to name with the mentioned ones just those that have always made and still make a particularly deep impression on our heart and conscience and that bind us inseparably to this church, as dear as our blessedness is to us. And because we only want to follow our experience here and only make a confession of our faith, we have also, what our Church so dear, do not want to put together in the form of a building listed according to plan.

We conclude with the fervent prayer to God that He Himself may preserve us in our dear Lutheran Church and its pure doctrine by the gift of His Holy Spirit until our end, also in this land of the sects swarming around us everywhere, and that He may grant us the grace, also through the publication of the present journal, "Lutheran", that those who read it may be preserved or brought to our church and its pure doctrine, may be protected from error and seduction, and, above all, may be built up in Christ so that they, as righteous Christians, may believe rightly, live godly, suffer patiently, and finally die blessed. Amen!

## Concerning the unirt-evangelical preacher Mr. Hartmann in Chicago.

When we returned from our longer journey in the months of July and August, we found among other articles published against us in the meantime also a so-called "open letter" to us, with which the above-mentioned had given vent to his heart against us in the "Hausfreund" of August 1. Since the thing was very harmless and showed nothing but that the author knows how to write for a certain incurable public, which applauds the one who knows how to conceal his evil cause behind a torrent of words, we were for a while at odds with ourselves as to whether we should answer the Chicago Thraso or not. At last we remembered the words of Solomon: "Answer the fool according to his folly, lest he be thought wise" - and this moved us to reply at least as follows.

In "Lutheraner" No. 23 of the previous year, we had reproached Mr. Hartmann for having put the fall of Löhe on the account of our Synod. How does Mr. Hartmann now defend this evil piece, since he knows quite well that our Synod fell apart with Löhe precisely because of the direction that led to his deep fall: His reason for defense is: "Löhe went out where you went out. Truly an excellent logic! Hans goes out from New York and so does Peter. It is true that Hans is going west, Peter north; should they therefore arrive at one destination? Yes, of course! According to Hartmann's logic, that is! Or does Hartmann think that we of the Missouri Synod are based on the same principles as Hru. Pf. Löhe from the same principles? Well, then it would certainly be true that we would have to arrive at the same goal if we consistently pursued the same principles on both sides. But first of all, it is precisely the different principles that have been at issue between us and the aforementioned for some time. For quite some time now, Father Löhe has been working on the principle that the Lutheran Church Reform

Luther's view that the doctrine and practice of the Lutheran Church Reformation were wrong and needed improvement, which he is now doing and by which he is straying to Rome. Our synod, on the other hand, has always proceeded from the principle that the Lutheran church reformation was a work of God in doctrine and practice, which did not need any improvement, and therefore, with

its Luther, it stays away from Rome. Secondly, Löhe also initially paid homage to the last principle with us and initially proceeded from it with us, but he left it while we held on to it. Even as far as the principles are concerned, it does not depend on what one starts from, but on where one goes, Mr. Hartmann! So, however you want to interpret your defense: "Löhe went out where you went out," you prove nothing with it but either your ignorance or your mischievousness.

We had also written that as saddening as it was that Mr. Hartmann poured out so much evil from the evil treasure of his heart in poisonous hatred against the so-called Old Lutherans, an Old Lutheran nevertheless had reason to congratulate himself on this, since it revealed the unkindness of those who, as Union people, always carry the word love on their tongue. How does Mr. H. defend himself against this? Here the skillful phrase maker shows how far he has already come in his craft. Feeling betrayed, he makes a clever turn here, instead of going into the matter, and explains that we ourselves had revealed our gleeful heart here, since we wished ourselves luck that he was evil. But as clever as this turn of phrase is to conceal his stricken conscience, it is not clever enough. Just read our words again, Mr. H., and you will find that we do not congratulate ourselves on the fact that unintelligent love-talkers like you have no love, but on the fact that this has been revealed by you, so that simple, honest souls will not be so easily seduced by you. For you have shown them that the word of Scripture applies to you: "Their mouth is smoother than butter, and yet they have war in their minds; their words are softer than flour, and yet they are mere swords. Ps. 55, 22. Who should not rejoice when dangerous traps laid for innocent souls betray themselves to them?"

We had further chastised Mr. Hartmann about the fact that he had tried to suspect us of being a preschool of Pabstism because of Löhe's case. He tries to justify this by saying: 1. that there is a frequent conversion of ours to Romanism, which is a blatant lie; 2. that we are supposed to make the principle known: "Better to be Catholic than to become Reformed or Protestant," which is the same kind of lie; 3. that we are in conflict with the "Grabauans," which proves our abhorrence of Papistry, since in this very case we are against Roman principles, which are

4. because we put great emphasis on private confession, which shows our faithful adherence to Luther's doctrine, who, as we know, was not on his way to Rome, but went out from Rome and led the church out of this Babylonian prison. 5. 5. because we talk so much about doctrine and confession, which can only a cross-head suspect of Romanizing, since we praise not the Roman, but the anti-Roman, doctrine of Luther; 6. finally, because we, where we have "the reins in our hands," put down and condemn, which can only seem suspicious to a man whose highest principle is not the purity of doctrine and church, but Blair's money, like Mr. Hartmann.

We had finally shown Mr. H. how foolish it was, in particular, to make us half, if not already finished, Catholics because of our upholding of private confession and absolution, since Luther himself, as is well known, held both so highly; Mr. H. then throws himself into the breast and declares that in this point he must appear against Luther, Melancthon, Brenz and all the Fathers! But this was not the question, but whether we have made ourselves suspect of Catholicism by following Luther, Brenz, Melancthon and all the fathers of the Lutheran Church in this point, or whether it is not ridiculous to accuse us of papism because of our faithful adherence to Luther's teaching, since it was Luther who revealed the Roman Antichrist and his Babel from God's Word and inflicted a deadly wound on it.

The "open letter" closes with a delightful joke. To our humiliation, he accuses us in all seriousness of having stolen the alleged joke: that Mr. Hartmann would in any case "still be kissing the pope's slippers if God had not sent Luther" - from the "Baltimorer Wecker," in which he read this last year. Mr. H. shows where he gets his jokes and his wisdom^- from the newspapers, as many a one who had the misfortune in schools and universities only got as far as to study the neck and not to be able to get anything into his head. Mr. Hartmann's style betrays only too much the newspaper school. Incidentally, it should be noted for fun that we have already before 13 years ago, Luther wrote to the anti-Pope of St. Louis: "If Luther had not first attacked and overcome the Pope by God's word with great trembling and fear of conscience, as he himself confesses, then perhaps many such loudmouthed hero would still kiss the Pope's slippers with quite a different fear, namely with cowardly trembling. (S. Lutheraner, Jahrgang I. Nro. 10.) Now, according to Hartmann's pragmatism, did the "Baltimorer Wecker" steal this alleged joke from the "Lutheraner"?

Let this be enough; for as you, Mr. Hartmann, in your "open letter" at the same time betrayed your fabulous ignorance in theological matters, I will leave undiscussed here and only prove this to you for your better instruction upon your explicit request. Remember the old saying of Pliny: *Sutor, ne ultra crepidam*, that means in German, Schuster, bleiben bei Deinen Leisten! You know how to make money from the foundation; you take everything into your church, even if other churches would have spit it out, if it only helps to pay, \*) and so you go victoriously towards your golden goal. But you do not deal with theological things. There you are no different than Peter in a foreign country.

### Excerpt

From the proceedings of the Free Evangelical Lutheran Conference, during the third meeting of the same at Cleveland, O., from 5 to 11 incl.

August 1858.

(Continued and concluded.)

Seventh and eighth session, morning and afternoon August 9.

In the discussion of the 12th article, a long, lively discussion, which lasted several sessions, arose at the words: "and is true, right repentance actually repentance and sorrow, or having terror over sin, and yet besides this believing in the gospel and absolution, that sin is forgiven and grace acquired through Christ, which faith in turn comforts the heart and makes it content. It was first shown that the word "repentance" is used in two senses. In the narrower sense, it denotes terror over sin, Luk 24:27, "and having repentance and forgiveness of sin preached in His name." In the wider faith is also included in the broader sense, as in the our article and Acts 2, 38: "repent and be baptized" and so on.

True repentance consists not only in repentance and horror of sin, but also in "faith in the gospel and absolution. Repentance and faith may be separated in concept, but in practice and deed the two must always be connected. Therefore also, If one wants to lead people to this true repentance, the gospel must always be preached at the same time as the law. It is wrong if, as is usually done by the sects, only law and no gospel is preached in the beginning and one nevertheless expects such fruit, which can only be produced by the gospel. It is wrong with the preaching of the law on to penetrate a poor sinner until a special degree of repentance and a certain love for God can be felt, and only then to raise him up with consolation; rather, as soon as the law has broken the hard heart of man, immediately

A sample of how they do it in this respect was recently given by the Iowa "Church Gazette," against which you have hitherto observed a judicious silence. The seed of salvation is to be sown in it, so that the furrow made by the law is not buried again by the wiles of the devil. - Individual



experiences that had been shared did the

This is an even clearer illustration of the danger into which souls fall who are not led to repentance in a healthy way, but in such a way that they think they are not allowed to appropriate the grace of God in Christ until they have experienced that special degree of repentance in themselves. - This, too, is a wrong way of preaching repentance, showing the sinner only from the law that he must convert and how he must convert; Luther rather smashes the heart itself with the hammer of the law and then binds the wound with the divine balm of grace.

It was also pointed out with special emphasis that true repentance goes through the whole life, because the true Christian is not as he is presented in mendacious sermons, namely that he no longer has any flesh on him, or that his flesh is of a different nature than the flesh.

in an unborn man, but rather the born-again man must also always complain that his flesh also goes against the spirit.

that nothing good dwells in him, i.e. in his flesh. St. Paul freely confesses Rom. 7:25: "So then I serve the law of God with my mind, but the law of sin with my flesh. This misunderstanding of the nature of the saints gives rise to both the false doctrine of the perfection of Christians and the false interpretation of the seventh chapter of Paul's letter to the Romans, in which they claim that it deals with Paul's condition before his conversion.

The importance of the correct application of this teaching on the part of the preachers was then further discussed, and first the general complaint was voiced that the wrong direction of our time, to mix law and gospel with each other in a pietistic manner and to repeatedly conceal the power and entire fullness of the gospel, has spread so far. That many Lutheran preachers, because they themselves have not yet experienced true, right repentance, even as poor lost and condemned sinners, despairing of all their own help, let Jesus alone be their Savior and Helper and the one rock of their salvation, who completely wiped out all their sin, and made them from completely lost to completely holy and blessed people in Him, now also do not thoroughly and with conviction teach this doctrine to their congregations.

announce. That even among supported Lutheran preachers there is often a greater anxiety to emphasize the individual parts of a godly life than to joyfully paint the riches of God's grace in Christ before the eyes of poor sinners, to offer them and to point the hesitant hearts again and again to the already accomplished, perfect redemption. The conviction was expressed that many more people are lost because they have too little joy and too little conviction.

## 28

The people of the United States are more concerned that the gospel is not preached enough, than that they are not punished enough by the law.

To the question whether it is not appropriate to speak of a repeated rebirth, it was answered that it is especially important to keep this church language taken from the Scriptures against the sects, because also Paul speaks of his Galatians that he will give them again and again (Gal. 4, 19.) and the Lord Jesus says to Nicodemus, who was nevertheless circumcised and therefore also born again: "unless someone is born again", 2c.

As a further and quite comforting exposition of this doctrine, reference was made to the relevant pieces in the Apology, in the Schmalkaldic Articles, and to the last chapters in the great interpretation of the Epistle to the Galatians by Dr. Luther.

The effect of this repentance in man, namely "that faith comforts the heart and makes it content," is not to be understood as if all temptation then disappeared and nothing but sweet feelings were present. Rather, Scripture describes a child of God as having to go through much affliction and temptation, but that even in the midst of the horrors of sin and the wrath of God, the peace of God and comfort still remain in the heart, which is why Scripture calls it "higher than all reason." —

A child of God is often moved by joyful feelings at the beginning of his conversion, but soon times of drought come and God withdraws the grace; but it is precisely in such times that God strengthens and invigorates faith, precisely in such times that the Holy Spirit bears witness to those who are hesitant that they are nevertheless children of God, because then those who are challenged stand before their judging pleasures and are in particular need of this testimony. Children of God are further described as those in whose hearts there is a cry: "Abba, dear Father!" which cry, according to Luther, arises because a child of God is shouted at by sin, death and the devil; admittedly, this cry is often quiet enough, but it nevertheless resounds through all the heavens.

Also in the Psalms the inner conditions of the children of God are described in the same way. - In the parable of the prodigal son, Bengel makes the appropriate remark that although on the first day the father had the prodigal son play music, on the next day the symphonies ceased and he had to go out into the field and work just as well as the older son. From all this it is clear that, like repentance, the effect of repentance in man, comfort and peace in the conscience, go through the whole of life, because man is in need of comfort and peace throughout life.

### Ninth and tenth session, morning and afternoon August 10.

The discussion about the 12th article was continued, especially about the last part of it, where it says: "those are also rejected who do not teach that we obtain forgiveness of sins by faith, but by our sufficiency."

After the other parts of the 12th article had been discussed and the wording had been accepted without reserve, the last part was discussed.

The more frequently the sects of our time, which consider themselves champions against the papacy, show themselves to be in agreement with it, the more decidedly the conference confessed itself to the rejection of those who do not teach "that one obtains forgiveness of sins by faith, but by our atonement. They reject the doctrine that the preaching of the Gospel in absolution, water baptism, Holy Communion give forgiveness of sin, life and blessedness, as a papist abomination of our church. If they really believed that man could obtain forgiveness of sins, life, and blessedness through faith alone, without all his own sufficiency, it would be impossible for them even to be alienated from the idea that man becomes righteous and blessed before God by accepting grace in faith, which is imparted, offered, and presented to him through the means of grace of the Word and the sacraments. For what else does it mean to be saved through baptism, absolution and Holy Communion, but to be saved by grace, without the merit of one's own works, without one's own doing, through faith alone? Who can think that this is too little, that he is only required to hear the word in faith, to be baptized, to receive Holy Communion, and to be saved by faith alone? Whoever believes that man is justified and saved before God by grace alone, without any work of his own, through faith for Christ's sake? For the gospel, baptism, and holy communion are not works of man, but only works of God and full hands of grace, so that he gives Christ and all that he has acquired to the world of sin; for this reason we Lutherans of course also reject and condemn those who teach that hearing the gospel, being absolved, being baptized, communing, 2c. as a work of man makes him righteous and blessed. In addition to this, the sects do not call upon the sinner, who is frightened by the law, to rely on the word of the gospel promise preached to him, but instruct him to wrestle with God in prayer until he feels he has obtained God's grace. - As for the rest, it was referred back to what was said about Article 4.

All present now testified by unanimous standing up their perfect agreement in the given understanding of the whole 12th article.

### Eleventh and twelfth session, morning and afternoon, August 11.

They now proceeded to the discussion of the 13th article. One member of the conference read out The same and also a piece from the Latin text was added, which is not in the German. A fourfold template was then set up. The

short summary of the review is the following:

When the Confession confesses in the 13th article "that the sacraments are instituted, not only to be signs that Christians may be known outwardly, (i.e., according to the Latin original text: they are signs of confession of the Christian religion), but that they are signs and testimonies of the divine will toward us. (i.e., according to the original Latin text: they are signs of confession of the Christian religion,) but that they are signs and testimonies of divine will toward us," it hereby testifies that the sacraments, like the word, not only have a spiritual meaning, not only indicate God's grace, but are communicating signs of grace, real means of grace, i.e., that they are means through which we can be saved. That is, they are means by which God offers, hands over, and seals his grace to those who use them, in that God gives a testimony to those who use them that they, too, have a part in the general redemption and reconciliation that took place through Christ for their person. In calling the sacraments testimonies of the divine will toward us, the Confession at the same time points out that the chief thing in them is the word of promise, which God has connected with the outward signs ordained by himself, so that the sacraments do not act mechanically, for instance, by merely touching the heavenly goods given with them, The sacraments do not work mechanically, for example, by merely touching the heavenly goods given with them, but those who use them enter into them like a medicine that can also work in an unconscious person who does not believe in its power, but in the same way as the word, namely, by means of faith, which adheres to and appropriates the promise of grace given in the sacrament through word and sign. Therefore the Confession also says in the 13th article that the sacraments have the purpose: "to awaken and strengthen our faith, for which reason they also require faith, and are then properly used when they are received in faith and faith is strengthened thereby.

Just as the word is preached to awaken and strengthen faith in God's grace in Christ, which is offered and offered in it, and therefore requires faith and is heard for salvation only when it is heard in faith, so it is with the sacraments. They, too, awaken and strengthen faith, promote it at the same time, and are salutary only when used in faith; without faith, however, they are used only for judgment and condemnation, and all the more so because the sacraments, in addition to divine grace, offer heavenly goods to those who use them, which heavenly goods, since they do not belong to the fruit but to the essence of the sacrament itself, are also received by the unworthy, as the holy apostle said of the most holy of all. This is expressly testified by the holy apostle of the most holy body and blood of the Lord in the holy supper. This is expressly testified by the holy apostle in the holy supper.

The more in our days even in our church the Roman concept of sacraments

The more resolutely the Conference acknowledged the verdict of condemnation that finally followed in the Latin original about those "who teach that the sacraments justify *ex opere operato* (i.e., already because they are only used as the work of man) and do not teach that faith is required in the use of the sacraments, which believes that sins are forgiven. (i.e., because they are used only as the work of man), and do not teach that in the use of the sacraments faith is required which believes that sins are forgiven."

Finally, in consideration of the fact that many so-called Lutherans now ascribe to the sacraments special effects that are specifically different from the effects of the Word, the Church pointed to the highly important testimony about the relationship of the Word and the sacraments, which is found in the corresponding Art. of the Apology and reads thus: "For this purpose are the outward signs instituted, that thereby the hearts may be moved, that is, by the word and outward signs at the same time, that they may believe when we are baptized, when we receive the body of the Lord, that God will truly be gracious to us through Christ, as Paul says: faith is of hearing."

As the word enters the ears, so the outward sign is meant for the eyes, but to stir up and move the heart inwardly to faith. For the word and the outward sign have the same effect in the heart. As Augustine spoke a fine word. The sacrament, he says, is a visible word; for the outward sign is like a painting, by which is signified the same thing that is preached by the word, therefore both effect one thing." Compare the answers to the questions in the Small Catechism: How can water do such great deeds? and: How can bodily eating and drinking do such great things?

The conference then testified to its complete agreement in the stated understanding of the entire 13th Article by standing up unanimously.

It was then decided to publish an excerpt of all previous negotiations, i.e. of the two previous years and of this year, in a pamphlet.

Fort-Wayne, Ind., was designated as the place of next year's meeting; the time of commencement is the 2nd Thursday in July, 1859, and the duration shall not exceed six days of meeting.

Finally, the conference expressed its heartfelt thanks to the dear Lutheran congregation in Cleveland for their hospitable hospitality and closed the meeting with singing, prayer and blessing.

Wm. F. Lehmann, Pres.

F. W. T. Steimle, Vice-Pres. Hermann Kühn,

P. Eirich,

### **Correspondence from Germany.**

Dear Brother!

"Taste and see how kind the Lord is! - This is how I must begin my letter to you, and you too can rejoice with me. For although the Lord has been very kind to me all my life, yet since I took leave of you he has in truth "rained upon me with rivers of love," so that I cannot tell it all. For he has led us happily across the sea of the world, has given us the unspeakable joy of seeing our fatherland, parents, brothers and sisters, relatives and friends again, has gradually allowed me to recover and "does us all good:" - behold, how kind the Lord is, that we cannot thank him enough in time and eternity.

On the wide sea, we were sometimes quite lonely. Namely, we lacked one thing. We could not "go with the multitude, nor go with them to the house of God with rejoicing and thanksgiving, among the multitude who celebrate there. We were among Jews and fellow Jews who asked nothing about Christ and often became sad when we thought of Zion. But what one lacks, one learns to appreciate all the better. We realized all the more vividly how wonderful it is "to behold the beautiful services of the Lord and to visit his temple.

But, you might think, we had the magnificent view of the sea, so we could probably have built ourselves up from the book of nature. Well, we saw "the sea, which is so large and wide, there teems without number, both large and small animals. There the ships give; there are whale fishes, which thou hast made to jest therein." Ps. 104, 25. 26. Indeed, we also once saw whale fishes joking and had many a joy at the sea and its strange "large and small animals. But even though nature reveals and testifies to the omnipotence, wisdom and goodness of the Creator, it is silent about Christ and the joyful message of the gospel and therefore cannot satisfy the desire for grace, which is why a Christian always comes away from it empty. Therefore, even the simplest preaching of Christ is infinitely more comforting than all the glory of nature put together. Therefore, the psalmist rightly says that if he has only Christ, he will ask nothing about heaven and earth.

Let us remember this, dear brother, and value the jewel of the Gospel all the more highly and attend the church all the more gladly, where the Lord gives us "life and full sufficiency" through His Word and Sacrament.

But you wished that I should tell you something about the ecclesiastical conditions in Germany. You will be heartily pleased to learn that rationalism is dying out here more and more. You know how 12 years ago from so many pulpits nothing but miserable so-called religion of reason was preached.

was. This has now changed considerably. It is true that there are still rationalistic preachers who shamefully see nothing in Christ

but a teacher of virtue, and unfortunately are still tolerated in office by the church regime. However, their number is becoming smaller and smaller, and the number of those who proclaim Christ as the true God and eternal life is growing more and more. Let us praise and glorify God for this. For the word of God should not return empty, it must and will produce fruit. In this we may certainly see a pleasing sign that participation in the Lutheran mission is on the increase, as can be seen from the many mission festivals that are celebrated from time to time.

Of course, there is still much to complain about. For example, I heard from a town with 2000 Lutheran inhabitants that usually only about 20 of them attend church. Of a city with 10,000 Lutheran inhabitants, I was told that at most 900 of them knew what the Lutheran doctrine actually was. God better it!

You will certainly be surprised that the papacy is so eager to spread in our fatherland. In Verden, Lüneburg, Nienburg, there are Roman churches where, as far as I know, none existed before.

To my delight, I met the missionary Hardeland, who used to work among the Dajakks in Bornes. He has translated the Bible into their language and is now busy publishing a Dajakk grammar. Out of conviction he gave up his connection with the Uniate Mission and devoted himself to the Lutheran. He is now in Hermannsburg and will soon leave for the Hermannsburg stations in South Africa to take over their leadership as superintendent.

You have heard of the notorious chiliast Hoffmann, who wants to gather the people of God in Palestine in order to be there at hand at the dawn of the millennial kingdom. I read the following from him in a political newspaper: "The three pilgrims to Palestine, Christoph Hoffmann, Hardegg and Buddeck, who traveled there a few months ago to examine the conditions of the country in order to gather the people of God on the spot, have returned here again. They are said to have been considerably lowered in their expectations and hopes and to have come to the conclusion that in the field of religion and agriculture infinitely more could be achieved in our beautiful Swabia than in the promised land. May the poor deluded man come to the realization of his enthusiasm. For if he really carried out his plans and attempted to settle in Palestine, he would plunge his followers into nameless misfortune and in the end only hand them over to the murderous sword of the doormen, who are now more than ever filled with Christian hatred. -

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I was deeply moved and saddened by the news that

of the premature death of the blessed Pastor Kalb. Of course, we can only heartily congratulate him that after a short struggle he has overcome for eternity and now enjoys the sight of the Lord. We mourn his loss all the more deeply, since our dear synod feels so painfully the lack of the necessary servants of the church. Unfortunately, the lack of capable candidates and schoolteachers is also becoming more and more noticeable here, because since material interests have significantly taken over here and making money is the order of the day, all the fewer devote themselves to the service of the church. May the Lord have mercy on Zion and send laborers into his harvest!

You always loved stories as a comforting proof that the Lord still has his people even where we least expect it. This is also taught by the example of the English captain Hedley Vicars, whose biography I read here, from which I would like to tell you, my dear friend, in conclusion. You still remember how terrible the war was that raged in the Crimea. While cholera, the sword of the enemy and hardships of all kinds were consuming the English soldiers in great numbers, Hedley Vicars was constantly trying to win souls for the Lord Christ. He gathered many in his tent to be edified with them from the Word of God and was tirelessly busy distributing Bibles, visiting the sick and dying in the hospitals, pleading and exhorting them to "look in faith unto Jesus, the Lamb of God, which bare the sins of the world, and whose blood cleanseth us from all our sins." Thus he had the joy that many of his comrades received his encouragement joyfully, and in faith in Christ gently and blessedly passed away, until he finally met his untimely end bravely fighting in an attack by the Russians. It is especially refreshing how he, unlike the chiliasts, so ardently longed for the last day. "O dearest Mother," he writes p. 258, "I long at times for the end of all things. How glorious it will be to serve Christ with a heart that will be completely renewed and made like his, when sin can no longer offend us with its presence, nor depress us with its unbearable burden. But it is not always so that my soul longs and yearns for the great future of my glorious and dear Savior. O that I would always wait and be ready. To welcome Him at His triumphant return to a world in which He once took the form of a servant to redeem sinners and make them blessed." Thus wrote the pious warrior from the camp of Sebastopol on February 19, 1858. Thus speaks a Christian whose knowledge in other matters might be only imperfect. What a shameful testimony for those Lutherans who drag themselves along with the old Vettelian fable of the millennial kingdom, and thus disdain the truth that the Holy Spirit has given them.

offers them so abundantly. May they be satisfied! For the daily expectation of Christ's return, which is so expressly commanded to us, and the holy desire for perfect sinlessness are not compatible with an intermediate kingdom, in which only the flesh finds its reckoning.

Let us then, dearest brother, abide with Him who loved us, and gave Himself for us, and not say with the wicked servant, "My Lord is not coming for a long "while," but pray daily with all the elect, "Come Lord JEsu!" Yours  
Hermann Fick.

### **"The Reformirte Streiter."**

Under this title the editor of the Reformed paper "Der Evangelist", published in Tiffin, O., Mr. Ruetenik, intended to publish a polemical journal; recently he declared that this title seemed to him unsuitable on longer reflection. The matter, however, shall be kept; only he wants to "argue as the one who searches for the truth, not as the one who thins himself to have grasped it." That is indeed very modest. But such modesty befits a man who has not yet "grasped" the truth, but only "searches" for it. But it is unfortunate that Mr. Ruetenik derives the unchristian quarreling, which has become common, from the holy apostles! He writes: "However, there is far too much school bickering, disunity and division in Christianity, which does great harm. Ever since the apostles Paul and Peter quarreled about Jew-Christianity and Gentile-Christianity, until the present hour, Christians have been grieved and hindered by such disputes." As blasphemous as such speech is, it cannot alienate us from the mouth of Mr. Ruetenik, since we have already met this gentleman several times as a most frivolous, unspeakably shallow, renowned writer, who has taken it into his head to be a great light, who is called to reform the Reformed Church of America again, not according to the Scriptures, but according to his head.

In the number of the Chambersburger Reformirten Kirchenzeitung of September 1 there is, by the way, a "protest" signed by "a Reformirten of the old grist and grain", in which the undersigned "in the name of many of his fellow believers and confessors" calls it an "abuse of their confessional name" when Mr. Ruetenik wants to publish a "Reformirten Streiter", which one must politely forbid.

(Submitted.)

### **The "Lutheran."**

Since about six weeks the "Lutheran" has started his round trip anew. And when, in his fourteen years of wandering Although he had to deal out many blows to the right and left, he also tried to keep peace, as much as was in him, with all people. And as little as he asks for people's favor, especially where it concerns God's and his word's honor and thus also the salvation of souls, it is nevertheless so dear to him and so desirable that his readers receive him as a welcome guest. Even his worst enemy cannot deny him this, and if he wanted to do it, he would do it against his conscience or better knowledge. It will be well remembered by the friendly reader that the "Lutheran" has spoken little of himself in fourteen years, and when it has happened, it has been brief and in self-defense. If he made an exception today, it was not for his sake, but for the sake of the readers. He might not have done it today either, had he not been asked to take the burden upon himself. And for what purpose? asks the reader, and how is it done for my sake? So that the reader does not miss the opportunity to take the first two issues of this volume once again from the book shelf or wherever else he has them and to study the preface in particular. And if he does not have time for No. 1 and 2, he should take No. 2 alone and read the "continuation" of the preface with attention. I say to the reader, who takes up in his head and heart what is written in it, he no longer asks, "What do I get out of it?" but he goes quietly but eagerly to his neighbor, who does not yet hold and know the Lutheran, and makes him acquainted with this preface, and in the quiet chamber thanks the Lord for the glorious gift. So mark it: "Preface of the editors to the fifteenth volume of the ""Lutheraner"" in No. 1 and 2. W. St.

(Sent in by Past. P. Beyer.)

### **With the cross to the crown.**

Sadly the child of pain creeps along the pilgrim's path, worries gnaw at his heart, fear darkens his mind. Like the fruit-laden branch, the burden of sorrow bows him down, Weeping he asks, sick and pale: Will joy return?

Heirs of heaven laden with crosses, Yes, you are the Son of Sorrows; But God will not let you perish, The crown of honor awaits you! That you weep, sigh, and plead, Wish that you may be redeemed, - Always be, for this exists: No dignity without burden.

What the globe would be without sun, Without light and warmth; What the prince would be without crown, Without salt the wide sea: That would be without Christianity This crowd born of woman, Trees already consecrated to the species And chosen for fire.

## 31

When the judge's strong right stretches and lifts for punishment, They fall into it, like powers, Which his worthy spirit animates. Yes, with their child's plea they even know how to bind God; And he gladly lets it happen that Christians overcome him.

Where a battle to the death burns With the prince of hell, Where thousands rise, Against whom only one runs: Ask not, who is the hero, Who is in the battle? It is only the Christian who overcomes the world and the devil.

He who aspires to office and dignity must first go to school; he who considers himself well taught must still pass the examination; Those who long for the battle prize, Must first practice wrestling: Thus God instructs, tests, and accustoms them all who love him.

As the gold from glow and flame Purer, because purified, springs, So from times of tribulation come loud hearts, God-filled.- Son of sorrow, you are bent, But confident, you will not bend. Temporal is thy pain and light, Eternally God will refresh thee.

Therefore, open your crosses!

Each one take his burden;

Let us carry on undaunted; After the work comes the rest. Let the cross also be our ruby, With it we resemble the Son. Princes beget Christianity, But with the crown of thorns.

## Introduction.

On September 5 of this year was the festive day for Frankenmuth's congregation, on which Pastor Ottomar Fürbringer, who had been assigned to it by the Lord, was inaugurated into his office. The undersigned arrived at Frankenmuth at the appointed time as the person commissioned by our synod, together with Pastors Hügli and Eisfeller as assistants. It is not easy that the joy of a congregation at the arrival of their pastor was greater than that of the congregation of Frankenmuth. More than 1-1/2 years ago, the congregation had to see their dear Pastor Röbbelen, of blessed memory, leave the ministry; and only a few weeks ago, his sight had been taken from them by his complete departure to Germany, while his temporary deacon Hügli had been transferred to Saginaw City since Michaelmas of last year. Thus the parish had stood vacant for a long time, and yet more than 140 families waited daily for God's gracious providence that a worker might enter His vineyard. For a long time the Lord had not complied with the wishes of the congregation, indeed it almost seemed as if it was not possible for Pastor Fürbringer to be withdrawn from his former congregations of Freistadt and Kirchhayn; nevertheless, the Lord has granted His

He had the hearts of the aforementioned congregations join in His counsel, even though it was painful. So the undersigned, together with the aforementioned colleagues in the festively decorated and completely filled church, laid his hands in blessing on the Reverend Brother Ottomar Fürbringer and, together with his congregation, implored God's graces and gifts for the glorious direction of his ministry. - Previously, the undersigned had preached from 2 Tim. 2:19 and answered the following question from it: Wherein consists the prize of the right divine preaching ministry? 1. it has a solid foundation that exists. 2. it has the double seal: "the Lord knoweth them that are his" and "let him depart from unrighteousness that calleth the name of Christ."

In the afternoon Pastor Hügli preached on the text: Lucä 10, 16. and took from it the following topic: Of the preachers' whom Christ himself sends as his servants into his harvest and of the high reputation which he has given them. (1) Which then are the preachers whom Christ himself sends as his ministers into his harvest (a. not those who come running themselves, boasting of a direct calling from God, but b. those who are duly called by the church); and (2) which then is the high reputation which Christ has given them (a. not to rule over the churches, but b. to forgive the sin of the penitent, but to retain the sin of the impenitent).

May the Lord, who has given such great joy and has again provided his Zion with preachers, pour out his Spirit on the shepherd and on the congregation of Frankenmuth, so that the Word of God and its light may shine from there far into the land!

The present address of the dear brother  
is: Uov. O. Fuerbringer,

Prunkenmutk0. lasvL^~Oitv Nioü.

Frankenlust, Sept. 13, 1858.

Ferdinand Sievers.

## Correction.

Due to hasty copying of the minutes, the following error has crept into the excerpt of the proceedings of the free Evangelical Lutheran Conference, during the third meeting of the same in Cleveland, O., from August 5 to 11, 1858, which I hereby correct.\*)

It says in that excerpt published by the Druch with regard to the negotiations on the 11th article of the Augsburg Confession. Confession

\*) We are heartily pleased that the matter, as noted above, has cleared up and we should be sorry if anyone had been led to unfounded suspicion by our remarks in the previous number.

D. R. d. L.

"The conference testified, secondly, in relation to the words: "that one should receive and not drop *privam absolutionem in the church*," that according to this a Lutheran preacher does not seek to force the introduction of this salutary endowment by urging consciences, and does not, in order to achieve this end, prefer to let the congregation divide, but if the preacher uses all caution in



this."

According to the minutes, however, it should read: "Secondly, the conference testified with regard to the words: "that in the church *privatam absolutionem* is to be preserved and not dropped," that hereafter a Lutheran preacher, where private confession has fallen, has the duty as a faithful servant of our church to work with all seriousness for its reintroduction; However, since private confession is not a divine but only an ecclesiastical, i.e. human, institution, the Conference considers that it is entirely in the spirit of the Lutheran Church if a preacher does not seek to force the introduction of this salutary institution by urging conscience, and does not prefer to let the congregation divide in order to achieve this end, but rather if the preacher uses all caution in doing so."

Euclid, September 21, 1858.

Hermann Kuehn, Secr. pro temp.

## The new Lutheran calendar for the year 1859.

Edited by Rev. S. K. Brobst.

It is with much pleasure that we announce the appearance of this calendar for the coming year. The dear Pastor Brobst has once again earned the warmest thanks of the Lutherans in America. The more indispensable a calendar is for every home, and the more miserable it is as a rule, the more thankful is the certainly not small effort which Mr. Brobst has spent on filling the "Lutheran Calendar" with the most interesting and useful reading material; besides, what every calendar gives, it contains the exact indication of the days of church celebrations, 2. the meaning of baptismal names, 3. the names of the people, and 4. the names of the people. 3. pearls from Luther's writings, 4. old stories and customs in America, 5. hints for parents and teachers, 6. hints for church people, 7. an index of church periodicals and remarks about them, 8. church curiosities, 9. an ecclesiastical chronicle and statistics, 10. an alphabetical index of Lutheran preachers in America, 11. a wall calendar, 12. a record of where good books can be obtained.

The price is in Allentown the piece 5 cents, the dozen 37-1/2 cents, the hundred \$3. With postage (if obtained through the post office) 6 cents the piece, the dozen 50 cents, the hundred \$4. The price of fine calendars printed on all white paper is just double.

### 1. book of Kings 12, 14.

In Koburg, a number of faithful clergymen made a petition to the church authorities to avert the forced introduction of Bretschneider's hymnal by thoroughly illuminating the misery of this book. The answer is: until Easter 1860 the book must be introduced everywhere, and also until then only those songs of the old hymnal may be learned in the schools and sung in the churches, which are also in the new one, i.e. Bretschneider's (with changed text)! - This also means to govern the church.

## Filling stones.

Those who do not have horses plow with oxen.

Those who are still inexperienced and stuck in youthful or school thoughts always wish that vain Pauli should preach, vain David should be princes, kings, etc., but do not realize that it cannot go so well and purely in the world, and that where something good is, it is especially from God, that only those experience and know who are to govern other people. I have experienced even in small things that it is true. For in monasteries in monasticism I have seen how quite unskilled people had to be used for offices that could not be changed. As the pious Doctor Staupitz, when he was vicarius, he would have liked to use vain select people for offices, but could not have them. Therefore he said a fine word: "One must, he said, plow with the horses that one has; who does not have horses, plows with oxen, so it is done in the world.

(Luther, Ausleg. d. Pred. Sal.)

## Wonderful proof of innocence.

When Emperor Henry II's wife, Cunegund, Count Palatine Siegfried's daughter, was falsely reported to her lord as having illicit relations with a squire, she answered in words as much as she could, but her lord would not believe her. Therefore, she summoned her brothers and many bishops who were related to her, and proved her innocence not only with words, but also with this real miraculous sign: She had a large charcoal fire built and had several plowshares put into it, so that they became quite glowing. When she had fallen on her knees and called on God to help her and to testify to her innocence by a miracle, because her words were not believed enough, she got up, took the red-hot plowshares out of the fire with her bare hands, carried them before her lord, the emperor, and spoke happily:

Behold, as sure as my hands are not damaged by this red-hot iron, so sure is my body not touched and stained by any man.

Through this miracle, the emperor was moved to remit her false accusation and to reconcile with her. The other lords also thanked God that he had so faithfully assisted the pious, highly afflicted empress and had so miraculously revealed her innocence.

## Receipt and thanks.

For W. Bartling: from members of the Gem. Hrn. Past. Franke in Nddisou, IILS.: H. Buchholz \$1,00; ;  
 W. Stünkel 810.00; D. Rosenwinkel 84.00; !  
 H. Kruse 83,00; F. Meyer 85,00; H. Mesem--; ^brink ftn. 84.12z; D. Muse 85.00; W. Buch-I dholz 85.00; D- Fiene 82.00; B. Willen 81.00; !  
 Fr. Kruse sen. 87.00; W. Heuer § 10.00; Fr.! Knigge 81.00, H. Degencr 81.00; A. Heidorn 82.50; S. Scünkel 81.00; W. Precht 81.00; !  
 D. Lesebrrg 82.00; H. Rotcrmund 85.00;  
 Past. Franke 82.00 872.02z  
 From members of the Gen. Hrn. Past. Äüchle'S in Nich, Illö 2M !  
 The same from F. B. 810,00;H. Kruse 81,00;  
 W. Maicr 82,00; H. Gieseke 81,M 11,00! From communionS guests of the JilialS Hrn. past; Küchle's to Abonee 1,00 !  
 „ Joh. Walther, gcs. a. d. Kindtaufe bei Hrn.!  
 H. Rotcrmund 5,80 '  
 "L. Schick: v. Jünglings Verein zu Cincinnati 4,00; Vtzin Frauen- uudJungfrauen-Nerein in der Gem. ' Hrn. Past. Skubnatz-KS 7,25  
 " A. 2Ncunicke: vone Jünglings Verein zu Alienburg, Perry Co 50,00  
 „ Joh. List: from Frankmmh: Collecte on the wedding Hrn. KnollS 81,80; on the wedding Hrn. M. ConzelmamLS 81,00; from H. List 75 LkS.; L. Weiß 81,50; L. Lösc1 81,00; I. List! ! 83.00; L. Nodamer 82.25; I. Hubinger 95 !  
 Cts; M. Conzelmann 81.00; Sl. Knoll 81.31; I Dr. Koch and Galstercr ä 25 Cts 16.50  
 From the comm. in Saginaw 3.00  
 „ „ „ Frankemnth 2,00  
 " S. Keyl: to the journey from St. Louis to Balti more of members of the St. PanluSgem. the-\* - 32.96 Of some members there 55,25  
 From the women's club there 6,50  
 " K. Rittmaier: from the Gem. to Frankcnmuth- 19,50 Ebendasselbst from Heine 50 Cts.; Ranzenberger Hoseuzeng and 1 pair of stockings; Haibisch a sheet and 1 pair of stockings; I. Hubinger - - ' 81,00 and 2 handkerchiefs; G. Hubinger 25 Cts. and 2 shirts; I. Bernthal 25 Cts.; a Siemou 25 Cts.; G. Bi'rclein 15 Cts.; G. Nüchtercin 25 Cts.; Blondei 75 Cts.; Herzog 50 Ets.; I. Bierlein 81.00; Rau 50 Cts.;  
 Rotamer 50 Ets.; ^crznrc Frankenirot 25 C tS 5.15

"Caspar Nagel from a good friend from Newbürg	...	1,00
"Heinrich Erer-i from the Young People's Association of the congregation of Rev. Lindemann in Cleveland, by Prof. Crämer		3.00
From the commun. of Mr. Past. Swan (10 book paper)		1.25
From the same mixture		10,00

With heartfelt thanks, I certify:

from the St. Louis comm.	8150	.90
„ „ „ Collinsville	15.	00

rinigm members of the St. Paul and ImmanuelS congregations in Chicago 7.25 to support the German Protestant congregation in Terrc Haute, Vigo Co. The congregation of Terrc Haute, Vigo Co. in Ind. has received a donation of 7.25 for the building of a church.

May the merciful God richly bless these gifts of Christian love for the building of His kingdom.

H. D. Rinckel, Pastor.

## Crhalten

n. To the general Synodal CaM

By Mr. Past. F. W. NichmannSA ,50

namely:

820.50 from its comm. in Schaumburg. IIIS.	
4,00 „	"" „ Rodenberg, "

d. To the Synvdal Mission Fund:

## Vacat

e. To the college maintenance fund: for teaching salaries.

From Mr. Joh. Schammcl inPalmyra, Mo., by Mr. Otto Ernst	2,00
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ä. For poor students and pupils in the

Concordra College and Seminary: For Poor Students.

By Mr. H. Horn, collected at Mr. D. KraftS wedding-	4,65
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v. To the Unterbalts-Casse for verw. woman

Prof. Biewend:

## Vacat.

F. Bvhlau, Cassirer.

! For the synodal treasury of the northern district:

ByMr. Past. Rolf	StM	
j " Hügli	1,00	
! ""Teacher Siemon	1,00	
j „ " „	Riedel	1.00
! W. Hattstädt, Cassirer.		

For the **Lutheran** have paid:

## The 13th year:

Messrs. Sauer and A. DefterInn.  
Messrs. Sauer and A. DefterInn.

## The 14th year:

The gentlemen: Paul Bürger, F. Gempel, A. Oesterlein, T. G. Merz, Phil. Müller, Past. I. M. Johauncs 8 Er., F. <9rauc, AlmS, BourgiS, Brennccke, Dersch, Fr. Holzgrufe, Nuschmcyrr, Sauer, Weber, Bauer, DingcS, Korff,

## The 15th year:

The gentlemen: Fr. Schulze, H. Werner, Past. I. G. Sauer 5 Er., Dr. Gorsch, Past. T. Wichmann 81.81, A. Lestcrlcin, Past. R. John, Phil. Reinhardt, H. Rauscher, Phil. Merz, F. Werther, I. Lochhans, T. G. Merz, S. Luft, Lindemann, M. Merz, E. Dörschlen, D. Reinicke, F. Graue, I. Grmchagen, Past. A. Saupert, teacher Schriewer, AlmS, Fölkcr, Tschoppe, Korff, Köstcr.

F.W. Barthel.

Changed Addrse:

! irev. H. ^ox, ears ol Hov. I". Docllnor,  
^ilinaulceo,

Correction. In the "Luthcraner" 1857 p. 72 it says: "von Herrn Past. Bohn 87.00," should read: From Mr. Pastor W. Lohe by W. S. 87.00, instead of 17 Guld., 20 Kreuz., 2 Pfennige.

M. W. Summer.

! Correction. In No.,3. for poor students and pupils in Concordia College ! li nd Seminary: 822.50 by Mr. Past. Wunder in ! Chicago, the funds raised by the Women's and Inngfrauchn-Vercin in the Gem. of Hrn. Past. Stubnatzy 87.25 for Louis Schick mi' inbegriffen as was prescribed but is not set.

**St. Louis, Mo,**

> Synodalruckerei von Aug. Wiebusch u. Sobn.

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## Volume 15, St. Louis, Monday, October 19, 1858, No. 5.

### A word of understanding

in relation to the non-inclusion of some members of the Synod of New-York as consulting members at this year's sessions of the Eastern District of the Missouri - Synod.

Since the "Lutheran Herald" in No. 178 expressly expresses the wish that this point be discussed a little more closely, whether it was "forgotten, or against the Constitution, or a formal error"; let the following be regarded as a friendly attempt at a solution of this question of labels. - —

First of all, we must testify that it was with sincere joy that we saw the members of the New York Conference among us, some of whom have been known, valued and dear to us for some time; also, all present members of the New York Conference, after their appearance was announced, were kindly welcomed by the President, but the fact that they were not granted the right of consultation was not a formal error, nor a forgetfulness, but only in accordance with the order established among us. According to our Synodal Constitution Cap. II, § 2, fellowship with our Synod can only take place upon "acceptance of the entire symbolic books of the Evangelical Lutheran Church, as the pure, unadulterated explanation and exposition of the divine Word," and § 3, upon "renunciation of all church and religious misconduct. Now, the acceptance of anyone as an advisory member is the public recognition of the faith and the belief in the church.

It differs from a public greeting in that it is only a friendly greeting, without that recognition.

Or should the admission of Methodists, Presbyterians, Reformed Christians, etc. as advisory members, e.g. at the sessions of the General Synod, be only a ceremony intended to demonstrate the commonality of Protestantism; this would indeed be very inappropriate, for a synodal assembly is precisely an assembly where the members of a synod with a certain confession of faith meet to confess this very faith and to strengthen themselves in this faith. If one wants to represent the community of Protestants and bring it to recognition, one should not call a synodal but a Protestant assembly, or if one wants to go even further and organize, as it were, the power of the Christians against the obvious, shameful unbelief, a Christian assembly, that makes sense, causes no confusion and violates no one's conscience. For it can hardly be denied that at synodal assemblies, where one really has reason not only to settle business, but also, especially in our confused times, to seek or maintain and strengthen the right unity of faith, as the basis of true synodal unity, through precise discussion of the church doctrines of faith, the presence of preachers of other confessions of faith is necessary.

as guests and co-advisory members.

which must only have a hindering effect on the deliberation, for our time, which is lukewarm in faith, unfortunately still has a lot of work to do to ensure that it does not place so-called love and courtesy above faith and truth, that it does not have more respect for men than for God^ Or does the General Synod, by accepting such deliberative members, want to show the world that it is in agreement with them in faith, that the doctrines of distinction are not fundamental, is it to represent a kind of union? So the thing would be not only very unsuitable, but would have to be called downright reprehensible. Similar things seem to be felt back and forth in the General Synod itself, as the sender says: "Many a sour face has been drawn among us about this, and the question may well come up. All false unionism is only detrimental to true unity, or to accept someone as a member of a denomination when there is no unity of faith. To grant the right of consultation to someone whose counsel in matters of faith must be rejected from the outset as unacceptable because contrary to one's own faith, and from whom, if he himself is honest and certain of his faith, one must expect not counsel but contradiction and protest. We, at least, could not with a clear conscience accept an invitation from a synod of a different faith as a consultative preference without at least publicly expressing our protest against the false doctrine of the synod, that is without

at the same time to state the dissent and thus to dissolve the communion again. For one owes first of all a confession to God and honesty and openness to man.

The real question raised among us is whether there is such a difference of faith between the Missouri Synod and the Synod of New York as to make it inadmissible for the members of one to be received by the other as consulting members.

The sender says, "It is hard to understand what divides where so much unites." But although it is true that many things unite, especially the same German field of work, the same efforts, struggles, and difficulties, it is precisely that which alone demands and justifies separation that separates us. The two synods have different creeds, therein lies the problem. The Synod of New York, as a member of the General Synod, has the so-called Lutheran General Synod Confession. This confession, however, is not a confession at all, least of all a Lutheran one, but a product of the prevailing Union spirit. If a body says that it has a confession which is only *substantially* correct, only substantially its confession, but does not state in what this essential consists, but leaves each member of this body free to accept or reject for himself from this confession what is just right or wrong, essential or unessential, according to the opinion of each individual; then this is not a confessing, but a confession-covering, confession-playing community; It has the confession only in appearance, for it neither openly confesses what the confession says, nor openly rejects what it does not consider to be right in the confession; therefore, although a confession is primarily intended to make known, to reveal the faith of the confessors, not even the members of the General Synod themselves, let alone others, can know through this confession what the individual members actually believe or do not believe. So this sad hypocritical confession does not reveal the faith but covers it up, with this confession one does not confess before the people but plays hide and seek before them. - That the confession of the General Synod is not a Lutheran confession is also obvious, because the Lutheran Church has never had the Augsburg Confession as only "essentially right", as its confession. This is a completely new, American confession, in which precisely what is characteristically Lutheran: the firm, cheerful, incontrovertible certainty of faith is completely missing. All sects know what they believe, but the "Lutheran" General Synod does not. - For the ruling spirit in it is the dangerous, harmful Union spirit, which, for the sake of so-called love for mankind, does not take God's word and will, matters of faith, so exactly, indeed, that it does not give all  
wah

The Lutheran Church has corroded the living faith as a conviction on which one can and should and must live and die, and has put in its place a human opinion and belief that, of course, does not consider it necessary but rather uncharitable, even unchristian, and does not even have the courage and strength to reject and condemn the false teaching as one that dishonors God and endangers salvation. How else would it be possible for voices to be raised in the General Synod that reject the most precious doctrines, which the Lutheran Church has won in a difficult struggle and which are always known to us, while publicly confessing false doctrines, such as the worthless chiliasm, which the Lutheran confession has rejected, and such public false prophets are nevertheless always recognized as fellow believers, and in some cases even occupy prominent positions; they sit on the professorial chair and are supposed to raise up orthodox preachers? - —

The fact that the General Synod calls itself Lutheran, since it is not so before God and man according to its confession and its nature, is, to put it mildly, dishonest, and only serves to delay the truth and to encourage falsehood, and thereby to confuse the spirits ever more dangerously in these last, sorrowful times. This is our firm conviction, derived from the Word of God and the facts at hand, according to which we must act, and woe to us if we do not. It is because of this conviction that we cannot admit members of the General Synod, no matter how close and valuable some of them may be to us as dear, faithful preachers, to our synodal meetings as advisory members.

Truly, the unity of the church is also close to our hearts, and out of listening to God's Word, and out of the deepest longing for brotherly union with all faithful Lutherans, the proposal for a general conference has arisen among us, in order to arrive at the right, God-pleasing faith in the discussion and confession of the One Faith. For we know from the Word of God as well as from experience that this is the only way to both receive and preserve that heavenly treasure.

There is fraternal unity among the members of the Missouri Synod, praise be to God for it, but it has only arisen and is only maintained by unity of faith and confession; so that as soon as a difference of faith appears, we put aside everything else, all so-called Synodal business, as the greatest incidental matter, until first this difference is resolved, or the conflicting part is eliminated.

That the Cleveland Conference should have accepted a Methodist as an advisory member, as it were, and listened to his "good counsel" is an incomprehensible error, since such a procedure would have been quite contrary to the publicly expressed plan and purpose of the Conference. Only one

Methodist who stated that a fact had been misrepresented would be allowed to present his supposed correction. What would also be allowed to every rationalist and unchristian, since this is no more than right and fair.

May God be gracious and merciful, that the poor, fragmented Lutheran Church may grow and strengthen through the true and firm unification of its members; but we Lutherans of the Missouri Synod cannot do otherwise, we must reject any fraternal union

which is not a union of faith and confession as displeasing to God. We do not want to offend anyone personally. We do not want to hurt anyone's feelings, but our conscience, captivated by the Word of God, does not allow us to do otherwise. If we are wrong, if we are too exclusive in this, if we act against true love, we ask to be proven wrong by the word of God. Nevertheless, we are convinced that the more serious members of the New York Conference, who are generally at one with us and have attended the proceedings with sympathy, will have approved our procedure as being entirely in accordance with our constitution and entirely appropriate for the General Synod.

A member of the Missouri Synod eastern district.

(Sent in by Pastor Sievers.)

## **Our Mission.**

After we have taken comfort in the previous report from the churchyard of Bethany, where the blessedly deceased rest as witnesses of the power of the Gospel, we now want to learn from a letter of Miss. Mießler about the present state of the living in Bethany.

Of the 11 families who formerly belonged to our church, writes Missionary Mießler in his latest report, by far the majority no longer live here. Some of them have moved to the Chippeway River, to the land given to them, others live scattered in the forest; and as far as their religious status is concerned, they have either fallen to the Methodists and from there into paganism, or have immediately sunk back into peaceless paganism, without first stepping onto the transitional stage that (at least here) Methodism provides between Christianity and paganism. Let us then search for them one by one in their huts, and, where we find them empty and locked, let us follow them until we find them.- Esther, now living on the Chippeway River, had already fallen for the Methodists during Missionary Baierlein's time. She no longer wanted to hear God's word and its serious threats about the shameful vices of fornication and drunkenness, so she declared her resignation from our church and was immediately taken in by the Methodists. And because these slaves of sin and murderers of souls, who to a large extent wallow in such vices themselves, the-

When we put soft cushions and pads under the head of this hardened sinner and preached peace when there is no peace, the way to her heart was closed to us and to the dear word of God. Missionary Baierlein followed her with exhortations, and so I did not lack exhortations, but it was in vain.

Louis Pimajiwon, who also rolled around in the above-mentioned vices, and had left his lawful wife and their children, also fell away in those days, and with him an old widow, named Constantia Wasejiwonoque, to whom he had committed himself. The Methodists also finally knew how to lure this couple into their clean church (sect); for when they noticed that I was still following them enticingly and admonishingly, as was my duty, they whispered to the man that he should only join their church "if he had no peace before his blackcoat. So he fell in with them and-although his affiliation was of no further consequence to the spotless (?) congregation-he has nevertheless increased its numbers-and that is precisely what the Methodists place so much, indeed the most, emphasis on. He now also lives at Chippeway-Fluffe. He was, to use a crude proverb, quite actually hopeless. Later, his wife, whom he had left maliciously, was persuaded by the Methodists to leave our church.

Jacob Makadeoquot, who at first gave us great hope, has sunk back into paganism. He is not to be seen in Bethany throughout the year, except in the time of planting and harvesting. Through his carelessness and evil example, the good spark that had been kindled in the heart of his father-in-law was suppressed and extinguished. The same still sits in his dead pagan dream.

Pierre has been serving the Sauftenfel for 4 years. For 1-1/2 years, his wife, Martha Kagebinesique, has also fallen away from our church. Seduced by a sorcerer who had been summoned by her from a remote region in the winter of 1856 in order to cure her, she has completely died to all good. She is not afraid to repeat the old fables and lies that were common among the Indians about the afterlife, and to give the lie to the word of God and to call me, who preaches the same, a liar. She celebrates feasts as it was the custom of the old ancestors and tries to entice Andre to do so. Considering that the man in his carelessness can say that he does not ask anything about whether he will go to heaven or not, and that the woman no longer wants to believe either the threats or the promises of the holy scriptures, and is insolent enough to show me the door when I tried to lead her to a better way, there is little hope left for both of their return.

Egbert Bedwewegonebe is also a drunkard, like his brother-in-law Pierre. Unfortunately, his wife, Marie Makadewasimoiue, is also no longer in the simplicity of heart as before. She tries to excuse her absence from our services by the long distance (she lives since autumn about 4 miles away from Bethany) - but why does she live so far away from the house of God? and if it was necessary,

that she moved so far away, how is it that she used to be able to walk 5-6 miles to hear God's word when she lived in the forest at certain times of the year. Instead of bringing her child to Holy Baptism, she had the ceremony of naming performed on it in a pagan way and gave it to her sister Martha (of whom see above), who gave the child the name and by this act entered into a certain guardianship right to the child. The right of such a guardian can go so far that a child must first obtain permission from him to receive holy baptism. And so it was also the case here; for when I recently approached Marie about the baptism of her child and admonished her that she should fulfill this duty and bring the child to baptism, she answered that she first had to ask her sister, for the child had been given to her. If we now consider that this mother brought her first two children to Holy Baptism soon after birth, i.e. the first Sunday, while the youngest child is already half a year old, then this also clearly shows that she had to ask her sister first.

lich enough that it has also become quite different with her.

In the large and numerous family of Christian Miskawanaquot, the situation is no better. The husband is and remains an incorrigible drunkard; he says himself that he cannot stop drinking-wife and children are highly indifferent to church and school. Just as the children themselves have no desire to go to school, neither are they encouraged to do so by their parents. They spent most of the winter in the forest in the usual way. While they seldom or never went to church when they lived in Bethany, one can only imagine that they are not going to church.

not be surprised if they don't come at all now. The grandmother in the family, the blind, hundred-year-old Sarah, knows how to count the benefits and advantages she enjoys from the mission in order; but if one calls her attention to the actual purpose that the mission has in mind with her, as with all the other Indians of our place, then either the thread of the conversation soon breaks off, or she says that she is much too stupid for such a thing and that she cannot grasp it. Oh, it is only too obvious with her that she does not seek first and foremost the kingdom of God; for if that were the case, she would be wise enough to grasp and retain the foolish preaching of Jesus Christ for our salvation.

The descendants of the deceased chief Bemasiuke, on whose request the mission in Bethany was founded, have disappeared, or at least are lost to our church, except perhaps for Magdalene and her son Philip, who is currently in school in Fort Wayne. About Salome, the widow of the aforementioned chief, the readers of the Lutheran have already been able to read pleasant and



distressing things. I only remind you of her apostasy from our church to the Methodists and how we then succeeded again by God's grace in persuading her to repent; of how she was not afraid at that time to go before the altar in public assembly, to confess the sin of apostasy to God and to seek His grace again, how she renounced the fabulous, pernicious doctrine of the Methodists and pledged loyalty and faith to God anew. Oh how happy she was then when she was allowed to hear the word of the forgiveness of sins again, even for her comfort! One could see from her face that the peace of God had entered her heart. But how different it is with her today! She has fallen away again and has once more entered the path of destruction. She has been away from here for a long time, and now she is perhaps forever removed from our influence.

In Peter Shegonebe it has become quite clear that the Lord does not allow himself to be mocked. Frivolity and vanity have always been basic traits of his character; he finally fell into arrogance. For a long time he limped, so to speak, on both sides, soon with the Methodists, soon with the Lutherans, until at last it came true in him what the Lord says about the despisers of his word: his heart was turned to fables and lies. What he himself had scorned before, he replaced with a prey of the Methodists, who did not spare their devilish persuasion on him. For a while he went along with their hypocrisy, until finally the whole swarm fell away and they surrendered to drink. What access I have to his heart with the sermon of repentance and faith, after he has become so corrupt and the judgments of God have fallen upon him so visibly, is easy to see, especially since he now only lets himself be seen temporarily in Bethany.

In the case of my neighbor Stephan Bemajojing, what I feared with the resettlement of our people to the Chippiway River was first fulfilled. He had hardly arrived at his new place of residence, in Isabella County, when the Methodist preachers had already spun their nets around him. They soon succeeded in persuading him to be baptized and to join their church (I would prefer to call it a mob, since they play so shamefully with Holy Baptism). Baptism). Of course, the family father was followed by his wife and children. In their eldest son, Nangasike, they had a worthy predecessor for Methodism; as they then also

have been worked on by him for many years. Truly, he has much on his conscience in relation to his father.

In the house of Wabigomshkom \*) it remains the same. He himself, having grown old and gray in the religion of his fathers, cannot wriggle away from it-Satan holds him too tightly in his bonds, A main obstacle for him to become a Christian seems to be the sin of sorcery, in which he is stuck. How often has not the good Lord been near him and knocked on his hard heart through hardship, sickness and death-and how often has he not come to a good resolution, to the decision to become a Christian, through such moves from above-but it remains with the intention and never comes to the serious. And why should we be surprised that he only becomes more and more established in his paganism, since the Christians around him walk in a pagan way. For their sake, God's name is blasphemed among the heathen. A praiseworthy exception in this family is Rebecca, a daughter of old Wabigomshkom; just as she was drawn more and more to the God of all comfort through various tribulations, illnesses and deaths (after she had already been deprived of three children by death, her husband also died last autumn), so she also serves him unwaveringly in all silence and humility of heart.

Henry Mishikekey, one of the last family fathers to be baptized, stayed only a short time after his baptism to hear the divine word and returned to his former disorderly, desolate life. And because he, like all servants of sin, shunned the light, he moved away from here altogether and is seen only very rarely in Bethany.

After we have thus gone from house to house, we are left with only a very small number, of whom I can report that they still have some love for God's word, and these are four poor widows.-Judith Nambish, whose first husband died while still a heathen and the second, Charles Gruet, son of my interpreter, has maliciously abandoned her with her many children, has faithfully adhered to our church and has so far manfully resisted the temptations to leave Bethany. She is the mother of our Paul, who is presently in the asylum at Fort-Wayne. Like her, her mother, ElisabethWasach, is a faithful member of our church. The third is Rebecca, already mentioned above, and finally Magdalene Pindige, daughter of the late Chief Bemasike, also already mentioned. Unfortunately, I cannot help but notice that there is still much to be desired in the case of the latter, and that she has been guilty of many things, especially lately. Among the children, whose number is very small at present, there may still be many an honest and upright heart to be found, although the

\*) In recent times, a change occurred with him; he is now baptized, thank God.

Submitter's Notes.

recklessness is clearly evident in them even in their tender youth.

This is the picture of my community as it appears to the eye. I do not want to and cannot take the liberty of judging the hearts; rather, I only want to show the fruits that they produce. And the fruits are precisely what we judge the tree by. But I hear many ask, how did it happen that my community fell so low? Finally, I still owe a short answer to this, as far as I am able to give it.

Above all, it is the Methodists who, by their devilish activities, luring, threatening, lying, slandering, and what else could be called their method of conversion, have contributed much, very much to the ruin and decay of our little community, as they have always aimed at its extermination. I could cite innumerable examples to prove this, but I do not consider it appropriate here. God knows how much they are to blame for the fall of our people, and the woe pronounced on the deceivers and false teachers by him whose words are yes and amen will not fail to come. However, although the Methodists have done much to corrupt them, they are by no means all to blame; just as the Indians, before other and greater temptations had fallen upon them, have generally resisted the temptations to false doctrine in a praiseworthy manner. Yes, we have often had the great pleasure of seeing that the worse the Methodists did and the more eagerly they attacked the Indians, the less they succeeded and the more they were recognized by the Indians for their mischievousness. If they thought they had done a clever and profitable job with their *camp-meetings* among us or in our vicinity, they had to see in the end that they had only been agitators, who (like the shepherd herds the sheep together), against their will, drove the Indians all the closer together around the dear Word of God. Another temptation for the Indians was the influx of white neighbors. They learned mainly luxury, splendor of dress, greed for money and profit. As soon as the English neighbors visited our church services and there, as everywhere, asserted their clumsy, boorish manner, a noticeable difference was also felt among our people.

But what has contributed most to the fall of the Indians is undoubtedly the irresistible inclination to drink. For the satisfaction of these lusts, God be lamented, the springs are now open on all sides in Bethany's environs. What missionary Cloeter writes about the Indians on the Mississippi is also true of ours, and is probably true of all without exception. But even if nameless temptations have come upon our Indians from without, most of the blame falls upon themselves. For it is certain that the good Lord does not allow temptation beyond his power. Had they, instead of being tempted themselves

If they had been able to overcome the temptations that I warned them about countless times, if they had loved and respected God's word and used it conscientiously and faithfully, and if they had regulated and arranged their lives according to it, all the temptations

would have ended for them with God's help in such a way that they would have been able to endure them, i.e. that they would have emerged from them unconquered. God allowed many temptations to come upon them, but certainly not in order to overthrow them; for God is not a tempter to evil, he tempts no one, but in order to give them the opportunity to prove their faith in him and their love for his word, and thus to grow more and more to manly stature and to become ever firmer and more steadfast in his following.

In this way, I have truthfully explained the deep decline of the Indian community at Bethany, and I have also named some of the temptations that helped to bring about such misery. For my part, I confess from the bottom of my heart that I have not always pursued the sheep entrusted to me with the right zeal, that I have not always sought and lured them with the right love and faithfulness. But I am aware of this in the sight of God who sees into hearts; they have all been publicly admonished and called to repentance by me from the word of God, and each one in particular, as often as they have gone astray, and have experienced the counsel of God for their salvation. May the dear faithful God in mercy have mercy on them and save them from the threatening destruction! Amen.

Gustav Mießler.

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As saddening as the result of the above report of Miss. Mießler is, we must nevertheless consider on the other hand that there are still some widows who openly confess the recognized word of God and that also among the others the spirit of God is still active, therefore we want to continue in God's name to preach the gospel to those who need it so much.

Dom Miss. Cloeter in Kabitawigama on the Mississippi River, some brief news came in the course of the summer, informing us that the external conditions of the mission families have thankfully improved somewhat. It became possible for the Synod to send to the aid of the dear missionary two young men who have willingly given themselves for the service of the mission, and both of them from Milwaukee. Their names are Duclos and Kluge, the first a shoemaker by trade, the other a wainwright. The Lord bless the self-sacrificing enterprise of both young men, which shall enable the missionary to save his strength for the preaching of the gospel among the heathen!

From Miss. Cloeter's letters we highlight the following for the information of all friends of the mission: He writes on May 5, 1858:  
We are now settled here i.e. in Kabitawigama (about 15 miles from the temporary

The first time we were in the house, we were in Breck's mission station at St. Columbo. Only a small extension is under roof; progress is very slow and arduous. A lot of time has gone by with hewing out roads, building bridges, etc., and we have had a lot of trouble with the erection of the log house, since we had no officers. Heinrich Craemer is about to leave for St. Paul to fetch the most necessary supplies from there, about 180 miles away, with our team. Things are very tight. Heinrich has to earn something with passengers for the outward journey. The Indians are now almost only to be found drunk, they drive it to extremes. It is to be regarded as a true act of God that our Chippeway's are now being slaughtered by the Sioux, who are also roaming around up here (we are alarmed almost every night); but it is just as if they wanted to run madly to their doom. I am not able to describe the horror and misery that one has to witness here. Two days ago an army of Chippeways (300 men) went out to commit atrocities in Sioux-Country as revenge; all our men went with them except two. The inevitable consequence of this is that the Sioux will come back up here with a possibly even stronger army, and so on, until nothing is left. I warned Chief Aiashougishik not to wage war in this way and advised them to confine themselves to defense and to seek peace, but in vain. The hatred and the lust for murder are too deep in their hearts. If only it were at least an honest fight! But so it is only a deceitful and cruel slaughter from both sides. It is absolutely impossible for me to come to the synod under these circumstances, as much as it would be necessary and I would wish it. I therefore ask you to excuse me; I would have no money for the journey anyway. What I say every time, I must repeat this time as well: if we get no one to help us, then our being here is completely in vain, because we cannot possibly go to the Indians. I am confident that the merciful God will change this dismal state of affairs when and how it pleases Him; be it unto Him!

The news from another letter of July 4, 1858, is more gratifying and is as follows:

The two young men Duclos and Kluge arrived here about 10 days ago. I am very happy that a lack that has been felt so long and hard has been remedied. May God give his blessing that our mission will be furthered by this! Your message about the participation of our synod in our mission has been very encouraging to me.

At present we are on formal vacation, since all the Indians in our area have left for fear of the Sioux and most of the men are on a campaign against the Sioux anyway. Since we are now

As soon as possible, perhaps in a few days, we will undertake a journey to Bakegama. The falls of Bakegama are about 250 miles from our place up the Mississippi, which makes tremendous bends in this area, so that the direct distance is certainly much less. The captain of the gang living there has been with us many times and demands very much that we come up; he also says that he has told his gang what I told him and that they are all of the same mind. Everyone who knows the Indians knows how little such talk is worth; nevertheless, it must be a call to us to preach the word of life to these people as soon as possible. Although this band has not escaped the influence of whiskey, it is certainly the most hopeful of all: and I wish we had threaded our mission there, instead of among my few Rabbit-lake Indians, already quite immoralized and for years under the influence of Breck's mission. Bakegama is easy to reach from Lake Superior, and from there one has easy access to the other Indians who live even further up at the sources of the Mississippi. I am only almost afraid that we are already too late, because the white "trash" is already finding its way there. Last month also the first steamboat from Crow-wing proved the navigability of the Mississippi between there and Bakegama. It was the *Ans Northrup*, a star-wheel-boat of medium size, which passed in front of our house - the first and only one on the whole route - on June 10 and returned about 11 days later after a happy journey, admittedly quite badly damaged.

This was probably only an Exploratory trip, which will not be followed by any others this year because of the low water level that has already occurred; only those who know the course of events in our country can assume with certainty that the next year will already bring a great change on the upper Mississippi. We can at least take so much from it that we have no time to lose. Of course, we will have to make the trip by canoe, which is no fun at all, and I am almost afraid that we will encounter insurmountable obstacles, since we are not Indians.

Lately I have had to live in the greatest disorder because of the move; for example, I had no table for more than a quarter of a year. We lived for about two months in a makeshift annex to the then still unfinished log house, 9 by 15 feet in size, at first without door and window; the room was kitchen, living room, bedroom and everything at the same time.

I do not dare to determine whether the time has come to enable German-Lutheran families to move here. Of course, it would be very pleasant for us if some German-Lutheran families would settle around us and

There would also be enough good land for them in the immediate vicinity; but the difficulties for them are very great, especially because the necessities of life are so far away. If some of them have the means to live for a few years, they would not have to regret it later. However, if such families were to count on the Mission to provide them with food and clothing, this would exceed the Mission's resources, since at least until next year's harvest we will have to fetch all food from far away and, for example, a barrel of flour at the present very low price of about 4 dollars in St. Paul will cost us 12 dollars.

My three children and my wife, as well as the rest of the household, are well.

So much for the last letter of the missionary Clöter. Praise and thanks be to the Lord, who has helped us so far, and who, despite

the difficult circumstances, seems to open a door here and there to bring the Gospel of His dear Son to the Gentiles. May we be able to report next time that one or a few Lutheran families in our congregations have decided to draw near to the missionary Clöter for comfort and help. They would have to be willing to sacrifice themselves for the sake of the mission, because they should not expect good days or external advantages. They must also be prepared for the missionary to change his residence after one or a few years, and perhaps, if it seemed expedient, to move several hundred miles away. Amen.

Ferdinand Sievers.

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### **Coloss. 3, 17.**

On a large estate of a noble dominion in Prussia, the harvest celebration was celebrated. The Lord had crowned the year with His good, watered the furrows of the land, fertilized its plowed land, softened it with rain and blessed its crops. A feast was prepared for the farm servants and maids, a barrel of beer was served, and the fiddlers and pipers played a dance for the servants, as was the custom. The feast had been going on undisturbed for several hours, and the servants and maids were spinning in rapid dance, without any particular agility or attitude, but still to their hearts' content, when the steward of the estate entered the living room of the lordship with a very red face and accused the red-haired Marie. "My lord," he said, "I have suffered a serious insult, and my honor compels me to seek your help. The red girl from Tecklenburg, your child's maid, is sitting upstairs with the children while we are happily dancing downstairs and is not taking part in the party. Now that all the children have long since gone to sleep and their

I went to her in good order and honor and asked her to dance, but she refused, and since the cook was present, it is already known among all the people that I have been disgraced, and although it must be an honor for her to dance with me, the first among your people, she has disgraced me in front of servants and maids. The master ordered the steward to sit down and the girl was summoned. Maria, called Red Maria because of her reddish hair, entered her lordship's house in a friendly greeting and also shook hands with the steward, who reluctantly accepted. "You have refused the dance to the steward," began the baron, "and have thereby grieved and offended him; he complains to me, and I wanted to ask you the reason."-"Gracious sir," began the girl, "I did not refuse the steward the dance, but only said that I thanked him, but did not dance at all; I did not want to grieve and offend him, I could not; he is a good man, whom I must respect and honor, and if he had not immediately left my room in anger, I would gladly have told him so, but now I want to have done it, and what was grievous in my answer, I gladly beg him from my heart." And there-with she stepped up to the steward and extended her hand to him anew. "So you never dance," said the baron; "may I ask why? Has your pastor perhaps forbidden you to do so?"-"By no means, my lord, he has not forbidden me anything; he has even permitted me to do so, indeed he has strongly advised it on one condition." - "And this condition would be-"When I attended confirmation classes with him, she said,

There was also talk about dancing, and Blessed Pastor Walter said: "Children, as far as dancing is concerned, I want to tell you three things. First, Blessed Abbot Steinmetz was once asked by a girl if she could dance, and he answered: "Believe in the Lord Jesus Christ, and then do what you want. On the other hand, the apostle Paul has the Rö-

written: But whosoever doubts, and yet eats, is condemned, because it is not of faith. But whatever does not come from faith is sin. Romans 14:23: Now I cannot find in any way that dancing is of faith. Thirdly, he asked us to be always so devout, watchful and prepared that we would be ready at any moment to die blessedly, and if we found that we were also ready from dancing to die blessedly in an instant, or even by dancing more devoutly, more fervent in prayer and more ready to die blessedly.

If we were purer, richer, and more hearty in our love for the Lord, he would ask us and advise us to dance a lot. - The lordship was moved by the simple answer of the red Maria and kindly dismissed her; the steward was appeased and left the chamber after a few mornings; but the thought of the girl and her speech did not leave him. He

sat in his room in the evening and did not return to his dancing-but to his Lord and his holy words, in which he read devoutly past midnight until his soul was at peace before his eyes, and he was granted a Jacob's night in which his soul recovered. A day full of peace followed, full of heartfelt prayer, the work and supervision was done and completed with pleasure; but the heart was with the Lord, complaining and asking, praying and praising.

In the evening, when the red Maria was again sitting with the slumbering children, and was reading the Bible with the old cook, the steward entered, and as he was a simple and open person, he also spoke freshly from the heart about the reason for his coming. "You refused me the dance last night, and yet I come again tonight and ask for a dance again-and through life hm. I know well, it will not always be a dance, often a sour walk, sour enough for two, how much more for one; so, if you will go with me only in God's name, I will love you as my soul, and we both will faithfully serve the Lord Jesus, whom I have now sought and found again, and together with you hope to find more and more."

The reader, however, should have looked at the red Maria, who was now really red, and this red was very sweet and beautiful, and the tears in the eye of the deeply moved maiden looked like drops of thaw on roses, when the image of heaven is reflected in it.

When afterwards the steward entered the room of the lordship without knocking, again with reddened face and shining eyes: "Gracious lord," he said, "now the red Maria of Tecklenburg nevertheless wants to dare a dance with me, and indeed through the entire

life and become my wife, and now she has given me the word of consent, and my lord's word of consent I had asked for earlier, - but I ask for your blessing." Then the baron was moved

and looked up and praised the Lord, and knew that his steward would get a good wife. The steward would get a good wife and the red Maria a good husband, and now the two have already lived together for twenty years and have been blessed by the Lord, and their only child, a daughter, is called Maria again, and although she is not a Tecklenburg woman by birth, she is a Tecklenburg woman by disposition, and when she comes to Tecklenburg with her children, she is a Tecklenburg woman.

If she goes to her parents' home, she will be among acquaintances, if she goes to Christians, she will be among strangers in her own home,

if they are not Christians.

(Submitted.)

**Mission Feast.**

On the 15th Sunday after Trinity, September 12, the gracious God gave us a lovely feast day full of blessings.

The blessed impressions of the jubilee celebration of the Augsburg Religious Peace, which took place three years ago, had remained such pleasant memories with many of us that the desire for similar communal edification in a wider circle could not be suppressed, but was voiced again and again. Although some invitations to our mission festival had been declined with excuses, and many severe feverish illnesses arose in our own communities after the time of the festival had already been determined, so that we almost wanted to feel sorry for having made the determination in this way, as we were "facing" very little participation, our worries and fears were nevertheless found to be very vain. Favored by the kindest weather, on the morning of the aforementioned day near and far participants streamed in in large numbers. Our house of worship was so filled with congregants that the aisles were filled with seats.

and participants who arrived a little too late will be seated in front of the open door.

had to.

At 10 o'clock the service began. Full-sounding chorale songs with the appropriate liturgy alternately introduced to the sermon, which I held on Matth. 28, 18-20, and acted on:

The Holy Christian Mission.

What does missionary mean?

Why should we do missionary work?

Why do we want to do missionary work?

After the end of the service, those present were welcomed at specially prepared tables in the parish courtyard by the women of our local three-parish church.

The old and distant residents were seated first, and after everyone had been refreshed, a song was sung, "We give thanks to God for His gifts," and a prayer of thanks was said. After everyone had been refreshed and stood up, the following was sung: "We thank God for his gifts 2c., and a prayer of thanksgiving was said. Now followed joyful conversations, of which we particularly mention the recital of a poem: "Walther, the Prodigal Son" held by our teacher Mathes, and closed with a suitable mission application. Then a lecture of a "Plattdeutsche Geschichte" (Low German History) from the Hermannsbürger Missionsblatt (Hermannsburg Missionary Gazette), volume 1854, 145.

printed in "Lutherischer Herolde" No. 175, pag.

50, read by a member of the community, Mr. Beckemeier here. This was followed by songs of thanksgiving from those present and from our school children. The general cheerfulness and joy was not to be misunderstood, and was repeatedly expressed: "If we celebrate next year again Mission Festival 2c.

O, that the blessing of Christian fellowship may be ever more open to us and to all those who are united in faith!

The mission collecte of this feast was H22.45.

Darmstadt near Evansville, Ja. the 15th of September, 1858. A. Wepel, Rev.

## The Church lives in the Spirit.

"My kingdom is not of this world," Thus spoke the Lord in his bitter suffering. This is a word to which faith adheres, To be sure to distinguish from Christ's kingdom, And despite the splendor that catches the eye, To know and avoid the false kingdom. Since Christ is not like earthly kings, neither is his kingdom like the kingdom of the world.

The earthly king my eye can well see, How he comes on a proud horse, Sifting his citizens to meet him With flags and with rejoicing tumult, Sifting their cities, houses, huts stand, In the harbor also the ships reg bustle; I see it when war bags glow terribly, And also when peace and blessing bloom sweetly.

But as the head is not revealed to our eyes, so is his body, the church for heirs. His kingdom is peace and joy in the holy spirit, and does not arrive with external gifts.

It is within you," the Lord promises, "therefore it cannot be seen. The faith of the heart remains invisible to us. Therefore, only God knows the true believers.

O hold fast to the holy Word of God!

Then you can flee the false sectarian error; for the papists are always teaching: The church must blossom as a visible kingdom. Yes! Lutherans want to draw souls here and there into the papal delusion: In the visible Lutheran church alone, nowhere else, man can only be happy.

But Christ's kingdom is not of this world: This word also destroys the dreams of the chiliastes, That Christ will one day ride visibly from the firmament of heaven On a white horse into the earthly spaces, And then bestow joy, honor, money and glory on His own: - O vain dreams! How the enthusiastic spirit dreams so gladly. Let the church be a visible kingdom of the Lord!

O take heed to your flesh! That would like to make everything visible; For it clings to the visible with power, and does not like to believe in invisible things. If Christ's kingdom stands in outward splendor, then there is no need for the spirit to plead and watch. He will certainly sink from the spirit into the flesh at last, who first makes the nature of the church visible.

And this is the pernicious false doctrine, In which the papists and chiliasts fall. They would gladly set up a visible empire, where priest kings rule according to their pleasure, force the wicked with violent defense, and instead of the spirit, only walk in the law. This is the fruit that false delusion bears, so that Christ is finally lost.

The true church of the Lord is recognized by God's pure sacrament and word. Therefore the Christian rejoices where he found this feature: "Surely the Lord is in this place! The Word succeeds where God has sent it: Here are his people, here is heaven's gate!" But there you can also see the professions: - Your eye cannot see faith.

For Christ's kingdom is not of this world, And His glory is only within. As the papacy shatters on the rock, so chiliasm constantly fails on it. Therefore leave the delusion, which disintegrates in itself. And come to life in the true faith! If you know yourself to be alive in the spirit, then you also know: "The church lives in the spirit! H. Fick.

(Submitted.)

## To the dear sister congregations of our Synodal Union.

You will certainly all agree with us when we say that among the duties incumbent upon us as members of the Synod, one of the most noble is to provide for institutions for the training of faithful teachers and pastors. In our synod, praise be to God and thank! there are two such educational institutions, and the blessing that has already been spread through them will certainly be known to everyone who reads the "Lutheran". The buildings are now completed, but our dear Concordia Collegium in St. Louis is still burdened with a debt of about 3000 dollars. Most of this money has to bear interest; the annual interest therefore amounts to almost as much as is received in one year for the Concordia College building. It was this distressing circumstance that gave us the idea of asking you to join forces with us to make our college debt-free. If you are willing, this can be done in a very easy way. If, by January 1, 1859, each member of the Synod paid 25 cents, (to which will certainly be added many a gift from those who do not yet belong to the Synod, but who through their preachers have recognized and enjoy the blessing of such institutions,) and if we repeated this later, then according to our calculation the whole debt would be covered. Should it be the case that there are poor among you, for whom even 25 cents would be too heavy; then certainly wealthier people will be found, who will gladly transfer the poor with them.

Dear brothers! Do not be disconcerted that we come to you with this request. The debt belongs to all of us, and it is our duty to pay it; but we do ourselves harm and dishonor if we let it stand any longer! By the way, we do not believe that it is necessary to use persuasion here; the matter is so clear and obvious that everyone can easily see it; and we therefore do not doubt that you will all be moved to join hands with us in this matter.

We now place it in the hands of Almighty God, who will direct your hearts like streams of water and make you willing to do this work pleasing to Him.

Signed by the Altenburg and Frohna communities, Perry Co, Mo.

On their behalf, the principals:

Dr. C. Büniger, Heinrich Weinhold, Johann Conrad Theis, I. Hartm. Grebing, Gollfr. Schmid, A. Ahner, Adolph Bergt.

### Church consecration.

On the 17th Sunday after Trinitatis the St. Paul's Lutheran congregation in Jefferson Co., Mo. had a day of rejoicing, as their little church was consecrated on the day in



question. This congregation is a branch congregation of the undersigned, and has only recently been formed. After many had also come from the two neighboring parishes, the celebration took place in the following manner. Not far from the church, those present gathered and, singing the hymn: "Now give thanks to God 2c.", proceeded to the festively decorated church. Once here, a leader of the congregation concluded with the words Ps. 24, 9.

10: "Make the gates wide and the doors in the world high rc." the closed church door was opened, and those gathered took their seats in the friendly little church. The service began with the hymn No. 140: "O holy spirit, enter with us 2c.", which was followed by the reading of the 84th Psalm and the consecration prayer. When the Kirchweihlied No. 168 had been sung and the Feast Gospel Luc. 10, 1-10. had been read, Mr. R. Voigt entered the pulpit singing the hymn: "Wir glauben all' an einen Gott 2c.". The text was Rev. Joh. 3, 11: "Behold, I am coming soon. Hold fast that which thou hast, that no man take thy crown." The speaker pointed out that it is indeed small and unsightly in the eyes of men when a congregation has built a church; but if one considers that the evil enemy, Satan, never rests, then it is not worth it.

Even though he continued to throw obstacles in the way of such work, it had to be said that it was something great. He then exhorted the congregation to hold fast to pure doctrine; they had a church, but they should now also submit to the word of God that is proclaimed to them in it, not deviate from it, and especially hold fast to the pure doctrine of justification, so that they do not lose the "crown. After the end of the sermon, after the singing of a few verses and the blessing, a child received the bath of Holy Baptism. After the sermon was over, after singing some verses and the blessing, a little child received the bath of holy baptism, whereupon those present went cheerfully and cheerfully, and certainly also with thanksgiving to God, to the next house, where they were now also refreshed bodily.

May the faithful God grant that the pure doctrine of His Word may resound in the new house of God now and always; that the congregation may grow more and more inwardly and outwardly and become a light in the whole dark environment through a frank confession of Christ and His holy Word and through a pious, godly walk.

E. O. Wolfs.

### **Filling stones.**

#### **Papal Mildness.**

When Emperor Maximilian I., after his wife's departure, fell to her death from a horse, freed the Duke of Brittany's daughter, Fräulein Anna, and replaced her with Wolfgang von

King Charles VI of France stole her from him and let himself be joined to her, despite the fact that Emperor Max had given him his daughter, Margaret by name, as a wife, whom he disowned and sent home to her father again. This was a double great sacrilege, nevertheless Pope Alexander VI took money and confirmed this stolen marriage and unjust divorce.

If you give gold and money to the pope, no more guilt will keep you in bondage. Money makes you free from sin, no matter how great the sin.

### Monkstrug.

When once a monk came to Tübingen and made much boasting about the sanctuary, which he brought with him in a large jar and used to show to the people and impudently pretended on the pulpit that whoever kissed and worshipped this sanctuary, no disease and pestilence should touch him the whole year, The pious prince, enraged by the monk's actions and insolence, summoned the false teacher and people deceiver before him and severely chastised him, saying that it would be contrary to God and his holy word to attribute such power to scrawny bones, which was only suitable to God, in whose hand our body, health and life stand. Well, my lord," said the monk, "I have rightly said that whoever kisses the sanctuary, no disease will touch him; but I only give people the glass to kiss, therefore even their kissing does not help more than it can. Thereby the monk betrayed his and all papist screamers' lies and deception, which falsehood the pious duke was thus rightfully and seriously opposed to.

### Display.

**Second booklet of the tasks for numeral arithmetic and key,** containing the coins, measures and weights of the Ver. St. in the four species, along with light rule metri. Price the same as for the first booklet. (See Luth. Jahrg. 14, No. 13.)

The diligent use of the first booklet and the undeserved expressions of gratitude, not only from teachers but also from students, have encouraged the author to give teachers and students no less pleasure with the second booklet.

### Receipt and thanks.

For H. Grube, through Mr. Past. Wunder§ 5,00 " Carl Gärtner: from the women's club in Monroe  
\$12.00 and from the Young Men's Association at Monroe k3.M. nor \$9.00 from the Women's Association at Monroe, Michigan- 24.M  
"Throd. Zacharias: by Mr. Past. Streckfuß collected at the wedding of Mr. Heim. Wör- ling and Wilhelmine Gallmeyer \$2.23, by Mr. Past. Wüstemann zu Detroit  
(belatedly) \$2.00, by Mr. Past. Hattstädt from the Women's Association in Monroe \$4.00 8.23  
"Caspar Nagel: from the Jünglingsverein der Gem.  
of Mr. Past. Swan in Cleveland 4.00 " G. Brnchal: at the wedding of Mr. Teacher  
I. G. Nüchterlein collected at Frankenmuth and received by Mr. Past. Hattstädt received \$1, from the congregation of Mr. Past. Trautmann at Adrian, Mich. \$4,10  
5,10  
"H. EverS: collected at the infant baptism of Mr. E. Uhl- mannsiek at Cleveland, Ohio and received through Mr. E. H. Foth 3.00

### Get

L. To the Concordia College Building:  
Bon Mr. Claus Brümer, by Mr. Past. Sauer § 1,00 Collecte am Ernte-Dankfest in der Gemeindedes Hrn.  
**Past. Schliepsiek, New Gehlenbeck, III. 1S,00**  
by Mr. C. TenSmmm, Memphis, Ten. -1,00  
"Some members of the community of Mr. Past. Besel, Campbelton. Franklin Co, Mo: R- Pelster, Bro. Brekenkamp, Ahlmeier, Scheer Sr, W. Pelster, Bro. Mever L  
\$1.00; Brüne, Scheer j.. Bogt ü. 50 cts.; H. Schröder55 cts.; C. Schröder, Banmann 25 etS.; Bethlehem's Gem. \$1.30 9.85 „, Mr. G. Winneberger, Philadelphia  
2.00  
" some members of the Hrn. Past. ClauS, New  
Bremen, Mo. 9,00

To repay the debt:

From the Gem. of Hrn. Past. Beyer, Altenburg, Perry Co., Mo. 23.50  
" d. G. drn. P. Löber, Frohna, P. Co., Mo. 6.00 „, „ " Riedel, Paitzdorf, „ " E. N. TbomaS, Franke, Bock, Fihler ü \$1.50;  
I. Grüber, I. Riedel, Chr. Kasten, W- Brandes, Rabold, M. Hopser, Frenzrl, Bnlmann, Chr. Müller, Hecht sen., C. Frenzel, W. Hem- man, Hlitemann, R- Hecht,  
Leine, W. Hecht L \$1.00; Dobrenz, Loren; sen., Sanpe, A. Loren;  
ä 75 cts.: G. Hopfer, Martin, Bachmann, Gensch ü 50 cts.; Dörfer and Tenz 4 25 cts.; Puntmann in the Gem. Dissen \$1,50 30,50

#### b. To the Synodal-Casse Westl. Districts:

From several members of the community of Mr. Past.  
Rooster, Beukon Co., Mo. 9.00  
from the penny fund of the community of Mr. Past. Löber,  
Frohna, Perry Co., Mo. 5.50  
from Mr. Past. Besel 1,00  
From the Drceim'gkeit District in St. Louis 17.55 From the ImmanuelS District in St. Louis 8.65

E. Noschke.

For the Fort-Wayne School Teachers' Seminary.  
ByMr. Past. I. G. Birkinann in Monroe Co., Ills. collected at the nindtaufsmahle deS Hrn. Joban- ning \$4.00  
Chr. Piepenbrink.  
Fort-Wayne, Oct. 12.

#### 2. to the general synodal treasury:

From the congregation of Mr. Past. Lange in St. Charles, Mo., by Mr. Past. Golth. Grüber§ 1.45  
"Mr. G. Pf. by Mr. G. Winneberger in Philadelphia 5.00

for the general pres:

" of the congregation of Mr. Past. Holls in Centreville, Ills 10.00  
" of the congregation of Mr. Past. W- Schot; in Minden 8.93 and namely:  
\$3.50 from the Sonnt. Coll. on 10. p. Drin.  
4,43 „ „ „ „ „ 14. p. Drin.  
1.00 of three individual members.  
" Mr. Past. A. Lehmann in St. Louis Co, Mo. 1.00

**b. To the Synodal-Mission-Casse:**

„ the commun. of Mr. Past. streets in Collins- ville, Ills. 5,60  
 „ Mrs. Schwege there 2,00  
 By Mr. Jung „ 3,15  
 From the Dreieinigkeits-District of the congregation in St. Louis 7.20 From the St. Paul-Gem. of Mr. Past. Oltmann  
 in Neu Melle. Mon., in mission hours s. 11.30  
 „ C. Schröder, by Mr. Past. F. Besel in Franklin Co, Mo 50  
 "of the Philadelphia congregation, by Mr. G. Wiunc- brrger, Collecte, at a mission sermon preached by Mr. Rev. Sommer, on the 18th x. Drin. 9,00

**e. To the college maintenance fund:**

for teacher salaries.

By Mr. Past. H. Löber in Frohna, Mo 5,05 and namely:  
 \$4.05 from the comm. in New Wells  
 1,00 „ Mr. N. N. in Frohna  
 From the comm. of Mr. Past. Roads in Lollins- rille, Ills. 6,85  
 "Cbrn. M. by Mr. Past. Riedel 2,M  
 " of the Gem. in L>t. Louis 22,00  
 namely:  
 \$11,00 from Trinity District  
 11,00 " Immanuel's "  
 " of the Gem. in Washington, D. C. by Hr. 55  
 Pliinrcr 5,  
 By Mr. Past. A. Lehmann in St. Louis Co., by Fr. Körbcr in Cape Girardeau, Mo 2.00  
**ä. For poor studcnteu and students in Concordia College and Seminary:**  
 From the Gem. of Hrn. Past. W. Scholz; in Minden, Ills 13,M  
 namely:  
 \$12,00 the colleete of the same  
 25 from a limb subsequently 75 " "" deSgl.  
 By Mr. Past. Dr. kölsch in Memphis, Tenn., collected by Mr. Wilh. Werner on Mr. " Will). Reinhardt's child baptism 5.00

**e. To the maintenance fund for widowed woman**

Prof. Biewend:

Of the following members of the congregation of Mr. Past.  
 W Scholz in Mimes, Ills. 8,05  
 \$-25 by Mrs. Marie M ichhof,  
 -25 " " Chnstine Mescbbof,  
 -25 " " Louise Mcschhof,  
 -25 „ Wittwe Horstmaim,  
 -55 „Mrs. Louise Kasten,  
 1.00 ""Töbkc Frye,  
 -50 " „ Rkgme Knelbvs,  
 -25 " Jgfr. Justine Krnckemeier,  
 1,00 " Mrs. Elstabeth Kollmeicr,  
 -50 ""Friedcnke Meier,  
 -50 " „ Charlotte Lcholz,  
 1.00 " „ Caroline Ellerbüsch,  
 -50 " „ Caroline Grefe,  
 -50 " Charlotte Kotlmcier,  
 -50 " Caroline Ellgcicgr,  
 -25 " N. N.

F. Böhlau, Cassirer.

**For the Lutheran have paid:**

**The 12th year:**

The gentlemen: G. P. Reidenbach, H. Niemann.

**The 13th year:**

The gentlemen: H. Pfortmüller, L. Richter, Pastor H. Lemke, W. Dörmann, Past. I. H. Dörmann, C. Mierly, Past. F. W. Scholz, Fr. Sträub, Past. I. Birkmann, W. Windhorst, I. Godjohann, H. Niemann, G- Dreyer, C. Scchwahn, F. Otto, A. Ambrosius, L. Stiegemyer, W. Mcier, W. Hillskotten.

**The 14th year:**

Messrs: H. Pfortmüller, H. Volberding, C. Richter, H. Rätz, C. Arndt, Past. H. Lemke (1 Expl.), Past. F. W. Richmann, I. Böger, Mr. Schräge, G. Neumüller, I'iottl. ^cbüßler, I- Birner, Gotfr. -iom.ig, Gottl. Müller, C. Müller, W Dörmann, C. Mierly, Past. F. W. Scholz Fr. Sträub, Dr Mättou, Gerh. Jacobs, H. He- sterberg, I. Hesterberg, H. Crfmkyrcr, C. Gninther, W- Wißmann, K. Berkemeyer,^A. Laucnstein, H. Berkemeyer, Wilh. zur Mühlen, W. Huning, F. H Föckcn, H. Schcrr jun., H. Schröder, F. Godjohann, Pohlmann, F. CKesen- ! kamp, H. Brockschmidt, A. Schnare, Past. F. Rusf(4Ex.), Phil. Schreiber (4 Crpl.), G. Dreyer, G. Wolff, H. Gre- wing, H. Friyhausen, C. Lchwahn, F. Otto, A. Ernst, Past. O-Fürbringer, W. Gudett, Dan. Keller, Fr. Hin;, I. Pürkncr, I. Winterstein, H. Schröder.

**The 15th year:**

The Herrm: H. Heitmnnn, H. Pflug, H. Volberding, (50 ; Cts.), E. Ahrrns, H. Stünkel, W. Buchholz, W. Rabe ' H Buchholz, W. Albrecht, A. Ambrosius, Past. I. Rau- schert (2 Erp'), C. Wille, W. Zeyler, Con. Kruse, Mr. slant, Psihl. Scär, I. Stamm, Dr. Helwege, Gotfr. Nönnig, Goitl. Burkhardt, Past. W. Holls, G. Buchholz, Goktr. Müller, Fiedler and Bock, Thomas, Hecht, A. Franke, Past. H. Löber, A. Lüders, M. Härtung, V. Jrö- bei, C. Mierly, A. Bergt. B. H. iluccop, F. Köhne, I. Keyl, Mr. Scbumpe, M. Ehrenwein, Kemper, Niemann, R. aus der Heide, G. H. Jürgens, H. Beermann, EverS, N. Schwarz, Otto, Wilker, P. Schwartz, A. Schmidt, I. Hirsch, Weißler, E. Meyer, Sägebrink, G. E Niemann, Niek. flkiebauin, A. Hörr, H. Succop, I. Lipp, Ph. Wage- ner, Schäfer, H. "tumbcrg, Past. I. Besel, H. Scheer, F. Meier, H. Scheer Jr, H. Brockschmidt, H. Schnare, H. Keiser, I. Wirth, Fr. Lange. H. Decker, Phil. Schreiber (4 erpl.), Past. I. R. Moser, L- Biermann, H. Birrmann, L. Bobnhardt, F. Otto. H. Rabe, G. Harterl Jr, Pagenkopf, Beckmann, Lindenschmikt, F. Wille, Past. F. Lochner, Past. F. Steinbach (\$2.78), I. G. Prenrlage, Drezmann, Past. A- Wnilemann, A. Ham, Friedrich- son, P. Deniugcr, G. Pfeiffer, C. Bohn, N. Mannling, G. Fleig  
 Furthermore: Magd. Köhler, Wittwe Alügcl.

F. W- Barthel.

**Changed address.**

Rev. ^r. Null',

/ LloominZton, Ill.

**Bad printing error in No. 4!**

Page 25, column 2, 3rd line from the bottom delete the little word: "not."

Synodalruckerei von Aug. Wiebusch u. Sohn.

**St. Louis, Mo.,**

## Volume 15, St. Louis, Monday, November 2, 1858, No. 6.

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(Submitted by Past. Hügli.)

**"That no one in the church teach publicly, or preach, or administer sacraments  
shall, without proper berns."**

Something for Methodist preachers and others.

While we are about to write down something about the above topic, we would like to ask above all those Methodists who might read this paper, not to put it aside unwillingly, as it usually happens as soon as they have read the above heading, but to first examine what is said reasonably. All the more so, since the Methodists themselves always insist, when they come together with simple-minded Lutherans and others who are not exactly favorable to their doctrine, that they first examine what they could offer them. With this essay, we do not want to condemn the good that is still with the Methodists; since they also still have the Holy Scriptures, in which the Word of God is found. From this we can rightly conclude that among the Methodists, too, there must be many dear children of God who are living members of the spiritual body of Jesus Christ, members of the one holy Christian church, which Christ washed clean of sin through the water bath in the Word. But it does not follow from this that, because they are children of God they could no longer err in certain doctrines. The man who is a child of God, a Christian, may he be outwardly where he will, must have founded himself on the right rock Christ, or he cannot be a Christian; but it very often happens that even such rock men and Peter, such true Christians, build wood, hay and stubble on the right foundation, which works, of course, will burn up in that day, but they themselves will be saved, as through the fire. 1 Cor. 3. Thus we have false doctrine and error in mind in this essay, which we curse and condemn, not the person who errs, if he is founded on the right ground and rock; and in this all true Christians, even among the Methodists, will certainly agree with us. For this is an unmistakable characteristic of a true Christian, that he curses and condemns everything that wants to turn him away from Christ; but this is error and lies, or false teaching.

But to the point. It is a well-known fact that Methodist preachers consider themselves entitled to preach and perform other official duties without any further profession wherever they go, even outside the flock that adheres to them, even in already existing congregations that are also not of their faith. And experience has shown and still shows how they act according to their principles wherever it is possible for them to do so. There will probably be few Lutheran preachers in this country who do not know about this.

how Methodist preachers have sought to make themselves serviceable in congregations according to their principles in one way or another, or how they are ready at any hour to procure followers in foreign congregations. How most Methodist preachers usually go about this in order to attain their ends, what cunning they use, etc., we will not describe now; for this is already pretty much common knowledge, and the unlawfulness of it is so obvious in most cases that we fear that many a Methodist preacher reading this paper would not want to read further than this, if we began here to relate some cases in accordance with the truth, even without explanatory additions, since he would dislike his own picture too much without all embellishment. But so that we are not misunderstood, an example may explain the matter. Thus, for example Schreiber recalls this from his early life of a Methodist preacher who, according to his own statement, not only preferred to go there to preach and attract followers, where already under the sour work and Christian self-sacrifice of faithful Lutheran preachers proper congregations had formed; but who also always used the Jesuit trick of trying to make those Lutherans who had been educated in the Lutheran church in Germany, but whose knowledge was still very small, believe that he was actually Lutheran, while the Lutheran preachers, from whom they had been served until then, were not Lutheran. However, the Lutheran preachers who had served them so far were not Lutheran.

Lutheran, but Roman Catholic and so on. And many more examples of this kind could be given. But this is enough, the matter is well known.

Here it should be noted that the Methodist preachers are not the only ones who adhere to such principles and act accordingly. For Paul would hardly have written 1 Tim. 3:6 for the sake of the Methodist preachers alone: "Of the same are they that creep to and fro into the houses, and lead captive the women which are laden with sins, and go about with divers lusts." Luther, for example, wrote of the Anabaptists of his time in his book: "Von den Schleichern und Winkelpredigern" ("Of the Creepers and Angle Preachers"), thus: "I have heard it said how the creepers can be found preaching to the workers in the harvest, and in the fields under the work, thus also to the charcoal burners and individual people in the forests, and everywhere sow their seed, and blow out poison, turning the people away from their parish churches. Behold the devil's right footstep and grip, how he shuns the light and mews in the darkness. Who is so rude that could not notice that they are true messengers of the devil? If they were of God and righteous, they would first of all find their way to the pastor, and deal with him, declare their profession and tell what they believed, and if he would admit them, they would be excused to God, and then they would want to knock the dust off their feet, and so on. For the pastor has the preaching chair, baptism, sacrament inside, and all pastoral care is ordered to him. But now they want to secretly bite out the pastor, with all his command, and yet do not report their secret command; these are real thieves and murderers of souls, blasphemers and enemies of Christ and his churches.

Apart from the Anabaptists, the Socinians, Arminians, Weigelians, Puritans and Quakers can be mentioned as such, who also consider a special vocation to the preaching ministry superfluous. But also the Calvinists have to be mentioned here, whose sneaky tricks and Jesuitical artifices, with which they at times tried to gain adherents within the Lutheran church, are only too well known. For example, Calvin and others with him signed the Augsburg Confession in order to be able to spread their Calvinist poison all the better within the Lutheran Church.

But what are the reasons for which the Methodist preachers think they are allowed to proceed in this way? With what saying of the Holy Scripture, or with what reason can they prove that they are acting rightly and Christianly? With what scripture, or with what reason can they prove that they are acting rightly and Christianly when they prowl around in foreign congregations? Or are the Methodist preachers themselves probably mostly unaware of what entitles them to do this?

In the "Lutheraner" lauf. Jahrg. No. 14. we find a passage from the Methodist newspaper, the "Apologist" from Cincinnati, which answers this question; there it says: "If the Methodists believe that the whole world is their field, they are merely following the command of their Lord and Master.

according to Marci 16:15: "Go ye into all the world, and preach the gospel to every creature," and do as the apostles did, Marci 16:20: "They all went forth, and preached in every place." Hereby the "Apologete", the organ of the local German Methodists, gives us information about our question, what justifies the Methodist preachers to sneak into Lutheran congregations. Here, he says, it is expressly stated: "preach the gospel to all creatures," and they "preach in all places"; from this it necessarily follows that the Methodist preachers act only according to the word of God, and that they thus fulfill their most sacred duty when they preach and administer the sacraments "in all places," that is, also in Lutheran congregations.

We have now taken a close look at the above-mentioned Bible passage and have taken the greatest pains to find out to what extent the Methodist creep is permitted or even commanded by it! We would have gladly asked the writer of the Methodist apologist or someone else verbally for information, if he had been with us. Our doubts were and still are with regard to the above passage: We see without much difficulty that it says, "Go ye into all the world," but we cannot understand how the Methodist preachers come to refer all at once the "Go ye" to themselves; as if it were already made out that Christ meant them by it, as if Christ had pictured in his mind all the Methodist preachers who would ever exist in the world, and who would be so gracious as to stoop so low as to offer their services to the Lord, and had then addressed them in spirit, "Go ye into all the world." Or do the Methodists interpret this passage differently? Do they perhaps believe that the "Go ye into all the world" can be applied to anyone who only feels like it? - Well, then they must also let us into their pulpits and must also hear us; indeed, they must hear everyone who comes. Do they want that? - We cannot avoid mentioning another passage from Luther's writing against the Anabaptists, who also wanted to prove their Methodist creep from 1 Cor. 14, 30. Luther answers them: "There are some who claim that St. Paul has given 1 Corinthians 14 the freedom to preach in the congregation, even to bark against the regular preacher, since he says in v. 30: When it is revealed to the one who is sitting, the first one should be silent. Therefore, the lurkers think that in whichever church they enter, they have the power and right to judge the preachers and to preach differently. But this is far, far wrong. The lurkers do not look at the text properly, and take from it, even brew into it, what they want. St. Paul speaks in this place of the prophets who are to teach, and not of the rabble who listen. Prophets are teachers who have the office of preaching in the churches. Why else should one be called a prophet? Let the sneak prove that he is a prophet or a teacher.

Let him be a teacher in the church where he comes, and whoever has commanded him such an office there, then let him be heard according to the teaching of St. Paul. If he does not prove it, let him run away to the devil, who sent him and commanded him to steal a free preaching office in a church, where he does not belong either as a listener or a disciple, let alone as a prophet and master.

"What a fine example should this be for me, if a priest is preaching, and one of the others has the power to interfere with his speech and to scold him? Further, if another should fall into the speech of the two, and also call the other silent, and then a full beer-samsel should run out of a jar, and fall into the speech of all three, and also call the third silent, and finally the women should also want to have such a right as the sitter, and the men should be called silent, and then always a woman-dasander. O what a beautiful church fair, Kretzschmer and fair shall there be! On which church should it not be finer, than in such churches? There the devil should be preacher in my place. But the blind sneaks do not consider such things, they think as if they were the only ones sitting, and do not see that one of the others should have such a right, and they could also be called silent, they themselves do not know what they say, what they sit or speak, what is called prophet or layman in this place of St. Paul. So far Luther.

Or do the Methodist preachers, who after all only a few years ago came up with their doctrine and with all that they have as Methodists, perhaps believe that they alone are those to whom Christ says the words, "Go ye into all the world?" An Ignatius, Polycarpus, Irenaeus, Athanasius, Luther, Brenz, Chemnitz, Gerhard, and so on, are not meant by this? - —

We must confess that we do not see how the Methodist argument fits into this. We do see, however, that Christ has certain persons before him to whom he speaks the words: "Go", who can therefore comfort themselves with this saying in all their temptations; but we cannot understand, we must say it again, how in all the world the Methodist preachers come to quote this saying for themselves, as if it were said to them. Does it follow that when Christ commands someone to do something, this necessarily means the Methodist preachers? Why, then, do they not go and raise the dead, cast out devils, etc., since Christ commanded: "Heal the sick, cleanse the lepers, raise the dead, cast out devils. And in another place: "You shall not give gold, nor silver, nor

You must not have ore in your belts, nor a bag to carry away, nor two skirts, nor shoes, nor a cane," and so on. From all this you see, dear reader, that when something is said in the Scriptures, in order not to fall into terrible error, one must be careful. From all this you see, dear reader, that when something is said in Scripture, in order not to fall into terrible errors, one must first see exactly to whom it is said, and in what respect, etc., it is said, so that one does not preach the law to the penitent and the gospel to the impenitent. Therefore you should not and cannot apply to yourself what has not been said to you. For example, Christ once said to a rich young man, "Follow me," Matt. 19, but he would not follow him. Another time someone wanted to follow him, but he said to him Marci 5: "Go to your house," and so on. And when once Christ said to Petro, "Follow me," and when he saw John also following him, he asked Christ, "Lord, what is this?" Then Christ answered him, "If I will that this one remain, what is it to thee? Follow me." Joh. 21It

is therefore nonsense when the Methodist preachers, in order to justify their creeping, cite the saying: "Go into all the world," since it is not yet at all proven that they are meant by this; since it is therefore not yet at all certain whether perhaps they are not to be the ones who are to be preached to and taught. Must they consider themselves to be the ones who are to teach and preach? It is not good to strive for high things. And the letter of Jacobi expressly says Cap. 3, 1: "Do not forbid yourself to be a teacher to anyone." Would these Methodist preachers therefore remember the passage Acts 19:15, where the evil spirit answers those who want to cast him out without being called: "I know Jesus well, and I know Paul well; but who are you?" so that instead of casting out the devil, they do not burden themselves with him.

Another circumstance, to which we became attentive on closer examination of this saying, is that the Methodists, by citing this saying as proof of their creeping, indicate that they consider all other Christians to be godless worldlings. For if they want to justify their creeping into other Christian congregations by saying that the Lord commanded, "Go ye into all the world," they thus show that the congregations into which they come, supposedly following Christ's command, are this "world." Thus they consider all other Christians to be godless worldlings, whom they must first convert by their penitential bench at their campmeetings; they, on the other hand, alone are the holy people of God, the bride of Christ, the holy Christian church. - That the Methodist preachers really believe this, they also show as often as they can. Thus, for example, a Methodist preacher recently came to Fraunkenmuth, Mich. where for several years a capable lu-

therian congregation exists. Probably he hoped to make a rich catch there, because the congregation did not have its own pastor at that time. A Methodist, with whom he stopped in, then went

He went around the congregation to invite the people of Frankenmuth to his sermons. But when he soon saw that finally no one wanted to attend his sermons, he threatened to shake the dust off his feet and finally leave them; which, of course, would have the consequence that the people of Frankenmuth would die in their sins. Later we heard that, when all this was of no avail, in the presence of a member of the Frankenmuth congregation, he had spoken terribly of the "godless, carnal, unconverted" Frankenmuthers and of their cantor and former pastor, who knew nothing but to speak of baptism and the Lord's Supper, but did not want to convert. - In spite of all this, however, the Methodists claim, namely, that if we add to this their addiction to condemnation, to cannot remain silent about this shameful arrogance of theirs, as soon as we begin to chastise them about us "Old Lutherans" being the most unloving, condemnation-addicted people there are. But you see from this, my dear reader, what arrogant, shameful, pharisaical sneaks these Methodist preachers are, as they consider all other Christians in the whole world who do not approve of their thing to be godless children of the world, whom they would first have to make into God's children by their new conversion machine. All their outward piety, all their talk about how they come out of love for the poor souls who are so shamefully neglected by the Lutheran preachers, how they are therefore the best of friends, all this talk is nothing but hypocrisy and Pharisaic arrogance with most of them.

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(To be continued.)  
(Sent by Th. V.)

## The Lutheran hymn according to F. Koch.

(Continued.)

Johann Heermann, born Oct. 17. 1585 at Raubten in Lower Silesia, where his father, a pious and honorable man, was a furrier. When he once fell violently ill in his childhood, his mother prayed fervently to God for his preservation; if God would give him to her a second time, she would keep him for study even if she had to beg the money for it. She did as she asked and now she also did as she had vowed. He came around to 4 educational institutions, in particular he went to the house of Val. Herberger, where the boy's mind and heart were well cared for. Herberger loved him like his own child and gave him his son, Zacharias, to supervise and instruct him at home; he also needed him in his written work, like his right hand. Here the young man's receptive soul received a deep impression of the equally spiritual and holy life of the pious servant of Christ, who later became a model for him in his sermons. At the same time, in Fraustadt, the Rector Brachmann awakened his delicious gift for poetry and thus paved the way for his further advancement. For in Brieg, where he went to school, he acquired the following qualifications



He gained high patrons by reading his poems and was crowned as a poet with the laurel wreath in public with great solemnity at the age of 23. He remained humble at heart, however, and his conduct was chaste and sober from early youth to old age. In 1611 he became chaplain at Küben and soon after pastor there. Here he stood at a well-ordered congregation, besides he had eager preachers of the word nearby, with whom he stood in lively spiritual contact, especially his old Val. Herberger, whom he esteemed as his spiritual father. Also, his preaching to many hearts was very blessed and his church was always full of strangers. A more painful wound could not have been inflicted on him than by the death of his beloved wife, with whom he had lived extremely happily, although childless. His appearance deteriorated, his face became pale and he firmly believed that he would not survive this great suffering. In 1618, he was reunited with a fatherless and motherless orphan, who soon had nothing to do but laboriously nurse him. In his entire life, he could not say that he had had a single healthy day; but from 1623 on, his suffering condition became an almost uninterrupted illness. The seat of his illness was in his nose and windpipe, which often made him hoarse and made it very difficult for him to preach, so that, as he himself says, the longer he spoke, the more he had to choke and cough, as if he were to die immediately, and in the end he could no longer pronounce a period, even if it would have saved his life. In addition to these illnesses, he also had to endure many insults and ingratitude from the unsavory in the congregation, since he punished sin and sinners in all seriousness. In addition, there were the tribulations of the 30-year war. In the year 1629 the first war tribulation came in. He had to save himself from Küben and hide himself as an exile for 17 weeks. Hardly had he returned when the terrible plague broke out, killing 550 people, including his chaplain. No sooner was this emergency over than Wallenstein's wild hordes came and plundered the town three times, each time forfeiting all of Heermann's possessions, household utensils, livestock and grazing. Once the saber of a Croat hovered over his head and another time a whole bunch of raw soldiers with bared swords threatened his life. Only a little was missing that he would have drowned in the Oder; because when he wanted to save himself with many other fugitives on a barge to the other bank, the small vehicle threatened to sink from the crowd of people and hardly were they in the middle of the river, when the pursuing soldiers reached the left bank and shot at Heermann, so that two bullets whizzed past his head. But the Lord gave him heroic courage in such dangers and led him miraculously through them all. Also over

[44] The Lord watched over his own, who had remained behind in Küben, so that their life and honor remained untouched. During these 17 difficult years of suffering, Heermann mostly wrote his lovely sacred songs. In 1636 his physical complaints became so great that he could no longer climb the pulpit. Since there was no improvement, he withdrew from his preaching post to Lissa in Wielkopolska, where he had a quiet cottage built outside the city. In October 1638 he moved into this self-chosen pathos, so that he could, as he said, live quietly in his constant infirmity, suffer, pray and, if God willed, close his life unhindered. He moved in in the greatest weakness and for the first 9 weeks lay day and night almost always as if asleep, without use of his mental powers. As soon as he was better, he used his rest to write godly, edifying writings. A particularly difficult trial was reserved for him for the last period of his life. His eldest and dearest child of pious disposition and immense spiritual gifts was persuaded by the Jesuits at the grammar school in Breslau to enter the Jesuit school without his father's knowledge and to adopt the Catholic religion. Heermann had hardly heard of this when he sent him a loyal letter of admonition. As soon as God demands my soul, he says in it, I will fall down before God's chair and demand that they, the deceivers, be brought before his court within a year, and if you do not turn back, you will turn back with him; then you shall answer to God and to me. This had such a powerful effect that the son returned to the evangelical faith and asked his father for forgiveness, which the father granted him with the words: "Father's heart remains father's heart. The son then returned to his father's house and soon died of a consumptive fever, as they say, the effect of a Jesuit powder. After the death of this favorite of his soul, he lived only four years. He became more and more ill, so that he could no longer sit, but had to stand leaning and was hardly able to lie down at night. Finally, great weakness forced him to lie down on the bed. Then he wrote the words on his bed: "Lord, behold, he whom thou lovest is sick. He suffered patiently with confident perseverance and fervent supplication. His unceasing prayer was: Lord Jesus, come and rest. On the morning of February 17, 1647, he fell into a gentle sleep in which he slumbered away to his Lord's joy.

Heermann stands out in the old Silesian school of poets above all the excellent poets who have emerged from it, through refinement of taste, through clarity and delicacy of expression, through avoidance of harshness and good verse construction, through simplicity and intimacy. His songs are written from the soul of every Christian, especially those who carry the cross. Among the pious poets of our people, few have learned to be so patient and have taught others to be so patient from the fullness of experience. His songs, 400 in number, soon found the most general acceptance.

recording and belong to the jewels of the evangelical song treasure. We call attention to some of the most significant.

Dearest Jesus, what have you done? Poem written in 1630 after Augustine's Meditations. He himself put the title over it. Cause of the bitter suffering of Jesus Christ and consolation from his love and grace. In 1712, when a pious poet and preacher was taken from Halle to Tennstedt to visit his mother in great mental illness and complete melancholy, and when he heard it blown from the tower upon his arrival in his hometown, this song gave him such strength of faith that he sang it in a loud voice and was soon able to overcome death with a blessed joy of faith. A patrician of Augsburg was persuaded by this song to reconcile with his enemies.

Jesu, thy deep wounds, etc. A translation from Augustine's manual into the present form of prayer was made by J. Gesenius. This song, as it were a general remedy for the wounds of Christ, has already sweetened the impending fear of death for many.

O God, you pious God 2c. This song contains a delicious instruction to true Christianity: 1. to believe rightly, 2. to live Christian and godly, 3. to suffer patiently, 4. to die blessedly. This song was the daily morning prayer of the famous statesman Veit Ludwig von Seckendorf. The 2nd verse: Gib, dass ich thu' mit Diligen 2c., was sung on the morning of December 5, 1757 by 30,000 Prussians as a solemn morning song accompanied by field music, and in 3 hours a glorious victory was won over 90,000 Austrians at the village of Leuthen. The 3rd verse: Help that I always speak with what I can stand 2c., a merchant in Breslau had it written in his pocket mirror instead of the glass, in order to get rid of the bad habit that he always liked to speak ill of other people. Every day he carried these words around in his pocket mirror and thus silenced his tongue. With the 5th verse, a distinguished man diligently and always admonished his heart against false gift taking, which he was often tempted to do by many people who would have liked to see their things promoted.

Johann Rist was born on March 8, 1607 in Ottensen near Hamburg. His father, a preacher, had intended him to study theology even before his birth. Already as a high school student he made a name for himself as a poet. In his tender youth he was already plagued for 3 years with temptations because of the eternal election of grace, since he thought that God had rejected him and handed him over to Satan. The 91st Psalm saved him from this fear more than a thousand times, which is why he began to compose psalms and songs even then. After attending 5 universities and often enduring great danger to his life, he became a preacher at Wedel on the Elbe. He held this office as a faithful pastor and zealous preacher until his death. In 1660 he endowed a church in Wedel.

but poetic order, the Elbschwanorden, consisting of about 40 of his friends. During the war years he had to endure much fear and danger. Rist wrote many a truly beautiful song and among the mass of ordinary songs there is a beautiful number of solid core songs, which belong to the most beautiful of the Protestant song treasure. We only remember a few of them:

O eternity, thou word of thunder 2c. The penetrating power of this song has often been felt even by the most obdurate offenders. Thus, for example, the robber Lips Tullian, executed in Dresden in 1715, used it to bring many of his thieves to recognition and confession during interrogation. Scriver once had it sung in 1686 in Magdeburg at the funeral of a godless man who believed nothing and once cursed very much during a thunderstorm and was killed by lightning. With v. 3: Wake up, O man, from the sleep of sin, the night watchman still sings the day in some villages of Württemberg.

Become lively, m a Gemüthe 2c. Especially important is the 6th verse: Am I about to depart from you 2c., at the end of the life of two princely lords. Duke Moritz Wilhelm of Saxony-Weitz, who for a time had fallen away from the Protestant faith and converted to the Catholic Church, but on Oct. 15, 1718 had returned to the bosom of the Lutheran Church, prayed this verse before his end, Nov. 15 of the same year, extremely devoutly and with great sighing. The other was Duke Johann Georg zu Mecklenburg, who died at Mirow in 1675. This pious gentleman made many Christian speeches on his deathbed, and when this verse was recited to him, he said: "Let me pray this beautiful verse alone. He then completed this with his hands folded tightly, his eyes turned toward heaven, many tears and a fervent heart. When he then received the Holy Communion, he spoke to the Lord. When he then received Holy Communion, he said to his confessor: "When I was still a boy, I learned my catechism; I have not yet forgotten it, and in it these words: Where there is forgiveness of sins, there is life and blessedness. Now I have received forgiveness of sins, therefore I also have life and blessedness, and thereupon I will die blessed - which he also achieved after a few hours.

Jesus, who is my soul 2c. This song once occurred to a woman in her dream before she died after a year. When she had read it carefully, it made such a deep impression on her mind that she became restless about her sins and worried about her blessedness, and finally such divine sadness, which was awakened in her by it, became a repentance for blessedness.

### **What kind of people are our vulgar rationalists?**

In the 22nd issue of last year, under the title: "On the Religious Statistics of St. Louis," we revealed the hypocrisy with which

Here in St. Louis, vulgar rationalism appears in the person of Mr. Krebs. As a result of this, we received a private letter from the latter, in which he tried to whitewash himself with the vilest of invectives; at the same time, an article appeared in the "Protestantische Zeitblättern", which tried to redeem their partner in the lucrative enlightenment business from disgrace by reminding us of the hypocrite Stephan, who was once among us. Thereupon, in the 2nd number of the current year, we showed the "Zeitblätter" that Stephan had indeed been among us, but had not belonged to us, but to them, the rationalists, just as the hypocrites among us are always necessarily rationalists, since such clean subjects do not believe what they profess, but, together with their fellow believers, the rationalists, deny hell, damnation, the Last Judgment, etc. in their hearts. For if they were believers among believers, they would not be hypocrites. This lesson has worked excellently, as we had hoped with certainty. The gentlemen see themselves disarmed. They see with horror that, as often as a hypocrite among us is stripped of his mask, the face of a vulgar rationalist emerges. Therefore, not only has Mr. Krebs, putting out of sight all consideration for his once taken position, published the private letter sent to us earlier, only with the omission of some too scurrilous expressions (of which he thus now begins to be ashamed himself); but the "Protestantische Zeitblätter" have now also themselves attempted a solution to our instance. But how? - Firstly, by trying to ridicule us by all kinds of, however quite worthy of them, jokes; secondly, by saying that they "do not want to argue with us whether Stephan was a rationalist or not," but draw the conclusion from our assertion that we ourselves admit that the hypocritical rationalists among the Old Lutherans could do the best business.

As far as the first reasons given against us, the impolite jokes, are concerned, they serve no purpose other than to reveal to the public, first, what kind of intellectual children our vulgar rationalists are, and thus save us the unpleasant work of providing evidence for the filth of rationalist sentiment in abstracto and for the depravity of the local rationalists in *concreto*; Secondly, they betray the embarrassing lack of reasons from which the "Zeitblätter" suffer, for everyone knows that when people, devoid of all shame, have no more reasons, they as a rule reach into the dung of their hearts and throw it at their victorious opponent. We do not begrudge the "Zeitblätter" the triumph, however achieved, of having caused a neighing laughter among the lowest rabble with their obscenities.

As for the other reason given against us, we do not confess it only still  
We always admit that hypocritical rationalists have been found among us, like Judas among the apostles, but we also admit this ourselves, that hypocritical rationalists are not found among the American vulgar rationalists; for where all are hypocrites, there can be no talk of being among them, just as one cannot say, for example, that men are among men: The people are among the people.

It is true that these two concessions do not help the "Zeitblätter" very much. For, first of all, what we have written remains true: the hypocrites among the believers are not believers, but nationalists; they therefore disgrace not us, but the rationalists, their unbelieving brothers; just as it is no disgrace to honest citizens that thieves usually sneak in among them and break into their houses. Or, according to the logic of the "Zeitblätter", should the house of an honest citizen really be a disreputable one, because rogues could do the best business in it? Such logic is only capable of the vulgar believers in reason, who get their name from reason, like the owls of light and the light hat from light. As far as the other concession is concerned, the "Zeitblätter" will, of course, be a bit brittle and want to waive our concession. But it is only too certain: Men who do not believe in the triune God, and yet baptize in the triune God for money, or even change the baptismal formula for money, and yet make people believe that they are giving Christian baptism; Men who do not believe in the holy God-man Jesus Christ and in the atonement through his sacrificial death, and yet administer the Holy Communion of the body of Christ given for us and the blood of Christ shed for the forgiveness of our sins for the sake of money, or make people believe that they administer it; Men who rationalistically twist the whole Bible in order to be paid as Christian preachers - all such men, all such vulgar rationalists - are the true apostles, are hypocrites.

We repeat it: If you vulgar rationalists would do it like Börnstein, Dänzer, Reventlow, Heinzen and others, that is, if you would confess your unbelief, if you would not go to any church, if you would even less want to hold church for money, administer the highly holy sacraments and pass for Christian preachers, and if you would therefore not play money out of anybody's pocket, well then - then we would want to consider you as (indeed godless before God, but still before men) honest heathens. But since you are pagans and want to be considered Christians, even Christian preachers, you are and remain - hypocrites!

### Iowa Synod.

It was to be expected that this synod, formed by Pastor Löhe from young men loyally devoted to him, would also pay homage to Chiliasm, which Löhe considers to be a special light of our time, which had recently dawned on him particularly clearly during an illness. On September 13 of the current year, the aforementioned synod met and one of the main subjects of its deliberations was "the last things". The result of these discussions, however, was a public synodal unanimous declaration on Mr. Löhe's chiliasm. This synod is thus, if we are not mistaken, the first to have officially proclaimed the old chiliastic error under the Lutheran name. The inexperienced and unadvised men may not know what they have done and what fate they have sealed for themselves. They do use

biblical words, but not in their true sense, but in a chiliastic sense that contradicts the similarity of faith. Rom. 12,7. They speak as biblically of the last things as the rationalists also speak biblically of the person of Christ when they say that God the Father is greater than the Son of God (Joh. 14, 28), he is a man like us (1 Tim. 2, 5). But just as the rationalists express highly unbiblical things with their seemingly biblical way of speaking, so does the Iowa Synod. What kind of Lutheranism they have can also be seen from the fact that they are only waiting for the Antichrist! In this, it does like the Jews with the Christ, for whom they are still waiting, long after he has come. There cannot be a clearer proof that the Iowa Synod is Romanistic. But let us hope that the dear young men have fallen into their grave errors out of inexperience and unlimited trust in a dear teacher, and that when they begin to study, their eyes will open again.

In the "Church Bulletin" of the Iowa Synod for the month of October is a report of its proceedings. It states that it "established the following as the doctrine of Scripture."

"1. One will appear once more, and he is called Antichrist or Counter-Christ. He is in everything the opposite of our highly praised Savior Christ. The Scriptures call him the man of sin and the child of perdition, which indicates that he must be a single personality. He will exalt himself above all that is called God or worship, and pretend to be God. He will take dominion over the whole world, but will keep it only for a short time. During his reign, those who do not pay homage to him but want to remain faithful to the Lord will be terribly persecuted. This persecution is called the great tribulation in the book of prophecy. But the Lord Christ will descend from heaven and put an end to the Antichrist by the appearance of his future. This is the imminent second future

Christ, for which the first Christians were already waiting. It can happen at any time, even in our time, because the Antichrist can appear any day.

2. at that time the children of Israel as a people will also be converted to their God and Lord.

At the Second Coming of the Lord for the destruction of the antichrist kingdom, the resurrection of those who gave their lives for the sake of Christ, the martyrs, as they are called, will take place. This is what the Revelation of St. John calls the first resurrection. These resurrected ones reign with Christ for 1000 years, and this is called the millennial kingdom. The time of the duration of this kingdom will be a time of rest and refreshment for the church from the presence of the Lord. For not only has the Antichrist been thrown into the lake of fire, but the devil himself has been bound for 1000 years. The holy prophets prophesy of this in many places. The holy prophets prophesy of this in many places, and one only understands their promises when one interprets them to that time. But one must not believe that the millennial kingdom is such a kingdom, since all the holy and pious will have a worldly kingdom and will destroy all the wicked. Nor that in the millennial kingdom there will be no more sin, no more hypocrites and ungodly people, no more suffering, no more death, 2c. all these things.

will still be there. Nor must we believe that we can be saved in the millennial kingdom in any other way than by grace for Christ's sake through faith alone.

4. after the 1000 years Satan will get rid again and once more go out the

To deceive nations, and to gather great armies to fight against the Lord and his saints. But the fire from heaven will consume them. The devil will be thrown into the lake of fire. There will be the appearance of Christ for the Last Judgment, the general resurrection of all who are in the graves, etc."

### **Out of the mouth of young children and babes thou hast wrought a power for the sake of thine enemies, to destroy the enemy and the revenger.**

When the Hussites, led by Procopius, invaded Meissen and remained victorious against the Germans, they moved against Naumburg, devastating and plundering. The inhabitants of Naumburg, knowing that Procopius had a special hatred for them, decided to defend themselves. They made hasty preparations for defense, and one spoke courage to the other. Procopius actually sent a note to the city through two captured peasants, on which was written: "No mercy shall be shown to those of Naumburgk. The people of Naumburg prepared themselves to be annihilated by the angry enemy with fire and sword.

At that time there lived a locksmith in Naumburg, called Wilhelm Wolf, a man well-liked by all. He was the quartermaster at that time and devised the following plan: The parents should put white death shirts on their children the next day and then let them go into the enemy camp so that they would fall before the commander. God would protect the children, and it could be that through them the whole city would receive mercy. After the citizens agreed, the quartermaster himself went to Procopius and obtained a delay of the storm for one day. He brought a note from Procop saying: "You have until tomorrow at this time to think about it.

On the appointed day, all the children of the city who were not over 14 and not under 7 years of age had to assemble in front of the town hall, 238 boys and 321 girls. The children were instructed that as soon as they entered the camp, they should fall down with their hands raised to heaven and pray for mercy, Mercy, should call. With that, they should persist until one would have mercy on them. But if the enemies would be cruel, then they should open their long, white death shirts, hold out their necks and let themselves be killed willingly. So they went, and their angels went with them.

Meanwhile, the parents were in great concern for the children. The mothers followed them to a place where they could be eyewitnesses to their fate. When now the children came unstopped into the enemy camp

When the children were brought to the leader's tent, the leader did not know how to explain it at first. The children did as had been agreed; they fell on their knees and cried, "Mercy, mercy!" Procop was struck by this, ordered the children to be quiet and held a war council, and after half an hour he gave the children the friendly assurance that no harm would come to them here. Then he had musicians come, brought wine, cherries and the like, and sat down with the other commanders in the midst of the children, who now danced and sang around him quite happily. In the evening the children departed again. At the gate they had to call out: "*Victoria Hus-*

*siata!*" He told the citizens that he would not let them take any property. During the night he burned down his camp, and in the morning there was no enemy to be seen.

Now there was great joy in the town. The quartermaster received a gift of 200 guilders, and it was decided to celebrate annually the 28th of July in memory of this rescue. The children had to go in procession to the place of the camp every year and were

delighted with fruit and all kinds of amusement. They were given the permission to go out and in with the sound of music and to shout with green branches: "*Victoria Hussiata!*"

(Spiritual and secular by Caspari.)

## Church News.

After Pastor H. Jor had administered his office in Maple Grove, Manitowoc Co. for three years under various persecution and hardship, even misery, he finally felt compelled with a bleeding heart to resign, partly because his health was so weakened that he could no longer preside over the difficult travel associated with his position there, but even more so because the mother congregation there compelled him to do so through persistent ingratitude. However, because some had faithfully stayed with their pastor and some returned in penitent recognition and repentance after his resignation, and because the two small branch congregations, the one at Manitowoc and Town Marison, had likewise proven faithful and were only now still too weak, he had to leave.

The Lord did not want to deprive the region of the pure, unadulterated teaching of the Word, but gave Father Nikolaus Beyer of the Town of Hermann the joy of serving not only his previous congregations, but also the three places mentioned, and he was accordingly introduced to them by order of the District President and with the assistance of Father Jor. The

Introduction in the congregation at Manitowoc took place on the 14th Sunday after Trinity as on September 5, that at Maple Grove on the following Tuesday, at the latter of which deputies from the branch at Town Marison were present. In Manitowoc, the undersigned preached on the gospel of the day, that of the 10 lepers, and from it spoke of God's great faithfulness in the face of man's great ingratitude; in Maple Grove, the sermon had 2 Cor. 5:28-21 as its text, and presented the ministry of reconciliation, so dearly acquired and therefore dearly and worthily to be held. At the latter place, a congregational meeting was held after the service. The meeting was held in order to investigate the complaints made against P. Jox by the members who had not yet returned.

The more so the proven faithfulness and self-denial of the previous pastor, but on the other hand the complete groundlessness of those complaints, as well as the malice and crudeness of some of the people involved, turned out.

In the meantime, the parish of Kirchhayn, which had belonged to the Freistätter Parish and had become vacant due to the removal of our th. Mr. District President Fürbringer, a vacant parish in Kirchhayn had sent out a call to Father Jor to serve it as an independent parish. Since Father Jox, partly in view of the situation and needs of the Kirchhayn congregation, finally followed this call after several consultations with the local ministers, he was also installed by the undersigned on October 10 as the 19th Sunday after Trinity, preaching on the Gospel of the Gout-Broken Man and taking it as his subject: The power given to man on earth

1. how it came to earth through the incarnation of the Son of God and has remained so ever since, 2. in what way and in what order it is practiced within Christianity, 3. what kind of people are involved if its inestimable value is to be recognized and its salutary effects experienced, and 4. what these salutary effects are in detail. Since none of the neighboring ministers could be present this time due to the shortness of time, Father Jor held his inaugural sermon in the afternoon service, in which he presented to himself the image of a faithful steward of the church and servant of Christ from 1 Cor. 4, 1 and 2, and to his congregation the image of righteous listeners who consider a preacher given to them by God and seek nothing more in him than that he be found faithful. At the end of the afternoon service, a collection was raised for the support of our professors.

May the Lord bless each of the two brothers for the sphere of activity assigned to him by this. In particular, may he give Father Beyer the sight of a harvest of joy still to be expected from the seed of tears of our C. Jox, and may he equip him to continue to cultivate with faithfulness and efficiency the field prepared by the previous pastor with so much faithfulness, wisdom and self-denial, and to be refreshed in the process by the love and thanks of the congregation!

The address of Mr. P. Jor is preliminary: kev. II. Jox, eare ok Ksv. I^oobner,

VLi8.

F. Lochner, Pastor.

(Submitted.)

### Death display.

It is my sad duty to inform the numerous acquaintances of my dear friend Mr. Ph. Wieland, the news of his death on the 13th of March. He was, on his way back from Germany, on board of the steamship "Austria" and, according to a rescued passenger, was among those who, forced by the flames, had to jump overboard, where he, unable to swim, in all likelihood, found a speedy and blessed death.

In our deep sorrow over this visitation of God, we are left with the joyful certainty that his bitter death was only the entrance to eternal bliss for him. Faithful as he had served his Lord Christ in life, he remained faithful to him even in the bitter hour of his death.

God comfort the poor mother and sisters with His word, and teach us all to remember that we must die, that we may become wise. Amen.

Neuyork, October 15, 1858.

Joachim Birkner.

(Submitted.)

### Obituary

to those who died in the fire accident of the steamboat Austria to his eternal rest,  
theuren, christlicher Bruders '

### Ph. J. Wieland

When you walk through the floods of water, When you are surrounded by the fires of fire, Do not fear, I am your safe refuge; Neither shall death find you in the river, Nor the fury of fire ignite to destruction. God's true word calls promisingly. (Is. 43, 2.)

And trusting in this rocky ground, Already in the spirit of the return joys looking, You confidently defied the sea's treachery: You let the friends, who left you mourning, Enclose you in the power of prayer, You lifted up your hopeful gaze.

And soon the homeland greets the sad shore, safe and sound, the fast paths lead to the mother's longing heart, her only son, the joy of old age, her comfort in the bitter widow's slice, her strong support in every pain.

But you did not live long in the delights of blissful reunion; the short period of your stay was quickly over;  
And the bitter tears that thy discs brought forth There brought us high joys That sorely missed thee so long.

Again thy ship fears the sea, the blue, And already near beckons the home shore, Where the friends eagerly wait;  
But ah, where is the promise of the word, Which you trusted, your loved ones hope, For your return all their fervent pleading?

Sieve, the pillar of smoke that rises from the ship Now, which has rushed past the rocky reef Threatening danger!  
More terrible it returns in fiery embers Now and consumes with wrathful ruthen, Where hope's last anchor dwells.

Alas, the flames terribly surround you, their fury consumes your young life, torturing your soul to the tob;  
Alas, the waves are opening at the bottom, floods are carrying you in their maw, And your faithful belief is becoming a mockery?-

Deep sorrow surrounds my soul, Your loss lays in the gloomy cave And in bands of mourning my spirit: Terrible before my wet eyes Your death's ghastly image stands, Doubts arise as to what God promises!



I think of your youth's blooming hope, of your love's heat, which is open to everyone, of your faithfulness on the heavenly path;  
I think of your mother's pleading tears, your sister's lament, your friends' longing: I ask with doubt, did God do this?-

Yes, God did it: away you anxious doubts, Fleuch du tödtlich Gift des Glaubens, Teufel, Unbeweglich steht dies GottS-Wort:  
So through the water guide your paths,  
If the flame threatens on both sides, do not tremble, I'll be your rescue port!  
Wonderfully the Lord leads his own, But only through tribulation, fear and weeping they reach eternal bliss: See the friend, how he is purified like gold by the glow of fire, his minutes of his last breath consecrates to God.

Praying for the last time he sinks down, hears already his Savior's call-the songs of blessed God around the highest throne: looks up to heaven with transfigured eyes, tears the soul loose from the world's tumult, sees in Jesus' hand the crown of honor;

Because to the wet grave of the body now sinks down-rises to the fullness of your Savior's joyful sea!'; Thank him rejoicing for his goodness, Which acquired him the Father's peace And sets in the blessed chorus! - —

Behold, so you must consider God's ways in the light of the word, have no doubts where the truth speaks. Who can lament when our friend's fate has fallen so sweetly, and when his inheritance has been so blessed in eternal light? (Ps. 6,6.)

H.

## **Filling stones.**

### **Memorable verses in the Norhalden Monastery.**

In the land of Württemberg, from ancient times, even at the beginning of the Reformation, there were these strange verses in the monastery of Rorhalden:

Lx msrito ONrigti sslvamar Ldunân, tuis kactis ns tickas, optims knaker.

By Christ's powerful merit alone we become righteous and pure before God and enter heaven. Therefore, dear brother, do not base yourself on your own works. Because they do not stand up before God.

When Brenz and others saw these verses, they made the prior and the monks ashamed of their error, that they falsely hoped to earn heaven through monastic vows and works. This angered the unlearned monks so much that they took away the stone with the scripture and smashed it to indicate that they trusted more in their works than in Christ's merit.

## **Charles V a German.**

Since a quarrel had arisen between the Spaniards and Germans over some trifling cause, some Spaniards went to Emperor Charles V and impetuously asked him to send all the Germans away from the court. The emperor was astonished at their presumptuous request and said: "It is well, if you do not like them, I will free you from them. Then he appointed a day and ordered all the Germans to come to him. Now that they were standing together, he addressed them thus: Dear compatriots, the Spaniards

have asked that I dismiss you all from the court. I am also German. So come on, let's go, so that we won't be a burden to them. Thereupon he mounted his horse and rode ahead, and they followed happily and singing. When the Spaniards saw what was happening, they rushed to the emperor's feet, holding the horse's reins and begging him, for God's sake, not to take their request so badly. Thus the quarrel was settled in a fine way, to the humiliation of the Spaniards.

### Wonderful proof of innocence.

When Emperor Henry II's wife, Cunegund, Count Palatine Siegfried's daughter, was falsely reported to her lord as having illicit relations with a squire, she answered in words as much as she could, but her lord would not believe her. Therefore, she summoned her brothers and many bishops who were related to her, and proved her innocence not only with words, but also with this real miraculous sign: She had a large cobblestone fire made and had several plowshares put into it, so that they became quite glowing. When she had fallen on her knees and called upon God to help her and to testify to her innocence by a miracle, because her words were not believed enough, she got up, lifted the red-hot plowshares out of the fire with her bare hands, carried them before her lord, the emperor, and said happily: "Behold, as sure as my hands are not damaged by this red-hot iron, so sure is my body not touched or stained by any man.

Through this miracle, the emperor was moved to remit her false accusation and to reconcile with her. The other lords also praised God for having so faithfully assisted the pious, highly afflicted empress and for having so miraculously revealed her innocence.

### The voice of conscience in a pension officer.

Elector Johann Friedrich had a Schöser, who had wrongfully taken forty guilders from his master. His conscience was so heavy that he did not know what to do, and he could not rest until he had restored it to its rightful place. Therefore, he secretly trusted Doctor Luther, gave him such money, and asked him to return it to his gracious lord, but to spare his name. Luther did so, presented such money to the Elector, who would have liked to know from whom it might be and said that he wanted to give him greater authority and office, because he knew that there were few who were so loyal to him and had such a narrow conscience. But Luther, as he would have vowed, did not want to reveal it, however hard the Elector desired such from him. The elector did not want the money, gave it to Luther, who accepted it, but distributed it among the poor,

## Received.

### For the Minnesota Mission

As a result of the appeal made at the Northern District Synodal Assembly held in Milwaukee in June, the following gifts have been received by the undersigned:

I. To money.

From the Dr. Cicim'gkcits-Gem. to Milwaukee contributed singly' members to the trip of the MisttonsGehilfen Duclan which went out from it. Also received from E. Säubert \$4.00; Beckmau, Bü stritt, Magritz, J. Hauscbk, F. Lochner, Hartort, Lindenschmidt, Herbst ä \$1.00-, Dobbertin, Jäger, O. Krüger ä 5.0 Cts.: L. BurtS 10 Cts.; Schneider 10 Cts.; F. Uecker, Höhe, Herrman L25 Cts. -\$15 ,05  
" of St. Stephen's Gcm. of Milwaukee by Past. Steinbach by H. Meier \$3.00; M. Mcibvhn \$2.00; P. Steinbach, G. Skolz, S. Friebe, I. Unrath, F. Hillmaun, Ebr. Salzner, I. Niedermann, W. Gudert, J. G-Trentlage, I. H. Fehrmann, H. Rullmann, F. Ackermann, I. Krüger, J. Pürkner cl \$1.00; F. Feiertag, B. Feiertag, H. Pusch, C. Brauer, Thcssi. Mabnke, Königer, Gerber ä 50 Cts.; J. Bauzin 38 Cts.: M. Thoma 85 Cts.; I. Dambruch 25 Cts. 23,98  
"Freistatt and Kirchhayn by Past. Fürbringer by David Garbisch 15 Cts: Mrs. Dolmke, I. Heckendorff, Holme ä 25 Cts A. Schneider, D. Heckendorff, Phil. Lemke, Ebr. Heckendorff L 50 Cts; Carl Schossow \$1.00E. Schneider \$1,50 5,10  
" of the Gem. zu Cedarbnrg by Past. Nbnr from Fr. Lange, C. Rintolmann ä "1.00; I. Groth, I. Wirth ä 50 Cts.; Ebr. Henm'g 25 Cts. - - 8.25 " of the comm. at Woodland by Past. Brosc of Fri Molchr, W. Zeidlcr, M. Kaulitz, M. Genzner, N. Plaaemann, Cb". Hcnshc! ä 25 Cts.; W- Gerwing 20 Cts.: M. u. I. Rothe, Chr. Malchow, Unnamed ä 50 Cts.; Past. Brose \$1,24 5, 00  
" derGem. z" Meqnon-River by Past. Günther von W- Fink, H. Jäger, Fr. Mildrath, Gruel, Past. Günther ä \$1.00; Dumstrey son., Brieggemann, Fr. Fink, Bittner, Bicosch, Wittwe Nikolaus u 50 Cts.; C. Suckow, Panier 0 85 Cts.; Schubmann, Hovve, Wittwe Schmidt, Gaugcr, Wallschläger ä 25 Cts. 9,95  
By Past. Günther by Immanuel Günther in St. Louis 2 ,01  
,, Past. Rolf collected in parishes at Sheboygan Falls 70 Cts, Plymouth \$8.15, Town Lima \$1.18 5.88  
From the comm. to Sheboygan by teacher gap of E. Lickc\$1.00 Past. Stecher 50 Cts.; 8 members of the community \$1.25; collected at a school festival \$1.50 1.25  
" of the congregation at Town Abbot by Past. Colb 1,10  
" of the Gem. zu Grand RapidS by Past. Richmann of M Müller, N. Kern, Mrs. Trog, an unnamed ä 25 Cts.; Hrn. Carsten50 Cts.; Hrn. Bremer, L. Knsterer ä \$1,00-.- - 8,51> ' the Gem. zu Frankentrost by Past. Eiskeller- 5,00 By Past. Dicke of the lower Immauels-Gem. \$1.25, of the upper ImmanuelS congregation \$4.18, Past. Ticke 62 Cts. 6,00

Summa \$90.11 kl. An W äsche.

Through Past. Lochner from the Women's Association of the Drci- cinigkeits-Mem. 12 bust shirts, 8 woolen undershirts, 8 undershirts, 8 pairs of woolen stockings.

Bon above \$90.11 the following expenses were made: for 4 pairs of pants \$11.25, for 5 pairs of boots \$19.00, to rcise the mission gcbilfer G. Kluge to Sheboygan \$1.00 and to Minnesota \$17.50 48,75

To the Cassirer of the general synod accordingly the nest of above sum delivered, namely: on 5 October\$28 ,48

„21. „

12,98

\$41,86

Milwaukee, Oct. 1858.

Joseph Hanschke, caro ock Kev. D. DocnKLw.

## Receipt sr

n. To the general synodal treasury:

From the Synodal-Casse wostl. district by Mr. E.

Roschke100	,00
For sold agendas by the same	50,00
By Mr. Past. O- promoter	1,50
namely:	
\$1.00 by A. Ernst,	
50 „ H. Höhne.	

for the allgcm. Pres:

From the congregation of Mr. Past. I. Trautmann, Adrian, Mich.	7,00
„ the community of Mr. Past. Wolff, Tandy Creek, Mo., by Mr. Kirchhofs	2.05
d. To the synodal treasury of western districts:	
Von der Gern, des Hrn. Past. C. Gross inRickmond, Va., collected in missicns hours	18.70
"the schoolchildren of the teacher Mr. Kunder, there	1,80
„ the congregation of Mrn Pastor I. Trautmann, Adrian, Mich.	7,00
"L. GilS through Mr. Past. Wunder, Chicago, Ill. 50 " Joh. Bclgrin, for Minnesota, through Hrn.	
Past. Vrose in Woodland, Wisc. 50	
" the Gem of Mr. Past. Wolff, Sandy Creek, Mo., by Mr. Kirchhofs	2.30
" to an unnamed person in Peitzdorf, Perry Co, Mo, by Mr. C. A. Frenzcl	2.00
Collection at the wedding of Mr. Greatness by Mr. President Wyuekcw	8,30

e. To the college maintenance fund:

for the teacher's switch.

By Mr. Ad. Bergt in Frohna, Perry Co, Mo. - - 2.00 „ Mr. A. Paar in Cape Girardcau, Mo. 2.00 By Mr. Past. Wunder in Chicago, Ill, 22.66 , namely:  
\$16.50 from the comm. of Mr. Stubnatzy in Thornton Skat , Ill.,  
50 from Mrs. Nakhcr in this commun...,  
5,66 from the bell-bag of the congregation of Mr. Past. G. Kühle in Matteson, Ill. „ Mr. Past. Lochner in Milwaukee, Wisc., from the congregation in Kirchhayn, on the occasion of the introduction of Mr. Past. Jox - 9,35  
From the parish in St. Louis, baarcr Vorrath from their Gesangbuch-^Casse, through the agent Hrn. O. Ernst----- -140,00

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. H. Wunder in Chicago, Ill, for	
. . the pupil A. Selle	33,66
namely:	
\$25.00 from Mr. F. A. Hoffmann, Chicago, Ill.	
5,66 from the bell-bag of the congregation of Mr. Past. G. Kühle in Matteson, Ill.	
3.00 by Mr. Past. Stubnatzy namely: \$2M by Ph. zum Mallm, 50 Cts. by Mrs. N. N. n. 50 Cts. by Mrs. N. N.	
From H. Bünig for the acidulous Lochner by Hr.	
Past. Lochner in Milwaukee	8.00
„ Mrs. Stricbing in St. Louis for poor students 1	.00
„ Mr. Adam Lanmann in the parish of St. Louis 2,00	

s. On the maintenance fund for Prof. Biewend:

ler in Baltimore by Mr. Stud. Keyl 10,00 F. Böhlau, Cassirer.

The "Qu i t t u n g s - L i s t e" of the undersigned will appear in the next number.

F. W. Barthel.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

## Volume 15, St. Louis, Monday, November 16, 1858, No. 7.

(Sent in by Past. Hügly.)

**"That no one in the church teach publicly, or preach, or administer sacraments....**

**Shall, without a proper profession."**

Something for Methodist preachers and others.

(Continued.)

Even more. In the aforementioned saying, Christ commands his disciples to preach the gospel and, as can be seen from the parallel passage Matth. 28, to administer the sacraments according to Christ's appointment. But do the Methodist preachers preach the gospel of Jesus Christ to us, and do they teach correctly about the sacraments? If we examine the teachings of these creeping Methodist preachers, we will find that they do not preach anything less than the Gospel of Jesus Christ or teach us about the Sacraments. On the contrary, in all their sermons that refer to the sacraments we find that question shining through: "Should God have said?" Should Christ mean this and that in such and such a way? -For above all, the Methodist lurkers teach falsely about the holy sacraments. It has pleased God to use the sacraments, in addition to the Word, as instruments, as means, by which He communicates to the poor sinner the unspeakably glorious merit of our dear Lord Jesus Christ, which is so precious as the Son of God Himself is truly the only begotten Son of God, and hands it over to him for his own use, who then, by attaining this with the hand of faith

and appropriates the same, is thereby justified before God. Christ commands his disciples to preach this doctrine to all men, and calls it the gospel, good news; for this doctrine alone deserves to be called good news, a gospel, for what can be more sweet, pleasant, sweet and blessed to a poor heart that has been challenged and crushed by the law of God than the news that the Son of God himself, out of pure love, by his most holy life, suffering and death, has atoned for the sins of all men and has acquired righteousness and blessedness for all; And that he has not locked up all these treasures in heaven, but has put them into Word and Sacrament, and now offers them freely to all in Word and Sacrament, and really, as his word is eternal truth, gives them to all who will accept them, and thereby, through Word and Sacrament, confirms and seals them again and again in the faithful? So that when you are baptized and hold fast in faith what you received from God in baptism, you can be sure and live and die securely on it, because it is God's eternal truth, that you have put on Christ in it with all his merit; that therefore his most holy life, suffering and death really belong to you; that you therefore no longer stand as a sinner in the eyes of God, but as a dear child in whom he himself is well pleased. But the same treasures are given to us

also in the Holy Communion. This is also communicated in the Holy Communion. According to his own words, Christ gives us his true body and his true blood as the ransom that he himself offered for our sins, as the ransom with which he ransomed us from destruction and with which he made us heirs of eternal life. This is the gospel, the good news that the disciples of Christ are to bring to all creatures. They are to preach that the sinner is to be saved by grace alone through faith in Jesus Christ, who redeemed him from his infinite misery by his most holy life, suffering and death; that therefore, although man lies in infinite ruin, and although in man there is nothing but sin, death and ruin, yet Christ, the Son of God, whom the sinner grasps in faith with his infinite grace and mercy, and with his perfect merit, is still infinitely more.

The Methodist preachers, on the other hand, teach quite wrongly. First of all of the holy baptism. First, they teach quite wrongly about holy baptism, since they consider it to be "bad" water, as if it were merely an outward sign by which one distinguishes a Christian from an unbeliever. They teach falsely about the Holy Communion, claiming that in the Holy Communion we are only given bread and water. They teach falsely because they pretend that the Word of God and the sacraments are not the means by which God communicates Christ's merit to us, acquires it and makes it our own, but that this must be obtained through penitential exercises on the penitential bench.

The people who do penance consider it a true penance, when on the penitent's bench they experience intense inner crumbs, raptures, etc., which also make themselves felt outwardly in some people by shouting, jumping, and shouting. Only through this one becomes a child of God, they think. Such a child of God, they further say, can then also live completely holy already in this world; such justification must be followed by perfect sanctification; the true Methodist is therefore also completely holy and without sin already in this life, and so on.

Now we will readily admit that the Methodists do not set forth their doctrine in the same words as we have used here; but this is undoubtedly the meaning of their teachings in their public writings, sermons and speeches. In a word, they do not put emphasis on what God, what Christ has done and is doing for us, but rather on what they are doing. Their usual speeches about the holy sacraments are about the same as those of God. Sacraments are like this: What good would a handful of water do them at baptism? What good would a piece of bread do them in the Lord's Supper? These are external things; their inner spiritual life, their love and kindness, their complete sanctification and blameless conduct, that is the main thing. Thus the Methodist view of the work of salvation, for all its apparent differences, is no different from that of the Roman Catholic Church, which also teaches that man must be saved not by faith alone, but also by his deeds. It is true that the Methodists firmly maintain that they also believe and teach that one can only be justified and saved by grace through faith in Jesus Christ; indeed, they publicly condemn and curse as an abomination the Roman doctrine that one must also be saved by good works. 1. Since in all other doctrines they attach more importance to what they do than to what God does for them, they may well pretend in words that they believe that one is saved by grace for Christ's sake alone, without merit of works, but in fact this is not the case; 2. they do injustice to the Roman Catholic Church, which also teaches that one is saved by faith; but it understands by faith something quite different from what we Lutherans understand by it; it understands by faith something that the true Methodist also understands by faith, namely, a *fides formata*, i.e., a faith whose heart, mind, and soul are not in Christ. That is, a faith whose heart, core, soul, main thing is sanctification, good works, not Christ and his merit; a faith which, the more good works it has, the greater, more glorious and better it is precisely because of them; not a faith which, the more firmly it grasps Christ and his merit and makes them its own, the more glorious, beautiful and greater it stands as faith. They do not consider good works to be a fruit of faith, a characteristic of faith, but just that.

the spirit, the core, the soul of faith, so that this doctrine of faith finally comes down to the fact that we become righteous through good works. The Methodists also have such a *fides formata* in mind, as this follows from their teachings on the sacraments and on complete sanctification. In the matter itself, therefore, they are in complete agreement with the Romans, however much they seem to deviate from them in their speeches.

The creeping Methodist preachers therefore do not preach the gospel that Christ commanded his disciples to preach in that saying, but they preach a completely false gospel, which is downright contrary to the gospel of Jesus Christ. Therefore, even if we could say nothing at all against their stealth, this would be enough to arouse in us the highest disgust against them. For the apostle Paul says Gal. 1: "But if we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." The Methodist preachers have therefore given us the strongest weapon against them by citing this saying in their defense. What will other passages in Scripture say about this?

In addition to this, Christ commands his disciples to preach. Now it is a well-known fact, known to every sensible man who is not taken in by the Pharisaic spirit of the Methodist preachers, that one cannot do something for which the skill must first be acquired, before one has acquired this skill; that one therefore also cannot preach without first having acquired the ability to do so by God's grace and serious study. It is already so in ordinary life that a man who wants to do a trade without having learned it will never accomplish anything righteous; on the contrary, he will always do more harm than good. However, the damage that such a person could do is comparatively small. The harm could be greater if a man, without having learned anything at all, were to appear as a doctor, as unfortunately often happens; for what harm does such a man do to patients who entrust themselves to him! But what harm, do you think, must result from the activity of a man who, without all knowledge, without having learned even the most necessary things, has come out as a physician of the soul! For here it is not a question of temporal and earthly, but of eternal well-being and eternal bliss. - Our common sense teaches us that one cannot take on a profession or a business without having learned it in some way and without understanding it. For this reason Christ, who sent them into all the world to preach the gospel, first taught and instructed them diligently for three years. And when he ascended into heaven, he commanded them to remain with one another in Jerusalem until

Holy Spirit. The Methodist preachers are those who would have received the Holy Spirit, who would have enabled them most perfectly to carry out what Christ commanded them to do, namely, to preach His Gospel throughout the world. If we now take a look at the creeping Methodist preachers, we find that most of them are incapable of preaching the gospel, for they have not prepared themselves for it; study is a Bohemian village to most of them. Now we know well that in case of need even a layman who has not studied, but otherwise has a thorough knowledge of the truths of salvation, is eloquent and otherwise has the necessary natural gift for it, can preside over a congregation as a preacher. We would therefore not have mentioned this point at all if the Methodist

preachers also considered their position in this respect to be a state of emergency; but they do not consider it to be a state of emergency, but openly claim that it is not at all necessary, if not harmful, to study and learn. For they think that the spirit gives one everything of its own accord without much effort, and that it has long since given them all the necessary wisdom; but if one listens to their sermons, there is often not even sound reason, let alone spirit, to be felt; rather, raw ignorance shines out everywhere. It is true that nowadays the Methodist preachers have become a little different in mind; however, whoever still before

If you have heard the Methodist preachers talk about this for a few years, you will not find it exaggerated when we say that they imagined something about it when they had attended no school of preparation, had learned nothing, had not studied; and that the more ignorant they were, the better they were suited to preach the gospel, for, they said, even the disciples of Christ were unlearned people and laymen, and "Christ himself would not have studied either," and yet he would have preached mightily and not like the scribes and studied people; from this it necessarily follows that since they too had not studied, therefore they too preached mightily and not like the studied preachers, the scribes!

But this is enough to show that the Methodist preachers cannot refer to the saying of Christ, Marci 16:15, "Go ye into all the world, and preach the gospel to every creature," since this saying, on the contrary, testifies against them. They could have referred to a saying about the creation, or the flood, or the giant Goliath; for such a saying would not have been exactly against them.

(To be continued.)  
(Sent in by P. Dulitz.)

### **About secret engagements.**

(Compiled from the proceedings of the Eastern District Synod).

Among the many unrecognized sins of our time are secret betrothals. The more frequently this sin occurs, and the less

The more it is recognized as a sin, the more it is necessary to teach Christianity and especially the youth about it and to warn them against it. In the following, we will share what was reported and discussed in the last meeting of the Eastern District of our Synod.

A secret betrothal is a promise of marriage made without the prior knowledge and consent of the parents or their representatives; it often happens out of carelessness, but often also precisely because one has reason to fear that the parents will not give their consent. In any case, however, it is sinful. For such a betrothal is obviously contrary to the word of God, and first of all to the express command of God, Deut. 7, 3, according to which the fathers are to marry their daughters and take wives for their sons. The same principle is also expressed in Ex 22,17, 1 Cor 7, 36, 37. We also find many examples of obedience to the law in Scripture. Scriptures we find many examples of obedience to this commandment of God. Hagar took a wife from Egypt for her son Ishmael, and even though Ishmael was a wild man, he still followed his mother in this. Isaac does not take to marriage according to his liking, but he takes to marriage the one whom his father Abraham gives him. Samson says to his parents: I have seen a woman in Timnath, give me the same to wife. Even the pagan Hivites gave wives to their sons and married their daughters. And how God punishes the transgression of this commandment, we see in the children of God before the flood. They took as wives whom they wished. Gen. 6, 2. Luther says: The parents had forbidden them to marry those who were outside the church. (Walch. 1,709 )

Secret betrothals are also against the fourth commandment, even if we do not have an explicit commandment about them. It is obvious that children are not one with their parents and are not obedient to them in all things if they become engaged without the knowledge and will of their parents. The Lord teaches that it is a sin against the fourth commandment if a child wants to steal something from his parents' temporal goods and offer it to God; rather, a child sins against God's commandment if he withdraws himself from parental authority and, as it were, steals himself from his parents by getting engaged secretly and on his own authority. Children owe their life, next to God, to their parents, they have been brought up by their parents with great effort and work; therefore it is the highest ingratitude if children get engaged without the advice and will of their parents. It is also unreasonable that the temporal goods, which the parents have acquired with sour sweat, should be given by their children through such a marriage to such persons with whom they cannot be satisfied. (Cf. Keyl's Cat. I. Fr. 493.) Luther says: "Let us not make a joke of the parents' authority, power and obedience, about which even the pagans have held, as St. Ambrose said the saying

In the Greek poet Euripides, the virgin says: "To betroth and marry me is not in my power, I have neither might, right, nor right, but it is with my parents, with whom it may be sought, if and to whom they will give me, then I am content. Tischr. XDI11. § 88. Further: "Secret betrothals are an accursed work of the devil." Tischreden 1-XVI. § 21. (Tertullian says: *in torris ulu line eonseiwu pntrum rite et juro Qudom*). Furthermore, the Goth. Landesordnung: "Because the described and natural rights require owed obedience and deference of the children to the parents, with whom they should seek help and counsel and not withdraw without their knowledge and will, nor commit themselves to this highest covenant with great ingratitude, contempt, also heartache and sorrow of the parents, but with their mischief, ruin and harm against Andre."

The secret engagements also dispute with the divine honor of the marriage state.... God Himself joined the first spouses together. Now, if the marriage state is still to be your divine union, those whom God has ordained in his stead and placed before the children, that is, the parents, must be asked for their consent and their counsel. What God did in the beginning without means, He now does through mediators, namely through the parents. That is why it says in the Churpfälz. Item, it wants also here the saying of Christ: *Quod Deus copulat, homo non separet* (What God joins together, man shall not separate) to be thrown and this opinion to be understood, as if the boy's marriage commitment, if it happens without the parents' consent, should be out of God and for that reason covenant. But what is done out of ignorance, deceit, ingratitude and unlawfully against divine and natural respectability is not to be ascribed to the gracious will of God. If a young person, against all fairness, becomes engaged in marriage to another without the consent of his parents, he is not to be considered a union of God, but of the evil enemy, and is therefore to be considered unfaithful. Thus it is also said in 1 Cor. 7:39: "That which is free shall be seen in the Lord."

Since secret betrothals are sinful and of the devil, it follows that they are also unholy. Therefore, according to God's order, parents are free to overturn such betrothals. According to Ex 22, 17, a father is free to give his daughter in marriage to the one who has already brought her down. According to Deut. 30, 4 f., a vow made by a woman to God is void if her father refuses to fulfill it. Rather, a betrothal is void as a vow made only to a human being if the parents do not give their consent.

If we ask whether such people who are secretly engaged may be copulated with a clear conscience, Luther answers: "A pastor He should not do it in any way, since he does not consider it a marriage and has therefore taught it publicly. He let the jurists give together, who have recognized the betrothal for right." Tischr. XLIII, § 115. The opposite prevails in the doctrine and practice of the papacy, as it is described in Dan. 11, 36. 37. and 2 Thess. 2, 3 f. In the Tridentine. Concil. Tess. XXIV, Onp. I. this legal principle is anathematized. In contrast, the Schmalkald. Articles, on the other hand, declare: "So this is also wrong, that in general all marriages, which are done secretly and with fraud without the parents' knowledge and consent, shall be valid and strong. (New York

ed. p. 330). The Churpfälz. K. O. says: "The secular kaiserl. The secular imperial laws consider them (the secret betrothals) to be invalid and powerless, and in this matter the imperial laws are in accordance with the order of God and the natural law. In this matter the imperial rights are closest to the order of God and the natural law (in the fourth commandment)." In the Strasbourg Code it says: "that no child should enter into a marriage betrothal without the prior knowledge and consent of the parents; and if such a betrothal should take place, then the sponsorships should be regarded no differently than secret betrothals and therefore be declared null and void, and the children should be punished with an appropriate penalty.

If, however, secret betrothals are made and marriages are contracted in this way against God's commandment, this cannot happen without great harm to the souls of the betrothed. Such betrothals are not made according to God's will, but according to the will of the flesh; but he who is driven by the lusts of the flesh is fighting against his soul. Here the word applies, "If you live according to the flesh, you will have to die." Those who do not begin their marriage according to God's order cannot confidently invoke God's blessing on it; they have no real comfort in their marriage cross and can easily fall into despair or other great shame and vice as a result. Luther says: "What do such people do but stain themselves with terrible mortal sin, which sleeps and remains hidden for a while.

But with those the pain and sadness of the conscience will be somewhat greater and heavier, who now know the will of God, that one should not marry or "laugh at marriage" without the will of the parents. For the black little dog (the Reuling, so it finally tends to come) does not stop barking and biting the conscience, whether you already know well that your sins are forgiven." To Gen. 37, 18-20.

"There is also the experience that the children are seldom well in the marriage state, have commonly quarrels and discord and vain misfortune, who engage themselves secretly without knowledge of the parents". (Sermon on the state of marriage, 1528, with Buchholzer's attribution). "Summa- if the parents' authority and power falls, neither the conscience nor the body can be advised any longer." Tischr. XLIII. § 88.

In addition to the certificates already listed



Luther's against secret engagements the following may find a place here:

In a letter to the Elector John Frederick of January 22, 1544, Luther wrote: "I humbly request that the Elector know how the secret betrothal is to be broken off again. But I have not known otherwise than that everyone knows, and is also commanded by E. K. F. G., that the secret betrothals are to be bad nothing, dead and gone. And since I am sitting so securely, give a verdict of our cousin's history, which is based on a secret betrothal, that I was shocked and highly moved by it, whereupon I preached a strong sermon on the next Sunday, that one should remain on the common road and way, which from the beginning of the world in the Holy Scriptures, also with all heathens, is not to be changed. This is that the parents should give the children together with good consideration and will, without a certain forgiving betrothal, which has never existed in the world, but is a little thing of the wicked pope, to whom the devil has given it, the power of the parents, given to them by God and seriously commanded, to help them, to tear them apart, to cause disobedience against God's commandment and to cause untold confusion of consciences, as I have often experienced in the papacy, to steal and rob parents of their children, with their great sorrow and heartache, which they must suffer instead of the honors that their children owe them out of God's commandment. As now happened to M. Philip and his wife, when my sermon had not come, and had been almost too slow in coming, that they had pined away for their son, whom even wicked boys had seduced, until he secretly engaged himself dear and high, that I had had great trouble to turn him away, or rather to deter him. . . . Because it is now certain that secret vows are nothing else, nor can they be, but a parochial business and devil's gift against the will of the parents, that is, given to the parents against God's command and order, and great sorrow and heartache (as the devil's fruit must be) comes from it with all kinds of confusion and danger to the conscience, and one can marry well with God and a happy conscience in the right way, I preached in the pulpit. I could not and would not suffer it in this church of Christ, which is entrusted to me by God the Holy Spirit, as a pastor, to feed and teach, for which I will have to give an account, nor take it on my conscience, but took it in the pulpit for all eyes and said: I Martin 2c., preacher of these churches of Christ, take you secretly vowed and the fatherly will, so given on it, together with the pope, whose business you are, and the devil, who founded you, bind you together and throw you into the abyss of hells in the name of the Father and the Son and the Holy Spirit. Spirit. Amen. So that a child cannot betroth himself, and if he betroths himself, it is just as much as not betrothing, without much sin being committed in the betrothal, but no sin in not betrothing.

Item, that a father cannot consent to it, and even if he does, it should be nothing; for we cannot consent to the devil's business, especially now that it is known and known who the masters and founders of such misery are. Accordingly, my most humble request to Your Royal Highness is that Your Royal Highness, for the sake of God's salvation and the salvation of souls, will once again and most sincerely ask your Princely Highness to grant this request. The more we may, also by order of our sovereign prince, drive this devil, the secret vow, the cursed, damned, blasphemous business of the end-Christ, out of our churches and keep it out, so that the poor parents may keep their children and educate and care for them in safety. For where these values, which the consistory carries in the manner of: I vow to you, if my father wills, are allowed to stand, and the devil keeps such a hole, then the secret vow is unresisted, even stronger than before; for how easily can a father be persuaded, deafened, or a word broken off for the mouth, by skill in innumerable ways, and without a father's heart being inclined to the son? That here is no other counsel, but to recognize the secret vow for a devil's work, in which no father can consent, but be guilty to condemn and revoke, where he would have consented to it. . . "

In a letter to the members of the Wittenberg Consistory of 1544: "A secret betrothal can be nothing else but the devil's business, instigated by the enemy of God and murderer of souls, the pope, as Daniel prophesied of him that he would persuade himself, set himself against God and destroy all God's order in an abominable way, as church regiment, worldly regiment, house regiment. So in this piece he also abrogated the fourth commandment of God, allowed the children and taught them to disobey their parents, to steal and rob themselves from their parents by secret betrothal, so that the parents' honor and power over their children and goods, given and commanded by God, were nullified, and in addition such an abominable sin against God and the parents was praised and rewarded for a good delectable work, as befits him who is uomo peeoati and lilius peräitiorüs; The parents are highly saddened by this, and some have been killed by grief, as could have happened the other day and very near M. P. could have happened, since I had to defend with power that he did not predominantly agree to his son's betrothal; for he had previously likewise grieved over the daughter and complained that his children were so miserably stolen from him, and where he had been provided with the son, would have been grieved to death again afterwards, when the abomination had come.

Because we now know by God's grace through His saving Word what a secret betrothal is, namely a devil's work, a shameful disobedience against God and parents, such a great thief and robber, who not only takes away my money and property, but also my dearest treasure on earth, my daughter or son, who maybe is a son or daughter, who steals, robs and steals away, and is also a murderer and a robber of his parents; if it is found out that there is a secret betrothal between the parties, he shall keep silent. If one bites them with all one's might, keep silent, scold them

sharply, do not let them come to court, but above all restore everything in integrity, give the father his son, stolen and robbed by betrothal, again and make him free, the daughter also in this way, tear up the betrothal and condemn it as it is cursed and condemned before God, then one does not need the misery that the devil seeks and causes through secret betrothal. One must not put lice in the fur, nor allow or teach the children to be disobedient, they do it without that more than is dear to God and us. A thief who steals 10 or 20 guilders should be hanged, and this thief, who steals my child and tortures me to death, I should still celebrate as a benefactor and saint, and put in my goods, which have become sour to me, so that such wickedness may be committed against me, and be gloriously rewarded and honored. Cf. also the writing of 1530 on matrimonial matters.

On the basis of such writings of Luther, the ecclesiastical law of our church developed on this point, which is why all church ordinances unanimously demand the consent of the parents as a precondition for copulation. Only exceptions are made when individual of these church ordinances exempt children who have already come of age from this condition. S. Spörl Pastoraltheol. Nuremberg, 1764. p. 349-354.- Kliefoth Lietnrg. Abhaudl. I. P. 28-33.

That it is also necessary for us to strictly adhere to this practice of the Lutheran church can hardly be doubted after what has been said so far; for the usual objection: we now live in different times and circumstances cannot possibly overturn the reasons given. It is natural that the pastor not only informs the congregation in detail and repeatedly about this, which should also be done in the sixth commandment in the confirmation lessons, but also those who are to be copulated, of course also those who do not belong to the congregation; for it should be the same right for the foreigners and the natives. 3 Mos. 24, 22. The question arises whether widows and widowers also need the consent of their parents, since they always remain children in relation to their parents, as long as they live? There is a difference here between widowers and widowers and between unmarried persons. The former have already left father and mother by their first marriage, and now, after their spouse has died, they have the duty to take care of their household, e.g. if there are small helpless children. Although therefore the fourth commandment also applies to them, and they should honor their parents, one cannot demand of them that they make their remarriage absolutely dependent on the will of their parents.

Very desirable would be the renewal of the

This is the traditional ecclesiastical betrothal, which Heinrich Müller in particular urgently recommends in his book on ill-advised marriages, and which is still held in church in some places, e.g. in Frankfurt am Main. After the chanting of a few verses and a short speech, first the parents, if any, give their consent in front of witnesses, or the priest testifies to it, and then the fiancées give each other the word of consent, whereupon they are declared to be Christian fiancées, but without a handshake;

Our Father and blessing make the conclusion.

If we preachers adhere to the practice of our church in such a way that we do not bless a marriage without the consent of the parents concerned, we not only avoid the danger of making ourselves partakers of other people's sins, but we also help to renew the blessing that obedience to God's commandment brings, especially to the fourth, to which the promise is added: "upon that it may go well with you and that you may live long on earth. Sirach says: "The father's blessing builds houses for the children." And it is certain that God wants to bless only those marriages that are not contracted against His order. Therefore, by strictly adhering to the practice of our Church, the number of unhappy marriages will also be diminished. Even if the children have emigrated and the parents still live in Germany, they should not enter into marriage without the consent of their parents, although it is objected that this is impossible because of the local distance. Most of those who want to be copulated would hardly understand themselves to write to Germany first and wait for the answer, which often remains outside for a long time; it is also quite unnecessary to insist on this if the persons concerned have received permission to emigrate from their parents; Finally, it would also be quite pointless to ask the parents about this, since in most cases their future children-in-law would still be completely unknown to them, and for this very reason they could neither advise nor dissuade them. But as far as the local distance is concerned, this can be the least of obstacles in our time, since in former times the connection with distant countries was a far more difficult one than nowadays the correspondence from one part of the world to the other. It is a great relief to those who are to be copied, if the pastor offers to send a letter to the respective brother or brothers in German.

The parents or other relatives often express themselves very vaguely, so that their parental consent is attested. If, however, those to be copulated are of such a kind that they do not even want to understand to first obtain the consent of their parents, they are also not worthy of having their marriage blessed by a preacher in the name of God, since it is concluded against God's order. God-fearing people will not refuse to do what God requires of them. One of our preachers has had the lovely experience

Many of those to whom he has made this demand have afterwards shown with tears of joy the answer of their parents, as well as their and their relatives' blessings, and have testified that large sums of money would not be so dear to them as to have denied their flesh and blood and asked for parental consent. If one objects that it is unnecessary to ask the parents living in Germany for their consent, then it must be said against it that with the permission to emigrate the parents do not always give their consent to the marriage of their children. It is also necessary that the children honor their parents in this matter. However, there are exceptions in which it is very difficult, almost impossible, to obtain the written consent of the parents. There may also be cases in which one may make an exception to the rule, because otherwise an even greater evil could arise. However, in the case of exceptions

The Board of Directors should be cautious in its approach and not take the matter too lightly, but should first carry out a detailed examination to determine whether the case in question can really be counted among the exceptions.

(Submitted by P. H. Hanser.)

### What is a means of grace?

If we want to examine here what a means of grace is, then we must first examine what is to be understood by grace, also in order to be able to meet the means of grace of the sects, which are falsely named in this way, all the better. The word grace means something else in the article of justification, something else in the article of sanctification. - Although the means by which we attain justification also help us to sanctification, it is not the same with the other means of sanctification, i.e. what only helps us to sanctification does not make us righteous before God.

So we have to consider the justifying and sanctifying grace. Under the er-  
By sanctifying grace we do not mean a certain quality in us or a new gift given to us by God to do good, as the Pelagians taught and our present-day sects for the most part also accept, but we understand by it the divine mercy according to which He forgives our sins for Christ's sake and declares us righteous for His sake if we believe in Christ. By the sanctifying grace of God, however, we understand the gift and help that God grants us, so that, now that we have been justified, we may walk according to his commandments out of heartfelt love for him and think, speak and do what is good, which, because it is not our work but his in us, is rightly ours alone.

is attributed to His grace, as the apostle says in Phil. 2:13, "It is God who works in you both to will and to do according to His good pleasure." \*)

Luther, who in his golden preface to the letter to the Romans explains the expressions used by the apostle Paul in this letter, writes: "Grace and A means of grace would therefore be that which communicates the grace of God to us or by which it is obtained, and one would

think that one could and would speak of means of grace for justification and means of grace for sanctification. But here it should be noted that in the Lutheran Church it has never been used to call that which serves and helps us only to holy life a means of grace, but it is called a means of sanctification in order to avoid error, and to keep these two so important and different articles of justification and sanctification apart, and indeed to remove all cause of confusion. Therefore, as soon as one speaks of means of grace, one must understand by it only such means by which the rightly completing grace of God is communicated to us.

Accordingly, we define a means of grace as follows: it is a means ordained by God by which He grants to the sinner the God offers righteousness, gives and preserves true faith, and introduces all those who persevere in such faith to the end into the kingdom of his glory. But such means ordained by God are only his holy word and the two sacraments, baptism and the Lord's Supper, for these alone make Christians, as we therefore also confess in the third article: "But the Holy Spirit called me through the gospel (word and sacrament), enlightened me with his gifts, sanctified and preserved me in the right faith.

The sects, on the other hand, teach falsely about grace, and therefore also falsely about the means of grace. They always confuse and mix up the

The sects compare cause and effect, justification and sanctification, grace and gift, and know neither what the one is nor what the other is; while Paul wants to separate and distinguish them so sharply that, for example, in Romans 4, he contrasts grace in the article on justification with good works and thus with the gift of sanctification. For the sects, grace is only a new quality and gift of doing good, which they attain after their sins are forgiven through Christ, and which they use to justify themselves.

able, on the path prepared by him, to which they have thereby been transferred, now themselves the

To do the rest and to fully deserve heaven. They do not seriously believe that Christ is also the atonement for our sins, but that he also gives us salvation freely and in vain, and that he has already earned heaven for us at the same time.

Grace is actually God's grace and favor, which he bears to us by himself, from which he is pleased to pour Christ and the Spirit into us with his gifts; as is clear from chapter 5, v. 15, where he says: grace and gift in Christ 2c. Even though the gift and the Spirit increase in us daily and are not yet perfect, so that evil desires and sin still remain in us, which fight against the Spirit, as he says in Rom. 7:14, Gal. 5:17, and as Gen. 3:15 declares the conflict between the seed of the woman and the seed of the serpent, grace does so much that we are counted completely righteous before God. For His grace does not divide and separate as gifts do, but receives us wholly into grace for the sake of Christ our Advocate and Mediator, and for the sake of the gifts that are begun in us."

And as the enthusiasts are quite equal to the unbelievers in that both do not recognize the deep corruption of human nature, the Methodist Episcopalians and the "Evangelical Fellowship", which is closely related to them but surpasses them in enthusiasm, have gone even further and teach that one can become completely holy already in this life (cf. Catechism of the Methodist Episcopal Church, Fr. 58 ff. Community 1857" p. 82 Doctrine of Christian Perfection"), not that when we have taken hold of Christ in faith we are and are declared righteous, pure, and wholly holy before God for the sake of His holiness acquired for us, for that would be right and scriptural; but that the new man has completely and in all respects overcome, even destroyed, the old man, that we can love God with all our heart, soul, mind and strength, and our neighbor as ourselves, in a word, that we no longer sin at all.

We teach according to the Scriptures that the guilt and punishment of all sins, as well as of original sin, is taken away by Christ's merit, so that the believing Christian, although the evil desire clinging to him is still sinful even in him, is nevertheless free from the punishment of it because he stands in faith, i.e. is therefore not condemned. They, on the other hand, teach against the Scriptures that sin itself has been abolished, so that a believer's natural inclination to evil is no longer a sin at all, nor is it regarded as such before God.

Because they think so badly of grace and the gift of salvation is everything to them, because of which they have overlooked the justifying grace of God, they can naturally only teach wrongly and confusedly about the means of grace. To them, a means of grace is that for which and by which one acquires the grace of God. They know nothing at all of an objective means of grace (which has its reason and existence in itself), they know only of a subjective (personal) doing and making an effort to obtain grace, hence their phrases and exhortations to others: "must try to do better; must pray and persevere until you obtain grace." Whatever helps them to a good, God-pleasing life, shows them the way, encourages and supports them, that is for them a means of grace. In the same sense, they regard the word and the sacraments as means of help, to which they add many others, in order to obtain grace all the more surely, and to acquire and obtain grace for them, and in the deepest sense to justify them for the sake of the work they have done. Thus the Methodist Episcopalians in their catechism and in their "General Rules for Members" list the following as means of grace: "the church, the ministry of preaching, the sacraments, the word of God, the public worship of God, and the church. The following are the most important activities of the church: the proclamation of the Word of God, whether read or interpreted, the study of the Scriptures, prayer with the family in secret, singing in spirit and in truth, fasting or abstinence, and religious meetings and love feasts.

And in this way they could undoubtedly perform much more if they pleased; for they erroneously conclude with the papists that what pleases God also necessarily makes the person pleasing to Him who does it, and that it therefore draws down the grace of God upon him.

Because they teach such false doctrines and thus reduce the Word and Sacrament to the ranks of the things they have made the means of grace, while man does not attain justification through sanctification but the other way around, it is clear that they have deprived themselves of the right means of grace and their blessings, and despite the many names they have none. But because they put word and sacrament next to their human hands, it is clear that they do not trust them with a higher power than other human speech has, namely that of moral conviction, and of the sacraments they also confess clearly enough that they consider them to be only outward visible signs of an inward spiritual grace (Catechism Fr. S9). - —

So it is only too obvious that, since they do not recognize the grace that God gives through the means of grace that he has ordained, nor do they use them according to his will and purpose, they also have such a high opinion of their means that it is not possible for them to seek and recognize the divine ones, so that they have no means of grace at all and in this way also do not obtain grace. Just as the king's grace, which opens the dungeon for him, is of no use to a prisoner if he does not emerge from the open door as the means by which the king grants him his grace; but would rather make his own way out through the impenetrable wall. - —

### **The so-called Lutheran General Synod.**

The "unirt-evangelical synod in North America", a mixture of so-called new believers and rationalists, has been striving for years to be taken under its wings by another synod. Until recently, however, no synod had been found which was willing to deal with it. Even the united "Church Association of the West" had politely refused the so urgently offered alliance, which certainly means a lot. This spurned love has put the mentioned "unirt-ev. synod in North America" in true desperation and finally brought it to the decision to throw itself into the arms of the "Lutheran General Synod". The Chicago preacher Hartmann, the president of that synod.

united Synod, tells this himself in a report addressed to his Synod, which we find printed in the "Hausfreund" of Aug. 15 of this year. Since the passages in question provide a deep insight into the deplorable condition in which the so-called General Synod finds itself, we hereby communicate them as a warning to all honest and inexperienced Lutherans.\* In Mr. Hartmann's report, it says, among

other things, thus:

"To unite with the two united synods of this country is an impossibility for us, unless we want to give up our own existence and dissolve ourselves as a body. But are the united synods so calling themselves the only representatives of the Union and of the truly united principles in North America? I say: No! There exists a large flourishing synod in this country: I mean the General Synod. Its leaders are born Americans and are heartily devoted to a genuine, healthy Union. At its last conference in Pennsylvania, it openly declared itself in favor of the principles of the above union, and to anyone who still doubts this, I must point out that the General Synod cannot take an exclusively Lutheran standpoint, because it is exposed like no other to the heresies and spitefulness of the Missourians. It cannot be denied that Puritan, Methodist and even exclusively Lutheran elements are present in it, but they are as 1 - 10. The leaders and representatives are unirt. The President of General Synod ^Rev. Dr. Harkey, Professor at Springfield, in his Olive custom, in a long editorial of his own, and publicly in the Synodal Convention at Cedarville, enunciated the above principles of union and declared that they are recognized and practically carried out by General Synod. After years of acquaintance with this gentleman and with several other distinguished members of the said corporation, and after complete failure to form a union with the Western Association, I proposed in my report to the Western District Conference to initiate a change of delegates with the General Synod. After careful consideration, the Conference instructed me to enter into negotiations with the President of the General Synod and gave me the following instructions as a starting point:

- 1.) To investigate which spirit prevails in this part of the General Synod.
- 2.) To consult with Dr. Harkey, the President of the General Synod, to see if there would be any obstacle to our Synod reporting to the General Synod in corpore.
- 3.) Whether we could retain the Unirte Gesangbuch, the Unirte Catechismus, etc., in the case of a possible affiliation and whether

\*) We gladly confess that only the "Lutheran Herald" drew our attention to this report, since it was published during our absence and therefore we had overlooked it until now.

The German members of the corporations that are closest to us would be helpful in spreading the Hausfreunde.

4.) Whether we may prepare young people for the holy preaching ministry at your theological seminary in Springfield. Would we be allowed to prepare young people for the holy preaching ministry under a professorship belonging to us and then use them in our synodal district?

I strictly adhered to these instructions because it would have been a betrayal of our body if I had transgressed these instructions.

As a result of my Instruction 2, I have asked whether anything would stand in the way of our joining the General Synod. - The affiliation could of course only take place under the condition that we, as a synod, understood as the East and the West together, would join the General Synod. Here Dr. Harkey, the President of the General Synod, explained to me that according to his judgment the General Synod would gladly accept our report. No segregation of the members was necessary. The truly united principle would be strengthened in the General Synod, which all Americans would welcome with joy. In the same way he affirmed the 3rd and 4th point.

"With other bodies we have no connection even now. Most of them, especially the Western Association, consider us rationalists.

So worth the report. Thus, the General Synod calling itself Lutheran accepts not only Uniate synods, but even those which the Uniate Church casts as nationalist heaps!

(Submitted.)

### **All the dear sister congregations of our synodal association.**

In No. 5 of the "Lutheraner", under the above heading, there is an appeal and request - well, you still know it - from the congregations in Altenburg and Frohna. We liked that. And when there was a congregational meeting here yesterday evening, one of the congregations immediately stood up and said what an impression it had made on him, and others would probably have felt the same way; we would have to collect a collection again. He also said that it would certainly be beneficial if we publicly supported this call in the "Lutheraner", because the encouragement could not easily become too much. Our congregation gladly responded to this request, and so we ask all of you, dear brothers, to once again make a gift of love to our dear Concordia College in St. Louis.

After all, we can't deny that this is our duty, because the educational institutions for preachers are there for us, our sons are supposed to study there so that they can also serve God in His church one day," he says.

we also want to take preachers from there for us and our children. And we think that this should be a gift that we give with great heartiness; because if one has the opportunity, as we sometimes do, living near St. Louis, to hear one of the students preach, then one's heart laughs, and one sees that one does not give one's gifts for the college in vain. It must be so easy for us old people to die, and also for the young, when it happens to them, since we can hope that our descendants will be well provided for in the spiritual realm.

For our part, we have decided to raise a collection on the next New Year's Day to pay off this burden of debt among us. And how would it be if you, dear brothers, would do the same, so that on New Year's Day it would be said among all of us: Now, now it is time to open one's generous hand for Concordia College in St. Louis, because today collections are being made in the entire Synod, and so we, as in such a large community, would like to give with all the more joyful hearts. How nice it would be if soon after the New Year the "Lutheraner" could bring us the good news: Now the whole debt is paid.

Let us congregations take the matter into our own hands; we no longer want to be asked to do so by our pastors, for it is our business after all. And we cannot deny that everything would have been paid for long ago if we had shown more zeal.

Now, may the faithful God guide the heart of all of us according to His good pleasure. Amen.

The Evangelical Lutheran Congregation in Collinsville, Ill z on their behalf the Board signs:

Johann Jacob Fischer. Conrad Kalbfleisch. Frederick the Great.

### **Conference Display.**

The Fort-Wayne Conference meets at Fort-Wayne, January 4, 1859, and continues until the 7th (a.m.). School Teachers' Conference the 6th, afternoon.

Lafayette, Ind, Nov. 9, 1858. fr. king, lake. p. t.

### **Receipt and thanks.**

For Theodor Zacharias on the infant baptism of Mr. ! H. Thümling collected by Mr. Past. Wü-	stemann of Detroit	\$1,50
! Bon the Fraucn Vcrein to Detroit	2.50	
Bon the virgin bercin the Gcm. of Hrn.		
Past. L. Duttz to Buffalo	5.00	
From the Zöglings - Casse in Detroit by Mr..		
Past. A. Wustemann there	10,00	
"Carl Gärtner by Mr. Past. Hattstädt from		
of the comm. of Mr. Past. Gräbner, Roseville, Mich.	3,00	
At the wedding of Mr. RcinS collected by collected by Mr. Past. Gräbner	2,03	
"Joh. G. Rucker von der Gem. des Hm. Past.		
King	11,00	
Bon the local young people's club	4.00	
Bon the sewing club 4 buscnhcmdcn and 2 pairs of woolen stockings.		
For Wilhelm Hoppe of the comm. of Mr. Past. Kolb, Town 13, Wisc. - - -	4,50	
"Ludwig Kolb by Mr. Post. H. Rincker - - 5,00		
From A.H. Hatches	2,00	
By Mr. Past. Kolb collected at the wedding of Mr. G. H. Garwisch	2.00	
" Paulus Rupprecht of Gottlieb Thieme from Fort		
Wayne	8,00	
From some unnamed friends there two summer skirts, a pair of pants and a straw hat. Through Mr. Past. Reichhardt in Arcadia, Ham- iltan Co, Ind, collected from		
his congregation - - - 3.09 From some members of the congregation that, as: Mr. Bordonner \$1,00, Christoph Matsch 25 CentS, Joh. Walz 50 Cts., Joh. Zelt 50		
Cts., Mrs. Rcitz50Cts.	2,75	
Bon the women's club in Fort Wayne 1 pair of pants and 2 shirts.		

## Get

### To the synodal treasury of the middle district:

From the Gem. of Hrn. Past. Föblinger	\$8,60	""""Husmann	8,00
"""" Jäbkcr	8.25		
""""Kühn	6.05		
""""Junget	- 3,66		
""""Werfelmann	8,00		
,,, the Trinity S comm. of Mr. Past. Darb - - 9,75 ,, " Jacobus- " ,,		" ,, "	5,65
,,,Gem.			
des Hrn. Past. Klinkenberg	8,10		
,,, " " " " SchürmanS	2.25		
St. Martin's parish of the Rev. Strcckfuß7			,38
"" St. Peter's- " " " " Fritze---10			,00
"" ImmanuelS- " "	""		4.35
"" Gem. des Hrn. Past. Farmer	4,00		
" " St. Johannis - Gem. of the Mr. PastorKö-			
		string	6,00
"" Gem. des Hrn. Past. John	4,22		
""""""WamsganS10 .00			
"""" " Kunz	2.01		
"" "" "" "" "" Friedrich	3.16		
""""""Bcrgt	2.00		
""""""Rinker	4.00		
""""""Dever			
""""""Cobbler	8.77		
""""""Wichmann, A.--	28.35		
"Some members of the congregation of the Rev. Lehnrcr 2,85 " the congregation in GalipoliS			6,80
, """"deSHrn . Past. Nützel	4,IX)		
""""""Fricke			
""""""Sanpert	9.15		
" " St. Paul's parish in Fort Wayne	24,(0 " " Parish of Mr. Past. Stink		9, 76
"" "" "" "" Friedrich, Huntington	5,00		
" Mr . H. Biener	1,00		
"" H. Bender	2,00		
" "" Carl minks	3,00		
"" Fr. Rolf	1,00		
"" Dan. Hag in Elyria	10,00		
"MrsWidow Shepherd	1.00		
" the pastors: Föhlinger, Kühn, Hus-			
mann, Jäbker, Strieter, Jünger!, Werfelmann, Lindemann, Klinkenberg, Schürmann, Schäfer, Streckfuß, Fritze, Bauer, Köstering, Hüse- mann, Reichard,			
John, Knnz, Friedrich, Bergt, Schuster, Wichmann, Sauer, Heid, König, Nützel, Schwan, Weyel, Saupert, Prof. Fleisch- mann Stärken ä \$1,00			33,00
"Mr. Prof. Crämer	1.50		
" the gentlemen pastors: Daib \$1.60, Dctzer \$2.00,			



Lehner \$2.00, Rinker \$2.00, Horst \$1.00, Tramm \$1.00	9.60	
„ Mr. Dr. Sihler	2.00	
"the teachers: Gotsch, Käppel, Eggers,		
Wolf, Kirsch and MatchesL \$1.00	6.00	
For Seminary Construction at Fort-Wayne:		
From the Gem. deS Hm. Past. Schumann	\$3,00 "Hm	. Joh. Bim; 5,00
"" G. Weber	1,M	
,,,I- Leininger	50	
"" H. Bender	1.00	
" of the comm. deS Hm. Past. Stürkm-	- 8,00	

**For teacher personnel:**

By Mr. Past. Lrhner \$2,00  
 By Mr. Past. König at the wedding of Hrn. 2.15  
 Cuning collected - - -

For the organ at the seminary:  
 \$9,00

**For poor students in seminary:**

Bon some women in the TrinityS - Gem. of the \$8,23  
 Mr. Past. Daib  
 Further: 12 pairs of woolen socks, 1 pair of undergarments and a white bust shirt.  
 By Mr. Past. Wichmaun by Mr. J. Zahn as a thank offering for the birth of a child 2,00  
 L. Piepenbrink, Cassirer.

**a. To the general synodal treasury:**

By Mr. C. Piepenbrink in Fort Wayne, Ja. from \$2  
 Mr. Past. F. Lehner  
 O. Ernst, by Mr. Past. E. Husemann-- 1,00  
 From the following of the congregation of Mr. Pastor Metz in New-Orleans 43.75  
 Men: Halbritter, Rohders, Walter, Nack, à \$5,00.-Mr. Mohr \$4,00.-Therese Rohders \$3,00. - Köhnke \$2,50. - Mr. Christoffel, Mrs. Metz, Cath. NohderS à \$2,00.-  
 men: Asselmann, Robbert, P. Funk à \$1,50.-men: Grubenkamp, J. Funk, Talbert L \$1,00.-Mr.  
 Rohle 50 cts.-Mr. Bröhne 25 cts.  
 Don of the congregation of Mr. Past. W. Husemaun in  
 Trete, Ills., Colckte am Reformation feast - - - 6,00

**For the general pres:**

By Mr. E. Piepenbrink in FortWayne, Ja-- - - \$13,64 and to wit:  
 \$10.00 from the comm. of Hm. Past. Klinkenberg, 2.64  
 1.00 from Mr. Pastor Lehner.  
 Mr. Past. G. Polack in Crete, Ills 9.50 and namely:  
 \$9,00 Kollekte v. dessen Gem. am Erntedankfeste, - 50 from an unnamed.  
 From an unnamed person in the St. Louis community 1.00

**b. To the Synodal Missionary Fund:**

By Mr. T. Piepenbrink in FortWayne, Ja-- \$137,88 namely:  
 \$ 5.70 of the Gem. deS Hrn. Past. Schumann,  
 \$3.87 in De Calb Co, 1.83 in Noble Co.  
 10,00 from the community of Mr. Past. Jäbkr.  
 21,29 " Drcieingkeitsgem.d.Hrn.Past.Streckfuß.  
 2.21 Kollekte on BallmannS wedding.  
 4.00 from the Gem. deSHrn. Past. Werfelmann.  
 3,(X) by Mr. Friedr. Schumerer.  
 3.44 by Mr.Past.Jüngel, collected at infant baptisms.  
 Trinity congregation of Mr. Past Daib, collected in missionary hours.  
 2.90 from its Jacobus parish.  
 1.10 from an unnamed person by Mr. Past. Daib.  
 35.45 half of the collections at the mission feast of the congregations at Cleveland, Newburg, Eurlid and Northdovr.  
 2.00 from Mr. Wulffmann.  
 5.00 by J. G. Nordmann from the Gem. deS Herr Past. Klinkenberg "for Minnesota."  
 1.00 from a parishioner deS Pastor Schürmann.  
 5.05 from the St. Peter's Wem. of Mr. Past. Fricke.  
 2.70 Kollekte on the wedding of Mr. Kohlmeier.  
 1.00 by Mr. Past. Bergt.  
 22.45 from the community of Mr. Past. Weycl.  
 1.00 Contribution by Mrs. Christiaue Böhne.  
 1.55 Contributions from unnamed persons.  
 Through Mr. Pastor Metz in New-Orleans from a  
 Unnamed \$5 .00  
 By Mr. O. Ernst from Mr. Past. A. Lauge---- 10.00 From the Trinity S District of the St. Louis congregation-- 7.05 By Mr. Past. L. Geyer, at Watertown, Wisc-- 10.00  
 namely:  
 \$8,00 collected on Mr. GeibowS wedding, 1,00 from Mr. Friedr. Schwefel, 1,00 " " Gottl. Muller.

\*) Correction. In previous number, the receipt reads: "List det allgemein. Cassirer": "d. Zur Synodal-Lasse westl. Distrikt"" au" oversight of the printer, must read. "Z u r  
 Synodal-Mission"-Lasse" and is hereby corrected.  
 From the Immanuels Gem. of Mr. Past. N. Selle!

in Rock Island, Ills 6-85  
 From the following women in Rochester, N.-York 4.00 Christ. Hcincl \$2, A. M. Kratz \$1, R- Huber \$1,  
 By Mr. G. L. Meyer, in the comm. of Mr. Past.  
 Jox in Kirchhain, WiSc. 2.00

**o. To the college maintenance fund,****for teacher salaries:**

By Mr. C. Piepenbrink in Fort Wayne, Ja. from the congregations of Mr. Past. Weyel \$21 .40 Collects on Thanksgiving Day, namely:  
 \$12.00 of the TrinityS congregation, 3.95 of St. Peter's.  
 1.95 of the Immanuels "  
 1.50 contribution from Mr. Jacob Dvnges, 2.00 contribution from Mr. Heinr. Horn.  
 From the Trinity S District of the Gem. in St- Louis-- 11,(X) " Immanuels "" -- 11,00  
 Kollekte on the infant baptism of Mr. H. Jde anS the  
 Gem. deS Mr. Past. Saupert 3,n0  
 Colckte on the child baptism of Mr. A. Ernst, ans  
 Mr. Past. Günthers Gem 1.56  
 By Mr. Past. G. Polack in Crete, Ills - - 6,00  
 namely:  
 \$3,00 Collects from its congregation on the 2nd day of Pentecost.  
 1.00 by Iran Hartmann.  
 2.00 from an unnamed person.

**ä. For poor students and pupils in Concordia College and Seminary:****For poor students.**

By Mr. C. Piepenbrink in Fort Wayne from dear women of St. Jacobus congregation of Mr. Pastor Daib-d5 ,00  
 From Mr. S- Trapp in Longgreen, Md 1,00  
 For the students heart he and Crull:  
 From the Zion's gern. of Mr. Past. Hoppe in New- 25,50  
 Orleans  
 From sewingvcrein the same municipality 18,75  
 For the student Aug. L. Selle: 15,00  
 From the bell bag of St. John's parish of the Rev. Polack in Crete, Ills  
 Vou Dietrich Meyer \$2,00 1  
 " Joh. Scheiwe 1,00 > from the same comm. 3,50 " Conr-"tege 50)

Hauscollekte der Gebr. Brauns aus der Gemeinde des Hrn. Past. Heinemann at Crete, Ills 6,00  
Collection on Mr. Teacher NüchterleinS wedding in  
Monrve, Mich. for Walther, List and Zucker students 4.28

From Germany, by Mr. Past. Hoyer, by means of Mr. I. H. Bergmann in New-York sicdaS Seminar in St. Louis 50 Thlr. Cour - - - 36,32 e. To the maintenance  
fund for widowed woman

Prof. Biewend:

By Mr. C. Piepenbrink in Fort Wayne, Colckte on the child baptism with Mr. Aug. Griesse 1.50  
By Mr. Past. L. Geyer at Watertown, Wisc-- 2.00 namely:

\$1.00 by himself.  
1.00 from Mr. Gottl. Müller.  
From an unnamed person in the St. Louis community 50  
From Mrs. Schaak, through Mr. Pastor Gräbner in  
Roseville, Mich 50  
F. Bo h lau, Cassirer.

by the Cassirer of the General Synod for the Seminary at Fort Wayne of the Zion Congregation of the Rev. A. Hoppe in N.-Orleans Collecte on 14 p. Trinit. \$5,75  
C. Piepcnbrink.

#### n. To the Concordia College Building:

From the comm. of Mr. Past. Great. Richmond, Da. \$7.00 By Mr. Past. Brose, Woodland, Dodge Co, WiSc.: With. Zcidter, Mart. Genzmer, Chr. Imme, Mart. and  
Joh. Rothe L \$1.00; Chr. Melcher, Mart. Kaulitz, Wilh. Boigt, Joh. Belglin à 50 Cts.; C. Prncznlow, Will). Lichtenberg à 25 Cts.; Hcnriette Brose \$2.00 9.50  
Don C. Schubert by Mr. Past. Lochner, Milwaukee, WiSc. 1.00  
" Mr. Gerhard H. Meyer, Pleasant Grove, Copcr Co, Mo. 5.00  
By Mr. Past. Polack, Crete, Will Co., Ill. - - - 3.00 "" C. Piepeubru.k:  
Don of the Gem. of Mr. Past. Fricke, Indiana 8,00

S-Gem. of Mr. Past. Hnse- magn 20.00  
ngsters of the Gcm. of the Mr. Past. polis, Ja.----  
" Joh. Beyer " 50 Saupert 3,50 "Fr. Schäfer, same 1,00  
" an unnamed " 50  
" W- Fismcr in dcr Gemeinte des Hrn Past.  
" C. Brandes, the same " 1.00  
" C. Brink " 1.00  
,, F. Wenierbausen " 1 ,00

#### d. To the synodal treasury westl. district:

From the congregation of Mr. Past. Sallmann, Elk- grove, Ill - - \$4.00 Kollekte am Erntefest der Gem. des Hrn. Past. Löber,  
Frohna, Perry Co, Mon - 4.65 Cathedral Trinity Distr in St Lonis, Mon 13.85 " Immanuels-  
From the congregation of Mr. Past. Konnicke, Staun-  
ton, Ill. 3,50  
E. Roschke.

#### For the seminary organ at Fort Wayne:

Don a member from the congregation of Mr. Past.  
Werfelmann \$20,00  
Ph. Fleischmann.

#### To the synodal treasury northern district:

Bon dcr Gemeinde des Hrn. Past. Ahner in Graflon (collection at the harvest festival) " -^56  
, whose comm. in Cedarburab (Colt, at Harvest Festival) 4.00  
W. Hattstädt, Caisirer.

#### To the travel fund of the general president:

From Mr. Past. Rödter's Gemeinde in C. W. 73,79

## For the Lutheran have paid:

### The 13th year:

The Zerrcn- Past. H. Jor 9 Er., H. DacobsS, Fr. Holle, C. Wegcner, Häusel, Past. H. Grätzel, Cd. Waliber, J. Seidel, Niehof, Gerzinehl, Borkcnbagcn, Past.  
Strikter, H. Bode.

### The 14th year:

The gentlemen: Fr. Notkamp, A. Haar, C. Rathe, Buckholz, C. Koch, H. Wellmann50 Cts., J. Erickenschmitt, DacobsS, Fr. Holle, C. Wegcner, Bittner,  
Brüggemann, W. Brumwort, Past. H. Byoncnbergcr, Past. H. Grätzel 4 Er., J. P. Schulze, E. Kuntinger, Past. W. H. Smann, Cd. Walther, A. Menges, Phil. Zabel,  
Past. E. Pankow, Merz, Michel, Tb. Estel, Past. H. Gräbner 50 Cts., I. Seidel, Wvltcr, Nicbol, Winielstein, Brnbocb, Phillipi, Lo- haus, J. H. Bergmann 28 Er., Past.  
W. Hattstädt 10 ex., Schote, Past. W. Kolb \$2.78, Breutmühl, A. Meyer, C. Lterbacher, J. Keller, Past. I. Sincir 8 Er., L. Jordan, A. Kiefer, J. G. Kling, Past. H.  
Kühn 2 ex., G. Boy- ucnberger, M. Diesen, H. Loté.

### The 15th year:

The gentlemen: W. Brycknreyer, P. Noth, Fr. Ncßkamp, C. Noth, G. Roth, A. Paar, L. Noth, Past. W. Drecs 3 Er., M. Zimmer, J. Groth, Past. H. Jox, W.  
Nappraaer, F. Harms, E. Llockmann, L. Lenecke, H. Märker, W. Marer, F. Buchholz, F. Kollmann, W. Kollmann, G. N-ul- ler, Sprengler, W. Wallischlager, G.  
Lalsch, L. Glis, W. Brockschmidt, C. Koch, H. Weltmann 50 Cts., I. Schurk, J. Frickenschmitt, M. Leininger, J. A. Wolfram, I. Trapp, C. Graß, C. Wegcncr, Treichel,  
A. Böhlke, F. Hoppe, F. Fink, W. Dumstrey, Past. O. Fürbringer, A. Dackel, P. Popp, Biersch, F. Milbrath, J. Noth, J. Kühn 50 Cts., Past. E. Mutawwsky,  
Sicrmmycr, Lohc, Hentis, E. Kundiger, E. Walther, A. Menges, P. Zabel, C. Seil, Past. A. Lauge, H. D. Korbe, G. O. Frerking, A. Frer- king, Past. L. W. Haps, F.  
Gust, Past. E. Pankow, Past. C. C. Metz 20 ex., J. Scibole, J. Beck, Ruhl, Th. Estel, Im. Estel, Ferd. Sommer, G. Krause, J. Seidel, Past. L. Geyer, C. Schulze,  
Gottl. Müller, Fr. Utlich, Fr. Nutzct, Fr. Witte, Logier, Kruse, H. Kruse, F. Bote, W. Borg holdt, J. Helfrich, Past. W. Nordmann, Gottfr. Zungler, Past. Werfelmann 5  
ex., C. Ostermeier, C. Rlschor, Past. I. Strikter 15 ex., Past. Jinaan, Dan. Hag, Past. L. Dain, J. Kircher, L. Kiefer, J. Spannagel, J. Beaur, I. P. Knoll, F. Knll, G.  
Glock, F. Kasining, I. Müller, G. JürgenSmeier, Fr. Schulz, Past. Sircouf 25 ex., Past. F. W. John, C. Neidhardt, V. Pretiaer, J. Neidhardt, Christ. Neidhardt, J.  
Leininger, Fr. Leininger, Jac. Leinin- ger, Past. Bergt, Past. G. K. Schuster, J. Gass, J. Kiefer, Past. C. Fricke 24 ex., Past. J. G. Sauer 6 Ex., W. Backhage, J. G.  
Ries, Kailhel n. Glass, H. Kroger, Past. I. J. Beilharz.  
Furthermore, Miss Bertha Nötting.

### The 16th year:

Mr. J. Kühn 50 Cts. F. W- Barthel.

St. Louis, Mo., -

Svnsdaldruckcrei by Aug. Wiebusch u. Sohn.

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# Volume 15, St. Louis, Monday, November 30, 1858, No. 8.

(Submitted.)

## Question and answer

in letters about our catechism.

### Question.

My dear!

In a very peculiar matter, I have to seek advice from you this time. I know that you will be happy to give it to me. The time of the confirmation lessons returns - and as I was in embarrassment there every time, so I am this time, too, and this time, if possible, I am in a greater embarrassment than ever. Otherwise, my embarrassment consisted in not knowing which book to use for my lessons, what to put in the children's hands. Almost every year I had a different course, different explanations, in individual lessons a different measure. It was not that I was lazy and slack. I wrote down my lessons completely each time, but what I had written and presented the year before was never sufficient for the next year. This unfortunate state of affairs has now been remedied. Our synod has published the small catechism of Conrad Dietrich anew. The book is there. It has been introduced. My children have it in their hands. Now guess what distress is tormenting me now. Do not laugh at me. I know almost as little as my students do with the book. Should the children only learn the sayings, then what are the questions and answers for? Should they also learn the questions and answers?

that possible? Hardly one -or the other is able. Should I just let the questions and answers read, what's the use? But if I should explain them, I hardly know what to explain, everything is so bright and clear. For I again seem to be missing much that I found in Spener or in the Dresden Catechism, or in Huth and so on. So no juicy applications at all, which read so beautifully here and there in the catechisms. Here it is too short and concise, there it is too stretched. How lukewarm and ponderous are some answers! Summa Summarum, I am discontented. And if at times my displeasure and my discouragement are great, then my heart resents the Synod for not publishing a different, a new catechism especially worked out for our time instead of the old Dietrich one. And yet - the Confirmand instruction must be started. So if you can help me with good advice in my urgent embarrassment, I beg you most earnestly: do it. With never wavering love, your 2c.

### Response.

Dearest friend!

You really make me laugh with your letter that reads so sad. Anyone who did not know you would have to form strange ideas about you from it. It would be as if he saw a maiden wearing new shoes, and since they have not yet been worn out, walking in them in a most peculiar way.-Just be undaunted, my best. There is no need yet.

You walk a little uncomfortably in new shoes. Once they are worn out a little, they fit as well as the old ones, and better. You are smiling? I am completely serious. With newly introduced books it is like this: some recommend themselves as quite excellent for the first time and then damage and defects are found, others prove to be highly usable only in use. I would have to be very wrong if our catechism should not prove to belong to the last class. After what I have experienced for myself, I cannot judge otherwise. First of all, I have had quite the same experience as Tu. To teach confirmation or continuous religious education without a book is a constant torment. Even if the teacher is a capable, thoroughly theologically educated man, he will, with diligence and effort, only after ten or twelve years get to the point where he remains in one and the same way. I say with diligence and effort: for a lazy man always sticks to his way. Meanwhile, he changes and improves from year to year. One year he has this way, the next that way. He himself forgets what he had noted and said about this or that point in the small catechism, and in the Sunday children's teachings or catechism examinibus he asks different questions of the previously confirmed than he used to in the confirmation lessons, and gives somewhat different explanations, even if they are the same in spirit. There is no thought of an actual repetition of what was taught or learned earlier.

Only the more capable children will be able to find their way in, to connect the old with the new. How much effort is lost this way. How often will Verkehrer want to reap and gather in this way where no seed has been sown. In this, at least, I have painted my picture for you, but it seems that I have also painted yours and many others.

How important Luther's advice became to me: "The young and foolish people must be taught with a certain text and form, otherwise they will easily go astray, if one teaches today and for over a year as if one wanted to improve them, and all effort and work will be lost. But lest one think that this refers only to the text and form of the Ten Commandments, the Lord's Prayer, the faith, the sacraments, etc., Luther continues: "If they teach the Ten Commandments in the same way as if they were trying to improve them, all effort and labor will be lost, Luther continues: "If they know the text well, then teach them afterwards also the understanding, so that they know what it is said, and take for yourself these tablets or some other short way, which you want, and stick to it and do not change it with any syllables, just as the text now says, and take a while for it. - When you have taught them such a short catechism, then take the large catechism for yourself and give them a richer and broader understanding.

The latter is what we are talking about, the richer and broader understanding that should be given to the young people when they know the text and interpretation of the Small Catechism. But to teach this richer and broader understanding to the children is the art. Luther's large catechism is not in question and answer. It is a catechism sermon. He wants more to give the right spirit, to instruct the teacher, to put him on the right standpoint, than to give a form and way of teaching. A conscientious, diligent Lutheran teacher will certainly always return to this rich wellspring overflowing with healthy, fresh and clear water of life, to create for himself and his children. But how to present it to the children, that is the question. It is not so easy. That's what hardship has done to you, and to me. Shouldn't we thank God that at last, after a lot of effort and a long wait, we have such a certain way in front of us? It is true, it is an old catechism, moreover translated from Latin. A faithful translation often takes away the easy flow of the mother tongue. Nevertheless, I cannot possibly believe that you are serious when you act as if you had given preference to a new catechism. I know how highly you respect the old teachers of our church, you have often pointed out how poor our time is, both in hymn poets and great theologians. And indeed, as little as we have a poet, I don't want to say like Luther, but only like Paul Gerhard, as little lives now in all zones a theologian, to whom Johann Gerhard, or only Conrad Dietrich, can be compared.

same. But he who is not equal to such! men is not equal, may undertake it, the mouth

What is the best way to be a new way of teaching for the whole Lutheran Church, in which it could be completely free of worries that he has not erred in any point, that he has found the right word for the right meaning everywhere? Just examine the new catechisms one by one. Is one of them pure? Are not the false doctrines, the great damages obvious? What careful examination of a new catechism by various faculties and great, acknowledged theologians before it is only

was printed, let alone introduced! Nowadays what frivolity! Who does not believe himself entitled to write a catechism. So once again, we should thank God most sincerely that he has now awakened an old theologian for us at our ardent request, by whose hand we can go through the area of Christian doctrine ourselves and lead our students and confirmands without any worries. - You miss the moral in our Dietrich, the hearty applications. Methinks they are in Luther's large catechism. Whoever warms and fills his heart from it, and draws light and clarity for his understanding

His teaching will be full of warmth, light and life, and nothing less than a wooden work. But that the children are spared having to knead out and tread such printed exhortations, you will only acknowledge with me as a great advantage of our catechism: Only into the water, the rest will be found. But if you want to know how I have done it so far, I can tell you. For the time being, I absolutely refrain from teaching everything contained in our catechism in one year.

to want. I see it as a book for life. What the child does not grasp at the school desk becomes important and clear to the man or woman. On the other hand, I do not take from other catechisms, but stick only to what is printed; it seems to me that it is superfluous enough. Thirdly, I try to make the printed content a garden, a meadow, a green meadow on which the sun shines. I do not say: "Look behind the mountains", but: "Look at these beautiful flowers. Look at your Savior. Look at the image of your Lord.

zens". Namely in this way: Because I consider it clumsy to have the questions and answers memorized in the same way as the printed sayings, and because the children do not read correctly what they do not understand correctly, I first read it to them and let them read it again. Once that is done, they may read it once themselves. After that, I ask questions to unearth the treasure. Link for link is grasped at the golden chain. The answers must all be printed - nothing that is written on the chain is valid.

from somewhere else. The text should be clear, bright, fresh. If the child sees what is being said, has grasped the right meaning, and has also found the right word for the thought. If the child has grasped the right meaning, and if he has the right word for the thought, I go a little further and search through the text.

I also try to widen the scope of his vision with more difficult questions, to introduce the proverbs, and so on. But I never lose sight of the actual subject. In this way, an idea of the place where one stood is formed in the child's mind, and finally a geography through the whole book. Each place finally becomes familiar, lovely, like the home. The tender mind of the child finds

and gives answers that you would not get from him in any other way in life.

would have gotten. But what a relief it is when all this is already prepared in school! Then the confirmation lessons are like an excursion to the mountains of the homeland in spring. One climbs the long familiar heights by the hand of the dear teacher, looks into the valleys, the heart is blown by the spirit of God as by the May air. What

An abundance of blessings is to be expected from returning with the children to the same divine truths year after year, when earlier impressions are renewed, and the well-known example of heavenly teaching is held up again in the same form! And if now in this spirit all schools and congregations of our Synodal Union were taught, and everywhere the same basic truths of the beatific doctrine were received by the children in the same dress and expression, would you not, in accordance with the words of the Apostle

But I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all speak one word? Herewith I have given you my view of our catechism. If you find any advice for yourself in it, I shall be glad. But I know that you are more worthy to teach your very least confrere

(Sent in by Past. Hügly.)

"That no one shall teach publicly in the church, or preach, or administer sacraments, without proper profession."

Something for Methodist preachers and  
Other.

(Continued.)

Before we now go further in the consideration of this subject and before we now give our reasons in particular, which on the contrary must move a Christian to avoid such lurkers (after we have rejected the presumptions of the Methodists and others in the above): it is necessary that we now also define somewhat more precisely the point, which is actually involved here, in order to cut off the possibility of any evasion or retreat for the enthusiasts. It is not at all about the general priesthood of all believing Christians, which every Christian has already received through baptism and of which Peter speaks in 1 Peter 2:9, where it is expressly said of all Christians, i.e. believing laymen and believing preachers: "But you are the priesthood of all believers."

the chosen generation, the royal priesthood, the holy nation, the people of property, that ye should preach the virtues of him who hath called you out of darkness into his marvelous light". According to this, then, all Christians are to administer a "spiritual" priesthood; but not all of them are to secure the public, ordered ministry of preaching without a profession, just as little as they are to be secular kings without a profession, according to the words: you are the royal priesthood. Rather, it is written Rom. 12:1: "I also command you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is the reasonable service of God. Heb. 13:15: "Let us therefore through him offer the sacrifice of praise to God always, which is the fruit of lips that confess his name." Further, Ephes. 5, 19. "And speak one to another of psalms and hymns and spiritual songs; singing and playing to the Lord in your hearts." 1 Thess. 4, 18. "Comfort yourselves therefore with these words one to another." Deut. 6, 20. 21. 1 Cor. 14, 35.- Accordingly, all Christians have the general duty to diligently practice the word of God in private, at home; every householder is to hold his household services with his own, to teach, to punish, to exhort, to sing, to pray; Christians are to speak among themselves of God's word and divine things, to instruct, to exhort, to encourage, to comfort, etc.; every Christian is to speak to one another of God's word and divine things. Every Christian should keep his old Adam himself, with his lusts and desires, in check and give his body to God for sensible worship. Furthermore, every Christian who is able to do so may and should appear publicly in a place where all the pagans live, without any other profession, and preach to them about Christ Jesus; for that would be contrary to love if such people were allowed to be lost,

if one could help them after all. So far as the Methodist preachers are concerned, it is not at all a question of whether every Christian householder may diligently practice God's word, sing, pray, teach, etc., with his own at home, nor is it a question of whether every common Christian who has the necessary gifts is not bound by the law of love to teach his neighbor privately about divine truths as much as possible, nor is it a question of whether every common Christian who lives in a place where there are only pagans, where therefore no congregation yet exists, may not also preach publicly and administer the sacraments without further calling: - but the question here is whether a Christian, whether or not he is already standing in another congregation as a duly appointed preacher, may take up the public preaching ministry in any congregation without any further profession, i.e. without a special profession in addition to his congregation. i.e. without a special vocation in addition to his general Christian vocation, i.e. whether he can preach in any congregation without a

We say "a" to this, as to a doctrine of the devil; and even if such a congregation had no preacher at all, let alone if it had one. -- We say to this "on, as to a doctrine of devils; and even if such a congregation had no preacher at all, much less if it had a preacher. The Methodists, on the other hand, say yes to it. They prove this also by the fact that, as already mentioned, they often come to our congregations, wherever it is possible for them, regardless of whether the preaching ministry already exists there or not, in order to gain followers there, not infrequently through lies and deceit.

We therefore maintain that this surreptitiousness is not permitted, even if these Protestant Jesuits want to pretend that they have a good end in mind; for the end never justifies the means, one should never "do evil" so that good may come from it. Reason alone teaches us that no one can have an office unless the office is given to him by one who has the right to give this office; no one can act in accordance with an order, a command, unless he has been given an order, a command, by someone; No one can enter another's house and administer his goods, unless he is ordered to do so by the owner, unless he is appointed to do so by the owner, and the man would be considered either insane, or also an arch-cheat and swindler, who did the former without the latter having taken place. But what would you think of a man who came to a city and said that he was the envoy, the legate of the king or of the lord of the same country, and that he had to negotiate with the citizens in the name of the king, but who had not been sent by the king, but had just taken it into his head and imagined that he was sent by the king? or who even forgave all this just to play a trick? Would not such a man be considered either nonsensical or an impostor even before the children? And would not the whole world laugh at such a city that would allow itself to be deceived in this way? Would one not above all take care to bring such a subject to safety, so that his desire to play such tricks in the future would vanish?-Everyone would certainly find this quite natural. But how much more does all this apply to a man who claims to be a messenger, a legate of God; who, in fact, arrogates to himself the public office of preaching and thus pretends to be a messenger of God, without being able to prove in the least, even with a single letter, that God has entrusted it to him? For the office of preaching makes a man such a legate and messenger of God; whoever therefore wants to administer this office wants to be a messenger, a legate of God. Therefore Paul expressly says in 2 Cor. 5, 20: "We are therefore ambassadors in Christ's stead, for God admonishes through us, so we pray.

now in Christ's stead: Be reconciled to God." Ephes. 6, 20: "Which messenger I am in the chain." Those who lead the ministry of preaching are further called "stewards of God's mysteries" 1 Cor. 4, 1., warriors of Christ 2 Tim. 2, 3. 4. and so on. So here we are dealing with much more important things, as much as God Himself is higher than all kings and the eternal and heavenly is more glorious than all earthly things. If, then, in that case, people would do well to bind the crook with ropes as soon as they could catch him, in order to hand him over to the authorities, so that they could teach him better, how much more should all Christians in this case reject such a crook, who cannot prove his profession, with the greatest disgust and contempt? - No, one cannot take on that to which a profession belongs, least of all the office of preaching, without being called. Therefore, we also find in the Holy Scriptures

that all saints are called to the ministry. Scripture that all the holy patriarchs, prophets Therefore, we find in the Scriptures that all the holy patriarchs, prophets and apostles were expressly called by God to their ministry. And the Holy Spirit did not disdain it. And the Holy Spirit did not disdain to describe the circumstances of their calling in detail. Thus, for example, the apostle Paul, whom God has otherwise endowed with such glorious gifts, in his letter to the Galatians, so to speak, almost cannot manage to prove to the churches in Galatia that he was really called by God. Yes, what am I saying? Even our dear Lord Jesus Christ, the Son of God, did not want to do what he did and still does for us without a calling; for it is expressly written in the letter to the Ebr. 5:4, 5: "And no one takes honor from himself, but he who was also called by God, like Aaron. So also Christ did not put himself in glory to become high priest, but he who said of him: Thou art my Son, this day have I begotten thee." And John the Baptist says in general of all men, whoever they may be, John 3:27: "A man can take nothing, except it be given him from heaven." How, then, may any man take upon himself the office of preaching without it being given him, without his being called by God to it? - Therefore, do not take it amiss, you lurkers, if we ask about your profession above all things; only show who has commanded you to lurk and enter our congregations without profession, pretending that you are God's ambassadors; show us your profession, for we demand "only that which the word of God itself calls us to demand, that which you yourselves, if you are of God, should show us with the greatest joy even without our asking. You see from all this that we cannot and must not hear you unless you can clearly show us your profession, and so clearly that even for the unconverted there is no reason for doubt.



that you have been sent by God, since he, according to your own desire, should receive you as God's messengers; and you should do this all the more, since you are coming to us, who already have properly appointed preachers, to whom the ministry has really been commanded by God. If you are not able to do this, then we must consider you to be godless enthusiasts and priests on the basis of the bright, clear Word of God and on the basis of all human reason.

Yes, even more. God's word also warns us most emphatically against such birds, that we should beware of them. For example, Matth. 7:15 says: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." And Jerem. 23, 21. God speaks through the prophet: "I did not send the prophets, nor did they run; I did not speak to ihueu, nor did they prophesy." Cf. Cap. 14, 14. Also Acts 20 29: "For this I know, that after my departure there shall come among you grievous wolves, which shall not spare the host. Even from among yourselves shall arise men speaking perverse doctrines, to draw the disciples unto themselves." Rom. 10, 15: "How shall they preach where they are not sent?" 1 Tim. 4, 1: "But the Spirit clearly says that in the last days some will depart from the faith," etc. 2 Pet. 2, 1: "Just as there will be false teachers among you, who will bring in pernicious sects," etc. Matth. 24, 11: "And there shall arise many false prophets, and shall deceive many." 1 John 4:1: "Many false prophets have gone out into the world."

Do you not see from all this, my dear reader, how earnestly God Himself warns us concerning the preachers who come to us? Do you not see from this how it is our most sacred duty, when a preacher comes to us, to examine carefully first of all whether he also has a profession? For if he does not even have a profession, then the rest is certainly not right with him and he comes from the devil. Therefore, if the Methodist lurkers cannot show us their profession, and they cannot as soon as they break into our congregations, then what is said above about the prophets, against whom God warns us so earnestly, applies to them. Therefore, let the lurkers realize that we too have consciences that cannot so easily throw to the wind such passages as those quoted above, in which Christ warns us against false teachers. And even if they assure us a thousand times that they mean well with us and only want to help us to salvation, what good can all this do us if we think that they say: Beware, beware of those who come without calling!

Luther writes very aptly about this in the already mentioned book: "Learn to ask them: Where do you come from? Who sent you? Who commanded you to preach to me? Where have you seals and letters that you were sent by men? Where are your miraculous signs that God sent you? Why do you not go to our priest? Why do you creep up to me so secretly and crawl into the corners? Why don't you appear in public? Are you a child of light, why do you shun the light?"

"With such questions (eight I) shall they be easily resisted; for they could not prove their profession. .... For, as I have said, the devil may well be frightened by the profession in which one is engaged. A priest can boast that he holds the office of preaching, baptism, sacrament, and pastoral care publicly and rightly, and that he is commanded to seek and wait for such things; but the foreign sneaks and assassins cannot boast such things, and must confess that they are of foreign origin, and that they take hold of and fall into a foreign office. This cannot be the Holy Spirit. This cannot be the Holy Spirit, but must be the wretched devil.

(To be continued.)

## The Luther Song.

Epic.

Bon

**Hermann Fick.**

St. Louis. Mon.

Printed and published by Aug. Wiebusch u. Sohn.

1858.

Of this larger poetic work, already announced in No. 14 and 17 of the previous volume, the first issue, containing the first and second canto, has just left the press and is ready to be sent to the publisher.

With heartfelt joy and thanksgiving to God we greet this fragrant flower of the young American ecclesiastical life from the realm of Christian poetry. It is the first German epic, i.e. the first great heroic poem, the first great German narrative poetry, which presents a long chain of great events of the Kingdom of God as a rounded whole in a beautiful poetic flow, which, born in our church, is also really permeated by its spirit. \* )

When 110 years ago the first three cantos of Klopstock's great epic, the Messiad, appeared, the world rejoiced with the Christians. And indeed it had reason to do so. With this work, a new era dawned for the German language and poetry. This work closed a fullness and glory of our mother tongue.

Something similar was delivered by the old Strasbourg theologian Conrad Dannhauer in his "Christeis" written in Latin; this is a dramatic account of the history of

the church in the first four centuries. Unfortunately, the following parts have remained unprinted. The first part alone comprises 1228 closely printed quarto pages; most of it, however, consists of explanatory notes. i

The author's work was a work of poetry, which, after Luther's German language treasures had been buried again, no one had suspected. At the same time, a religious-poetic ardor struck the reader from the work, which no one seemed to be capable of in the religious field at that time. But if we say that at the appearance of the *Messiade* the world rejoiced with the Christians, it is already clear enough from this that that epic could hardly have been carried by a truly Christian, ecclesiastical spirit. And so it is. Not only does it reveal an exuberance and extravagance of feeling that is quite foreign to the spirit of Christianity, but the poet has allowed himself to invent a number of things in his portrayal of the conceived and executed council of redemption that do not decorate the underlying biblical truth in a poetic way, but destroy it; quite apart from the fact that one encounters traces of a complete lack of knowledge of true Christian doctrine everywhere. Therefore, when a Christian wants to enjoy Klopstock's poetry, his Christian conviction is violated in a hundred places and, following the poet on his airy paths, he feels very uncomfortable, indeed, not quite at ease. However, the poetic form and addition allow the truly divine thoughts that are included to stand out so little that the world, enjoying the play of Klopstock's poetic imagination, forgives the great poet for the biblical reason that shimmers through.

The epic of our dear Hermann Fick is of a completely different nature. Its subject is the work of the Reformation of the great hero of faith, Luther, which work he makes comprehensible partly through divine prophecy of him, partly from the preceding entire historical development of the church and the papacy, partly through a lively presentation of the Reformation facts themselves in their inseparable connection with Luther's life, and to fill the Christian reader not only with holy delight and admiration of the divine counsels and wonderful divine government, but also to strengthen his faith, to kindle his love, to awaken his courage as a witness and his willingness to sacrifice, to enliven his hope of victory for himself and for the whole church, in short, to edify him.

In this epic, no foreign fire of natural enthusiasm is kindled on the altar of the church, 3 Mos. 10, 1. 2. It is enough for this poet to express the great thoughts and deeds of God in Christian humble admiration and therefore to rise above the world, above its struggle against God and the church, its nothingness and its misery, not on the wings of high human words and human thoughts and a heated imagination, but of faith, love and hope. His poetry is chaste in thought as well as in expression; the holy scriptures in content and language are his source, touchstone and model, the church his mother, with whom he is in close contact.

as her faithful son likes to speak "in one mind and in one opinion", 1

Cor. 1, 10. The "Luther Song" flows like a crystal-bright stream, while countless golden grains of divine truths gleam on its bed. Without any taste spoiling sweetness, each line expresses a cheerful and certain glow paired with holy seriousness, which is at the same time lifted by the lovely iambic verse meter with its resting points in the middle of each line and with its serious, always masculine (monosyllabic) rhyme. The song provides intellectual and spiritual delight in equal measure. Hopeful critics will probably find much to criticize in it; the Christian, especially Lutheran people of all classes, however, will, unconcerned about it, rejoice in the delicious gift and this song will also remain a testimony to the fact that to some extent, even if to a much lesser degree, what Luther sings of his own was also applicable to the Lutheran church of this time in America:

They let you lie, after all, you have o no pious;  
     We should thank God in it,  
 His word is coming again: Summer is hard at the door,  
     Winter has passed,  
 The delicate little flowers are coming up;  
 The one who started it, will probably finish it.

Whoever therefore buys this first booklet of our "Lutherlied" will not regret the few cents sacrificed for it, but it will certainly awaken in him the desire that God may thus strengthen the dear poet of this hymn in body and soul to soon complete the beautiful work and thus to endow and adorn our church.

As we have already mentioned, the epic is divided into 7 cantos. The first canto, entitled: "The Prophecy", brings before the reader the voice of the prophecy of the fate of the church through all times from the writings of the Old and New Testament, as well as, especially concerning the Reformation, the prophetic sayings of truth witnesses enlightened by God from the time of the reign of the papacy. The second canto, entitled: "The Persecution", paints the picture of the church of the first three centuries as a lily among thorns. From this second canto, the following piece may serve the reader as a sample:

"Then he called for a boy of seven years. And said: "My son, tell me what this is all about.

Best be:

Whether to worship one god, whether a thousand in number?" With laughter the boy spoke: "It does not believe even the small children such, that many gods are, Nothwendig is only one, is Christ God alone". The judge asked him with anger: "Who taught you that? "

To which the child replies: "My dear mother, she learned it from God. Already as a child I sucked the faith in the Son of God with her milk. "When the mother was brought here by order of the judge. Now the boy's back was braced with such power, That his tender blood poured out in bright streams. And even the eyes of the heathen overflowed with tears. But the child's mother stood there without tears. Rejoicing that she had seen her son suffer for Christ. When he was thus shattered, he cried aloud in pain:

" Then the mother said:

torture, the fountain of life is flowing,

Christ, who once quenches his own with eternal joy, He is present with you, you will soon see him too, Then he will refresh you and all your thirst will pass away. In the meantime you must drink the cup that many a thousand boys drank in Bethlehem. "As she thus pained him, the executioner cut off all his skin from his head, together with his curly hair. Then his mother called out to him: "My son, soon your

Main

With most beautiful royal crown of precious stone entwined. Therefore only suffer patiently!" The boy looked on bravely, and laughed at the scourges and the torment. When the judge angrily pronounces the child's death, The mother takes him up in her arms with joy, And carries him without weeping to his final agony.

Then she embraces her darling, kisses him for the last time, and says: "My dear child, farewell forever! Remember your mother in Christ's kingdom; farewell!" Thereupon the child is beheaded, the mother takes with pleasure His blood and head, and presses it, praising God, on the

Chest,

And says "How precious in the sight of God is the death of the saints; Behold! here is thy maidservant's son, here is thy servant, o

God!"

The third canto, entitled "The Temptation," will describe the struggle with the false teachers that began after the end of the first persecutions of Christians; the fourth, the emergence and development of the Pabstacy to the peak of its antichrist power and abominations; the fifth, Luther's youth and how God prepared him, unnoticed by men, for the work that God had decided to accomplish through him; the sixth and seventh, Luther's struggle and victory.

The first two songs comprise a booklet of 63 pages in octavo, the price of which is 25 cents. Since the publisher does not want to keep the pure profit of the sale for himself, but to let it flow to the suffering author, who is now restoring his health in his old home in the circle of his loved ones, we dare to encourage the readers of the "Lutheran" all the more urgently to buy and distribute this booklet. Perhaps it depends on it, whether we can have the dear man of such excellent gifts and of such incorruptible faithfulness soon again with his family in our midst and see him working, or not, depending on whether the proceeds from this little work provide him with the means for his journey home or not. May everyone therefore consider that with 25 cents he is not only buying a beautiful pearl of truly Christian poetry, but also supporting a poor sick servant of Christ, so that he can continue to devote his energies to the service of the American Church, which he has served faithfully and unselfishly for so many years and which he loves as dearly as few others. May this remembrance be at the same time an encouragement for all brothers and sisters, especially within our Synod, to call upon God quite fervently for our faithful Pastor F ick, his preservation and happy return to our midst. Apart from his faithful

administration of three preaching ministries in America, through which he has earned many grateful hearts, he has also made his mark through the "Luther Book," through the "Martyrs of the Lutheran Church," through "Singing and Strings of the Church in the Mississippihale," by his wielding of the sword as well as the plow in the "Lutheran," and other written works, set a monument in the hearts of the true German Lutherans of America which will surely leave his name, as that of a faithful and zealous worker in the kingdom of God, indelible in it.

— i » —

### **Blessed death of a poor sinner.**

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Job. 11, 25. 26.

R. P. was the pupil of Pastor J. F. Reißner, who died in our midst (see Luth. Jahrg. 8. p. 30.) She had not only received true Christian instruction from him in the old country about 12 years ago, but had also come to the living faith through his work; she had become a sheep of Christ. Later, however, especially during her stay in America, she had become fond of the world again and had completely turned her back on her Lord. Although she was spared from gross manifest sins, she served only the vanity of this world, kept away from sermon and sacrament, despised the admonitions of her old mother as well as those of her sister. Self-righteousness was the prevailing sin with her, mistaking her knowledge for faith. When she was admonished to convert to Christ, she used to say, "Prove me a sin!" and, "I believe just as well as you do." Thus she went astray. In the month of July, the Lord began to stretch out his searching shepherd's arms against her quite noticeably. An initially mild pain in her leg developed into a severe inflammation of the abdomen, which confined her to bed. Hope of a speedy recovery prevented her from seriously worrying about her soul for about four weeks. But when her misery increased, when it became probable that she would die, she finally gave in to the pleas of her family and demanded to see me. With love, but also with all seriousness, I reproached her for her life up to that point: how she had so many years dissolutely missed her time of grace, disgracefully despised God's Word and Sacrament, and turned her back on her Lord and Savior; I also did not conceal from her God's judgment on the despisers: eternal punishment. Since she remained silent on all this, I asked her to seriously retract this until the following day. The next morning I found a sinner who had been shattered by the law, who not only recognized the ruin of her soul, but also accused and judged herself in such a way that one could clearly see how the Lord had his work in her. The otherwise so self-righteous girl had now in truth become a poor sinner. So I preached to her the gospel of the forgiveness of her sins through the blood of Jesus Christ.

I was able to continue with it until the end. She straightened herself up; I had nothing to do but comfort her. All the following contact with her, which lasted about fourteen days, was not only a great joy to me, but also a strengthening of faith; for it was quite obvious how the Lord was working in her through the Word and strengthening her in faith, and the more so as her physical strength dwindled.

Long-forgotten petitions and admonitions of her aforementioned teacher came alive again in her; she was able to cite several of them verbatim; - long-forgotten sins awoke and were confessed with heartfelt sincerity; with heartfelt eagerness she received the Holy Sacrament twice more. Sacrament. The last day of her earthly life, August 28, was the most beautiful.

The sight of her body was most sad. Only a yellow skin covered the skeleton. The body was swollen and already rotten. She suffered excruciating pain; but from her eyes shone the hope of eternal life. Wonderful: in the past she always wanted to die to get rid of the great pain; today she wanted to live as long as it would please her Lord. With all the bodily pains, her heart was so full of joyfulness that she said once over the other, with heartfelt fervor, "O my Savior is good, he is so good, so good!" (Reader, look up Luk. 7, 47 here.) In the afternoon, deathly slumber alternately set in. She then lay without any signs of natural reflection. She did not answer questions about her condition. Knowing that people in such a state often understand God's word, I expected her to pass away in such slumber, so I kept reciting comforting words to her, especially 1 Cor. 15:55. As soon as I said, "Death is swallowed up in victory," she rose up and happily and sincerely added, "Death, where is your sting? Hell, where is your victory?" It happened like that, at least 6 times, at different times. It was as if her faith clung insouder-heit to this word; it gave her each time anew strength and courage. In the meantime, one of her relatives repeatedly admonished her: "I, take an example from me! What is the state of this world to you? In the evening, at about 8 o'clock, the evil enemy made another attack on her soul. "If I were to disbelieve now and get lost, how miserable I would be! "That is not possible, I said, you are preserved in faith by God's power, Jesus has your soul in his hands; no one can snatch you out of his hand." Then she: "Oh, is that true? O, my Savior is good, so good I" Yet she longed now to depart and be with Christ; but it was not the former, but a heavenly longing. She often asked what time it was: she seemed to feel that with this day her life would also expire.

#### At about 9 o'clock the last death throes

The fire came to the heart. In a state of complete unconsciousness, she raised a terribly miserable cry. Soon, however, she was calm again, came to her senses and listened with visible joy to the words of life that I recited to her. It was obvious that she could not live much longer. I therefore said: "R., thus says the Lord: Today still you will be with me in paradise!" She repeated these words with such fervency that one could feel how the Holy Spirit said yes and amen in her heart. She repeated these words with such fervor that one could feel the Holy Spirit in her heart saying yes and amen to them. Then I reminded her of the words of the Lord spoken to Mary on the resurrection morning: "I ascend to my Father, to my God and to your God (John 20:17)!" and then added: "R., you too are now the sister of the Lord Christ and a child of God; but if you are God's child, you are also His heiress, namely God's heiress and a co-heiress of Christ!" Then repeated, "If then we are children, we are also heirs-also heirs-heirs." And with that she breathed out her soul, so gently and neatly that not even the slightest delay of expression took place, that not even the slightest pain was noticed. She had come to her inheritance. Yes, indeed: "Death has become a sleep!"

My heart trembled with joy when I saw such work of the Lord. The old mother and the sisters wept, but not for sorrow, but for joy that the Lord had done such great things for the one who had fallen asleep.-At her burial we suckle: O death, where is thy sting now? and: Now give thanks to God.

Reader, is this not a kind Lord who does such things to sinners?

C.

L.

(Sent in by Past. P. Beyer.)

### The good companionship.

A youth made a journey With a dignified, plain old man; And sufferers were quite pleased: Their way was lonely, rough and far.

The young man strode there full of strength and fullness, looking for the goal; the old man used his staff;  
And on we went, uphill, downhill.

"Come, father," said the youth cheerfully, "Lean on me, we'll get on." "No," said the old man in a mild tone, "just save your strength my son."

Soon they came to a place at a field-bound spring, A narrow, unhewn footbridge lay above it away.

"Come," said the youth, "let yourself be guided, Hu! here it is deep, you want to slide." "No, son, just don't look down anymore, otherwise the depth will become your grave."

Soon they were sitting in a valley at the meal they had brought with them, It was so lovely all around, as if it were the Garden of Eden.

The young man saw it with drunken looks, "Here I stay," he cried full of delight.  
"Flee!" cried the old man at the same time, "Seest thou the serpent ready to spring?"

"Son," said the old man as he walked on, "you must always look around you inquiringly, never let the Jugcno air blind you,  
Always remain aware of the danger." - —

"My father, do you not see there in the willow The robbers in the buttock?"  
"No," said the old man, "my gaze is dull; thank God! you heed my counsel."

"There will I go," said the youth again, "my arm is strong, I will strike them down." "No," said the old man, "it is not yet time; save your strength for another fight."

"First let us wisely avoid the enemy, Prepare ourselves prudently for battle, Uno we cannot surround him;  
Tann we want to stand like men."

"Learn to resist your youthful fire, Never consume the forces in strife, Who not for your God's glory  
And would be for the welfare of the neighbor."

The path forced itself at the end of the forest  
Through high rock steep walls:  
A detached stone represented the wanderer the further path.

"Here," cried the youth, "I will be good, here I will use my strength."  
He reached for it, certain of success;  
In vain, the obstacle defies him.

The old man smilingly let him go, then said: "So you can pull for a long time, before our trouble has come to an end.  
Come, son, here I know better counsel."

"Fetch that young trunk aside, Be careful lest thy foot slip, Then use it for leverage."  
A jerk - to the side lay the stone.

Thus it went on all ways, the strength united with superiority, the old man always white, pious and mild, the young man learning, full of gratitude.

Oh, good for the young man who has such a friend for advice in his life.  
O, well him, if he honors the words of experience undisturbed.

Blessed are the dignified old men, Who by experience stand wise by the young man's side: God bless them!

In the Stader Sonntagsblatt No. 26, a private letter from there is reported about the **Protestants in Austria.**

"Our Lutheran congregations here in the country are far away from each other, each preacher is limited to his own congregation. In addition, there is the lack of an ecclesiastical newspaper. Nothing new has happened in the legislation concerning the political position of our church, and our situation is the same as before. The only thing that can be noticed is that the papal clergy is developing great activity for the fortification and expansion of the papacy, in which they are supported by the political authorities.

tig is supported. Pilgrimages and processions are made as they were more than 100 years ago. Rosary societies are founded in almost every town, and everything seems to be aimed at making everything Catholic. The Catholics, who used to live peacefully with us, are now becoming hostile to us. It is easy to understand that this circumstance entails manifold sufferings and tribulations; for our parishioners, who lived scattered in the midst of a papal population, are thereby exposed to manifold challenges. A faithful Protestant clergyman, to whose congregation many annually convert from the Papacy, is called a dangerous proselytizer and is then exposed to many hostilities; even the political authorities see it very unpleasantly when Catholics convert to our church. In addition, the Protestant preachers are placed under the supervision of the papal clergy, which circumstance exerts the most detrimental influence on the former. The Protestant congregations are free to choose their own preachers, but the political confirmation of an elected pastor depends on the testimony that the papal clergy has given about the pastor in question. The same applies to the appointment of superintendents. The lukewarmest pastor, who lets everything go and cares little for his flock, is welcome here in the country, while the faithful and zealous evangelical clergyman's faithfulness and zeal is a personal disadvantage. If ever, we need much caution in the present time, for the Antichrist threatens to devour us. It is evil time with us. May the Lord arm us so that we may remain faithful to Him in the greatest temptations!

The great distance of the congregations from each other and the lack of means of most pastors do not allow us to meet at least once a year and prepare ourselves for the distant battle. This would be a great need for us, who are very much in need of rest, common discussion and strengthening. Our congregations are left to themselves; no one asks about their weal and woe, and if the brothers abroad had not helped, many a congregation would have dissolved completely. Every third year, as a rule, the superintendental visitation is held, during which the usual questions are asked and answered, but nothing at all is to be noticed of a blessed influence on the congregation. Little is asked about the faith life of the congregation."

### The Kaffirs in South Africa.

A Lutheran preacher from Hanover, employed in the Anglo-German Legion in South Africa, writes to the editor of the "Neues Zeitblatt," Rev. Mün

kel in Oiste near Verben, April 1858 from his residence ans, which is called Berlin, the following:

The Kaffirs are a sad nation. I have searched in vain to discover traces of religion among them, although the appearance of prophets, the belief in the return of the dead, in spirits indicate it. Thus, the prophet Mutakuza (?) promised that if all cattle were slain, new cattle would rise, indeed, famous heroes of earlier times would return. The people killed a lot of cattle, made themselves poor and deprived of the power of resistance against Europeans. But does not the belief in this prophet point to a belief in immortality? I have not been able to discover any traces of worship; the dead are left where possible where they die, or dragged out to the hut if they die in it. In the last time - because of the cattle slaughter - there was famine; many Kaffirs lay starved in the bushes, even near here; theft, robbery, murder are considered a virtue. A single

I have found a beautiful trait: each Kaffir shares with the other what he has; the smallest piece of bread, or whatever it may be, is immediately shared.-The clothing of the men is below zero, the women usually have a leather skirt and some long hanging strings of beads around their necks. The language is very difficult, since there are absolutely no points of contact with known idioms, and a number of clicks make up the letters of the alphabet; of our letters, the k seems to be missing. - Some samples of the language: Ja-Ewe; Stein-llui; komm!- isapa; geh-amba; Mann-umdoda; Männer

-amudoda; woman-umfari; plur-amufari; child-pacanini; girl-umdobarana; mister-inkos; big-inkuln; horse-hochi;

Rain-quamquam. The Missonars have so far had only sad experiences; the so-called school kaffirs, those who settled at the mission stations, have proved in the wars - and they were Kaffir wars a few years ago - to be the most deceitful of all.

and cruelest. Mission stations are therefore feared by the farmers. To me, the Kaffir police stations seem equally or far more dangerous. The government pays a lot of Kaffirs as policemen; here close to Berlin, not a quarter of an hour from here, is such a police station under the supervision of the English Major Gawler. A member of the Legion set up a small store close by, and one fine day was attacked.

and strangled. Major Gawler sent out his policemen to investigate, and just these are now sitting, convicted of murder. Thus, a few days ago, the English preacher of East London was murdered. Sunday mornings I get on horseback, a young chestnut stallion, gallop 10-20 English miles, preach at various stations and then gallop home; next to my prayer book, of course, always a live-loaded revolver. - And

But I am not a horseman; if I am attacked, I can only surrender at grace or at disgrace. To do this, I often fall off the horse, or fall with it into a hole, a ditch, - on these vast desolate plains, an always uncertain undertaking. So far, everything has gone well, thank

God! but it seems impossible that I will lead such a life for long. I am seriously thinking of returning to Germany.

### **How an unbeliever died.**

(From Philip Berry.)

There were only a few Christians on board the Austria, I think not more than 25. Among the passengers were quite a few impudent unbelievers. I saw them all perish. The day before the catastrophe, tracts were distributed on the ship and most of the passengers gladly accepted them; but one of the most impudent unbelievers was not satisfied with tearing the tract handed to him in front of our eyes, but made a special point of boasting of this deed wherever he could find a

could find anyone who would listen to him. He was as bold as a lion as long as no danger was visible, but when God spoke the following day, he trembled and was so beaten that he could hardly move. I saw him jump overboard. He stretched out his arms as he lay thus on his back in the water, and every look of his face showed of the despair that seized him; when I last saw him he was wringing his hands in anguish, and soon after he sank, leaving this world-so for what? A moment more, and could we have stood on the other side of the Jordan of death, we might have heard the despairing cry, "O that I had been wise!" I cried when I saw this.

As submissive as he seemed in that hour; as willing as he would have been in the Voltaire to give away all he possessed for a short term of life, I doubt whether, had he been saved, he would not have remained the same godless man. Others who prayed when the flames approached them, I have heard cursing as soon as they were saved. (Fr. Botsch.)

In **Mecklenburg**, a man recently looked at his ripe grain and spoke the blasphemy in anger: "He must be asleep up there, that he has forgotten to rain? what kind of economy is that? Since that time he has been overcome by fatigue, all sleep does not help, and as soon as he wakes up, he falls back again. If one asks him, "What is the matter with you," he only answers, "Do not be mistaken, God is not mocked!

Two years ago in Adelaide, **South Australia**, a sect preacher Borgelt said in the pulpit: God should not let him preach any more if he lectures error! and sifting, it was his last sermon, he fell into long illness and died.



"The independent Christian," or rather the editor of a paper thus named, Mr. Benno Zander, whose "religious shenanigans" we exposed in the 5th issue of the previous year. This "independent Christian", who then edited the "Weltbote" for a while, has finally gone so far in his independence that he has independently collected funds for others and thus made himself invisible, as the newspapers report.

### Display.

In consequence of a resolution of the Middle District of the Synod of Missouri, O. u. a. St., passed at the synodal meeting at Logansport, the pastors and congregations concerned are kindly reminded that under our Constitution Cap. 6, all contributions for any synodal purpose are to be paid not to the general, but to the district treasurer.

Fort Wayne, November 15, 1858.

Christian Piepenbrink, Cassirer.

### Ecclesiastical message.

Yesterday, as the 23rd Sunday n. Trunk., Mr. Pastor Bürger was introduced by me as pastor of the Lutheran Trinity Church in Washington.

Baltimore, Nov. 8, 1858, W. Keyl.

Address:

Rov. E. M. Buerger.

Oornsr ok R. unä Pourtü 8ts., ^VukdmZton Oity, v. 0.

### Receipt and thanks.

For Ludwig Kolb and Chr. Friedr. Keller of the Frau- m-Verein of the congregation of the Hm. Past. F. Stein- hach in Milwaukee, Wisc.,	P8	,36
" Theod. Zacharias, Collecte on the infant baptism of the		
Hin. Past. A. Wüstemann at Detroit	2,39	Collected by Mr. Past. Trautmann collected at the infant baptism of Mr. Joh. Wiesinger 1.20
From Mr. Gempel in Hilsdale	50	
From Mr. Pastor Trautmann and young people from his congregation	3,70	
From the women's club to Detroit three shirts.		
" J. P. Emerich of Mr. Schröpfer in Jericho, Upper Falls, from the former congregation of Mr. Pastor Sommer	5.00	
" Heinrich EvcrS from the Women's Club of Cleveland, East Side, O., by Mr. Ernst Both	4.00	
" Carl Rose from the congregation of Mr. Pastor Köstering by Mr. Piepcnbrink	6,00	
" Mießler brothers from the women's association zr^Dctroit		
six shirts.		
"C. Nagel of the J'mglingS-Verein of the congregation of Mr. Past. Schwan zu Cleveland	4.35	" Aug. F. Bellin of the Singverein der Gemeinde
of Mr. Past. Lochner at Milwaukee	3.00	
From the parishioner G. Laudon	1,00	
„ H. W. Bewie by Mr. Prof. Flcischmann of		
the Virgins' Association at Fort Wavne	5.86	" Matthias Merz and Heinrich Meier of the St.
Johannes Gemeinde zu Laporte the proceeds of a collection on the Reformation Day, by Hrn. Tramm	2,15	
For Karl Rose and Heinrich Meier on the wedding of the		
Mr. H. Wiebke at Fort Wavne, through Mr.		
Prof. Crämer, for Karl Röse-	- 4,00	
Heinrich Meier	1.20	

### Received with thanks:

Two dozen shirts with bustles and a cotton blanket for poor pupils and students from the First Fraucnvcreine of the congregation served by Mr. Pastor H. Wunder in Chicago. May the Lord richly bless the dear givers for this! ' C. F. W. Walther.

### Get

! a. For the general synodal treasury: Vaout.

b. To the Synodal Missionary Fund:

From a happy woman in labor in St. Louis through		
Mr. Past. Bürger\$5	,00	
By Mr. C. Bieresch at the Meqnon River WiSc., through		
Mr. Past. Günther	50	
Collecte from a MissionSstnrnde of the Gem. of Hrn.		
Past. Schliepsick, Madison Co, IIS	5.15	By Mr. Past. Dulitz in Buffalo 11.62

namely:

T11.73 from its comm. collected in mission hours.  
89 at Gra'scr's child baptism.  
88 at Fritz's "  
1.12 at Kcmproths "

e. To the college maintenance fund, for the instructional ccrgchalte:

From the Filial-Gem. of Mr. Past. Schliepsick, Ma  
dison Co., ILLS., Collecte at Harvest Thanksgiving c -K 3.45 By Mr. Past. Dulitz in Buffalo 2.00

namely:

\$1.00 from Sprötge.  
1.00 from Grasses.

ä. For poor students and pupils in Concordia College and Seminary:

Collecte bci the infant baptism of Mr. H. Steinmcyer in  
St. Louisr2 .05  
Through Mr. Past. Dulitz in Buffalo, collection on  
A. Schmidt's wedding- - - 2.68

e. To the maintenance fund for widowed woman

Prof. Biewend:

Don of the Gem. of Mr. Past. Linck by Mr. Sub- rector Saxcr7-L6,00  
By Mr. Past - Brohm in New-lork, annual contribution from his parish 24,00

F. Bö Plan, Cassirer.

For the Synodal Treasury Middle Districts:

From the comm. of Mr. Past. Swan\$22 ,20  
" " Trinity citS mecmde in AllenCo ., Yes--8. 50  
" " Parish of Mr. Past. HerdinPomeroy-2^75  
" Mr. Dr. Sibling 2.00  
" of the congregation dcö Mr. Past. Ruprecht in North  
Dover, O., 5.00  
"Mr. teacher Kunz 1,00

For the seminar construction:

From Mr. Carl Müller in Defiancc\$6 ,00  
Jakob von der Au in the municipality of Hrn.  
Past. John 4,00  
Bequest from former Mich. Geissier from the seminary at Fort Wayne 50.00

For the Synodical Missionary Fund:

From the congregation of Mr. Past. Swan\$20 ,00!

C. Piepend rink, Cassirer.

For the support of preachers' and school teachers' widows and orphans.

1. at Gesck enken:

By Mr. W. HülSköttcr1 ,50  
,, Mrs. Volte 1,00  
"a member of the congregation of the Past. Strikter 1,00 " of the community of the Past. Riemenschneider, Collecte am  
Harvest thanks solid 3,00  
Mr. Höhne in the parish of Past. Fürbringer 25 " of the community of Mr. Past. Reichhardt 2,50 " Hm. S. Trapp in Longgreen, Md 1,00

2. in contributions: !

From the pastors: Besel, MieSler, Schaller, Ulrich, Jor, Voigt, Strikter, Bergt, Schuster, Polack, teacher Kuppei.

I. F. Bünger.

For the Minnesota Mission.

By Mr. Pastor Günther of the congregation at Granville. -d 6,83  
From Mr. Jagow from Mr. Past. Ticke'S Parish 1.00 Milwaukee, Nov. 16, 1858.

I. Hanschke.

For the **Lutheran** have paid:

**The 10th year:**

Mr. A- Weidemeyer.

**The 12th year:**

Mr. I. Tesch.

**The 14th year:**

The men: G. Wiedemann, I. Trsch, Heb st 50 Eis. Böshar, W. Stelter, C. Riede!..

**The 11th year:**

The gentlemen: G. Tom 2 Er., P. Brauer, H. B- Tictz, Fr. W. Engelhaupt, H. Habermchl, N. Krcll, D. Katen- kamp, C. Kasten, I. Mehring, C. Meyer, C. Schwab, H. Schäfer, L. W. Siegel, G. Wiedemann, I. Wcidner, H. Sievers, C. Lücke, W. Lücke, H. Brüggemann, W. Brack- bagc, I. Tesch, Härtung, Huck, Hartert, son, I. Hanschke, G. Laudon, C. Landen, Strey, Schubert, G. Stolgr, A. Otto, Böshar, W. Steiler, Fr. Brackenaus, H. Jaul, H. W- Sander.

**The 13th year:**

The men: C- Henschel, W. Haase, W. Rubin, H. Harken, A. Germuth, I. Welcher, A. Wildemuth, A. Schlitt, Vortcrwestcn, Past. E- W. G. Keul, A. Bach, I. Spielmaun, H. Habermchl, A. H. Siek, Schimpf, C. I. Klcppisch, H. Happel, C. Kasten, D. Lindemann, C. W. Siegel, R. Schumacher, M. Fritze, I. Bruns, F. W. Engel- haupt, W. Belwate, C. Hcrrliiig, G. Merz, Jakob von der Au, F. Nasr, I. Hanschke, Pütz ich, H. Huck, M. Ströde, Fr. Lanckenau, H. Bahde, I. Haffner, C. Kvster, C. Rose, Chr. Rose, Benj. Schulthes, G. Wolf, D. Winte, H. Stcpban, W- Mühlcubruch, P. Seuel, I. P. Pfeiffer, M. Walther, D. Lefflcr, E. Schmidt, V- Winter, I. Scholl, I. Rufs, Leu., I. Ellingcr, Matth. Waitbcr, Schüler, Kohlmeier, I. Geiger, I. Krüger, C. Wcbking, C. Fink, C. Succow, G. Richter.

Furthermore: Mrs. Ebert.

## The 16th year:

Mr. W. Rappräger.

F. W. Barthel.

## Display.

Just published and we will receive shortly:  
Lutheri Opera latina ed Irmischcr and Schmidt,

Vol. XXI.- Price: \$ 40

Fresenius, Epistle Sermons 1.50  
and look forward to this long-awaited works quite numerous orders.

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Hermannsburg Missionary Bulletin 50

Rudelbach and Guericke, journal for collected

Lutheran theology 2.80

Philadelphia, Pa. Shepherd L. Koradi.

## Changed addresses:

onrs o5 llov. k'. X. Vo^or, 8üodovbn-n Oo.

Norvarä Ocovo l'. 0.,

No. 0. Hul'vr,

ervro ok Ivov. 0. Lallmann, LUs Orove, Oook Oo., IIIs.

Correction: Zn before. Nv. of the "Lutheran" I have for the general Synodal-Casse from the congregation of Mr. Past. Hüsemann in Crete, III., 86.00 quittirt: this must bite: from the <H:meinde de- Herr Past. Heinemann tn Crete, III., 46.00, which I hereby correct. F. Böhlau.

St^Louis, Mo-/ "' '

Synodaldruckerei von Aug. Wiebusch u. Sohn.

# Volume 15, St. Louis, Monday, December 14, 1858, No. 9.

(For the "Lutheran.")

## Are you similar to this image?

The following is taken from the Pennsylvania News, in which the faithful and indefatigable Pastor Muhlenberg (who was the first Lutheran pastor to come over to America in 1742, and for 40 years, with much toil and labor, helped to plant the Lutheran Church in the East) gives the following account of the life and death of one of his parishioners, B. I. pp. 593-598.

"At the end of the month of September, the Most Holy God visited us severely by placing our oldest confrere of the New Providence congregation on the deathbed, preparing him completely, and dissolving him in the night from the 14th to the last of October. He was born in the Hochfurstlich-Hessen-Darmstädtische Land of Christian parents, was well instructed and educated in the fundamentals of the Protestant religion after the good institutions in churches and schools, came with his family to this country in 1729, settled in the office called Neuprovidence, sought to feed himself and his family honestly and by the sweat of his brow, was blessed by God with children and physical nourishment, and was gradually prepared as a useful instrument for the good of his fellow believers. In the former years of his presence here, since there was a lack of properly appointed German Protestant teachers, he adhered to God's word and the knowledge he had gained from it.

He wrote edifying books and also shared his gifts with some of his fellow believers scattered in his neighborhood, according to the measure he had been given. He had many temptations from other parties, who liked to make opinion-mates, but he did not let himself in, because he knew well that opinions do not make blessed, but the true faith, which purifies the heart, and is active through love, and that the means to reach such, are sufficient in the Evangelical (Lutheran) Church, if they are only used in the right order, with proper seriousness and persistent faithfulness, and are transformed into sap and life. After the oldest of the then small Protestant group in Neuprovidence, namely Mons. Schrack (who, along with others, appealed to our patrons and fathers in Europe for help) had died, the others elected him as their leader, and enjoyed from him much support, good counsel, intercession and encouragement. And when the community was finally provided with teachers and gathered, he took up the cause as faithfully as if it had been his own. The church and school in Providence was not a little promoted by his gifts of love, tireless care and work. No heat was too great, no cold too severe, no water too high, no path too deep, and no mite too dear, if he should and could do something good for the honor of God and the advancement of his church. Ordinary preachers were with him like brothers at Hanse. Towards his honest spouse he showed himself to be a Christian

He was a good father and preacher to his children and household, exemplary to the community, helpful to his neighbors, kind to the poor, firm and friendly to other parties, patient and gentle to his adversaries, hospitable to strangers, compassionate to widows and orphans, merciful to the sick, helpful to those in need, and obedient to the authorities. When listening to the Word of God, he proved to be attentive, devout and reverent, and often used to record the content of the sermons so that he could repeat them at home with his family and, as it were, ruminate on them. If the preacher had to be absent from time to time in other official and community business, he replaced the service with reading aloud, singing and prayer, and visited the sick with encouragement from God's Word. In the church accounts he was very accurate, and rather added several shillings than to steal the smallest penny, as the accounts in the church minutes can testify before everyone. The needy provision of the poor preachers and school servants was close to his heart, so that he often wished that he alone would be able to compensate for their lack. If there was something in the exterior that needed to be built and improved, he went ahead and showed the others with good examples how to do it. When he heard disputes between one and another member of the congregation, he took pains to make peace and to persuade them to mend their ways.

admonish. He had at one time or another seeming opportunities to improve his physical circumstances and to become richer in other areas, but said he would rather lose everything temporal than exchange God's word and worship for perishable goods. Since he thus walked according to the principles of the Christian religion, and was eager to promote the kingdom of Jesus Christ in himself and others: he did not lack many enemies who tried to blaspheme his Christian name and character, and in the face of so many adversaries and slanderers he was a troubled man, and at times wanted to become fainthearted, but could immediately reassure himself from God's word: John came, did not eat and drink like others, so they said: He has the devil. The Son of Man, the highest wisdom, came himself and ate and drank like others, so they said, "Behold, how man is a glutton and a winebibber, a publican and a sinner's companion! If the master of the house and the Father himself cannot please everyone, what can his household expect? As much as one could judge of his inner condition in his weakness according to the outward signs, there is no doubt that faith and the life of God began and was founded in his soul, which was revealed more and more through the continuous faithful use of the means of grace and the practice of good from time to time, as I and my other brothers in office who knew him have noticed. For he demanded and strove more and more thoroughly to experience true repentance and conversion to God, and living faith in the Reconciler of the world, and through it both to enjoy filiation with God and to prove true godliness or filial obedience to his heavenly Father and His perfect will. Through God's help, he sought to purify his heart more and more from the unchaste love and desire for earthly things, and to be satisfied with the bodily necessities. He was poor in spirit and still wanted to become poorer. He persevered in daily vigilance, praying for sufficient strength for the constant struggle of faith against all evil temptations, and for fortification in patience and hope until the end. The coarse or black devil, as Luther says, could not win him anything with scolding, rumbling, blaspheming and slandering; then the white one tempted him all the more with his cunning, and wanted to tempt him to the dangerous *egoismo* or self-love, that he would reflect himself in the good works, become pleasing to himself, and rob God of the glory. His good shepherd and faithful Savior, however, let his manifold faults and weaknesses be made known and revealed to him all the more through his Spirit, by means of the Word, so that he might become ever poorer in spirit and be preserved from dangerous heights. The great ingratitude and the unseemly behavior of Christians

The rebellion of the so-called Lutherans or restless heads in Germantown caused him much heartache and sorrow. He was present several times, and tried to stem the tide with pleas and supplications and ideas from God's Word, but was rebuffed with rude words and slander. Shortly after, he got a serious illness, from which, however, the merciful God delivered him again. Shortly before his last illness, I held an edification lesson at Schippach about the new creature, which is in Christ Jesus alone, Gal. 6:15. Since he attended it and was again strongly encouraged, he decided to return home to his closet and prayed heartily. He was not aware of me, although I had the opportunity to understand the content of the prayer. In the prayer he spread himself very wide, accused himself before God as the most wretched worm, and persistently demanded to become and remain a completely new creature in Jesus Christ. After this, the heavenly physician took him to his last cure. As for his bodily illness, it consisted of a persistent hot fever, during which the doctors were consulted and tried to help nature, but without the desired effect. After the first seven days, the patient began to swallow, against which all the remedies applied were ineffective. We united in common prayer, publicly and especially before God, and entrusted the matter to the merciful and best will of God. After the fourteenth day it became clear that the end was near, and the patient pleaded that he be spared further medication and that his last will be put in order, so that his soul would be completely discharged from transient things and could enjoy heavenly things. He had indeed behaved in a Christian and edifying manner during the past fortnight; but because the soul was often disturbed and interrupted in its occupations by the effects of the illness, it could now soar all the more faithfully, because the vehemence of the feverish work had subsided. In the last days I asked him to answer me sincerely before God to the following questions: 1) Did he get other insights and concepts of heart repentance, living faith and godliness in this illness than he had read in God's Word and heard in our Protestant Church? He answered: No! My experience still agrees with the basic truths I have read and heard, except that they have penetrated further into the depths of the heart and have become more alive than in healthy days. I can now speak more confidently from experience than in healthy days. 2) Whether he still had something of his own righteousness to show and to take with him into eternity? He answered in kind: I could live body and soul in a

I am so small and little in my eyes, but Jesus, my dearest Savior's wounds are better for me, the great worm of sin. This is certainly true, and a precious word 2c. 3) Whether he would accuse me in eternity before God's court, that I have failed him because of my ministry? He answered: No! I will rather ask the Lord JEsu to strengthen you and to bestow even more blessings, so that God's name will be sanctified among all, His kingdom promoted and His will accomplished. 4) Was he not afraid of death and judgment? He answered: Christ is my life, dying is my gain. Who will condemn? Christ is here, who died, was raised, is at the right hand of God, and represents me. 5) Would he not be concerned for his pious wife and dear children? He answered: My weak wife and partly still uneducated children make me miserable; but the Lord is their shepherd, therefore they will not lack anything as long as they

remain his sheep 2c. I have commended them to the mighty protection and provision of the heavenly Father, the tender love and care of the Arch Shepherd JEsu Christ and the workings of the Holy Spirit in prayer. I have recommended them in prayer to the Holy Spirit, and will do so even more, as long as the soul is in me. 6) Would he still have something to order to our reverend fathers and patrons in Europe? He answered: "A thousandfold greeting and kiss in the spirit please testify. May the Lord, the all-glorious God and reconciled Father in Christ, be their shield and very great reward! The unfathomable source of blessing repay them in the resurrection of the righteous for what they have done to the poor abandoned common people in general, to my family and to my least person in particular, through the sent-in preachers of the Gospel! If I only become the least doorkeeper by grace in the kingdom of glory, I shall see them transfigured before the throne of the Lamb and cause them joy. Oh that they would not tire of doing good! Let not the ingratitude of the great multitude deter them, for there are still some who will be drawn and saved 2c. 7) Whether he still had something in his heart against one or another of his neighbors? He answered: I have forgiven and forgotten everything out of my heart that anyone has said or done to harm me, and I hope that all those whom I may have offended out of haste will also forgive me for the sake of Jesus Christ.

After this and other things had been spoken to him, we bowed our knees, handed him over in prayer to the great shepherd of the sheep and most compassionate high priest, and I took leave of him, because my official business required me to go further. On the following day, he had called his godly wife and dear children to his bedside, put his hand on the children

and blessed her with God's word and faithful prayer, and commended her to the Lord, and passed away gently and blissfully in prayer during the night from the 4th to the last of October. The loss of a biological father or closest friend cannot be as sensitive as this farewell was to me. The old and best friends go away one after the other, and I have to stay behind in this lammerwüste, like a stranger among Mesech. On October 17, the deceased body was buried in the Christian manner. Because of the old friendship and love, five preachers and various elders from the united communities, and otherwise a very large crowd of friends and neighbors of German and English nations were present, who all followed in all order to the grave and the church, and testified to their sorrow. One of my oldest brothers preached a German sermon on the words Is. 35, 10: The redeemed of the Lord will come again 2c., and I spoke on Is. 26, 20. 21. in English, because three justices of the peace and many other English friends were present.

How do you like this Lutheran or evangelical Christian, my dear reader, and do you not desire to become like him in life, so that you too may have as blessed and joyful a journey home from this land of strangers and pilgrimages? For as you live, so you die, and as you die, so you go, and as you go, so you remain.

If you have such a desire, then first of all, through the ministry and the work of the law of the Holy 10 Commandments, become a very poor sinner in Adam, who can do nothing else of and from himself in thought, word and deed but sin. Then do not resist the Holy Spirit, if he wants to kindle this power of God for your salvation, the faith in Christ, through the preached gospel, and to communicate Christ and his merit to you through it, so that you will then be saved by grace, become, be, and remain a righteous man in Christ through faith for Christ's sake, and be able to say with a clear conscience to your Savior, "Lord, I am your sin, but I am not your sin. you are my righteousness; my guilt is yours, but your merit is mine!" - —

If, therefore, there is no longer anything damnable in you, you are now made pleasant in the Beloved, a beloved child of God, and thus also God's heir and joint heir with Christ, yes, you are<sup>a</sup> as through faith one with Christ, in him a lord over sin, death, the devil, and spiritually with him already in the heavenly world.

Nevertheless, be diligent, since you still have the old Adam, the flesh, the corrupt nature of soul and body, in you at all times in this life, that you kill business through the spirit of the flesh, that you daily look at the old man and the new, and that you pursue sanctification with all earnestness. If you do this, you will be like the noble image of your Lutheran confrere who died more than 100 years ago. - —

(Sent in by Rev. Hügly.) **"That no one should teach publicly in the church, or preach, or administer sacraments, without a proper profession."**

Something for Methodist preachers and others.

(Continued.)

Much more could be said to prove that "no one should teach publicly in the church, or preach, or administer the sacraments without a proper profession; Let this suffice, however, to show that the Methodist preachers and others who intrude without profession into already existing, orderly congregations, which often, moreover, have already established the preaching ministry in their midst, cannot be of God, but that they are shameful lurkers sent by the devil himself to hell, from whom every Christian must therefore be on guard as from the devil himself.

In order for all this to become a little clearer and more descriptive, we must first of all become quite clearly and distinctly aware of what belongs to it today,

that someone can prove that he is called by God to the office of preaching; which preacher then really has a divine calling and is really appointed by God to the office; we must therefore know exactly everything that a preacher needs in order to be able to prove himself before God, before his conscience and before the whole world as a preacher called by God and messenger in Christ's place. In order to be clear about this, we must first of all know who has the power to appoint and send out preachers. Among all Christians there will be only one voice on this matter: originally God alone has this power; the office belongs to him alone, and he alone can therefore also confer this office. Thus Christ speaks, for example himself, to mention only a few out of many proofs, Matth. 9, 38.- "Therefore ask the Lord of the harvest to send laborers into his harvest." And Paul writes in the Epistle to the Ephes. 4, 11: "And he (namely Christ) hath appointed some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." And Acts 20:28 says: "Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath made you bishops, and so forth.

But the question now is how God calls the preachers: does he himself call directly? Does he call those he wants to be his messengers directly or does he call them indirectly through other people? Answer: The holy scripture knows about two kinds of calling; there is a direct and an indirect calling. However, both vocations are not essentially different from each other; they are both from God, only the way in which God calls is not the same. A direct calling is when God calls

a person without a means, that is, without a mediator through whom he calls; for example, he has called the holy prophets and Apostle himself directly called; so God called Moses directly, giving him

Christ also called His disciples directly Himself, without using a mediator, by calling out to them Himself: "Go your way! Matth. 10, 5. 28, 19. However, even this is still to be regarded as a direct calling, which God indeed gives to one person through another, but in such a way that he himself determines the person to be called by name. Thus, for example, God commanded Moses to appoint Aaron; he commanded Elijah to choose Elisha as his successor; both Aaron and Elisha are therefore to be regarded as directly appointed by God. An old, excellent teacher of our church, Chemnitz, (in his II. theoll., I. de eccl.) speaks about this as follows: "A direct calling is when someone is not called to the office by men, nor by men, as it were by ordinary means, but by God Himself and through God Himself directly. Not, for instance, as the enthusiasts boast that they are directly called, pretending to be driven to the preaching ministry by some, I do not know what kind of inner urging of the Holy Spirit; but in the case of direct calling, God either appears Himself, or He speaks directly to those whom He calls. In this way, namely, the apostles and prophets are called. Thus Aaron's calling is confirmed directly by Him 4 Mos. 17, 8. because his stick is green. Also Matthias' calling was a direct calling, Acts 1, 26, because God indicates His will through the lot. And Paul describes his immediate calling Gal. 1, 1. that it is not of men nor through men."

Nowadays, it is common that God no longer calls persons to office directly, but indirectly. It is true that God has nowhere in Scripture expressly said that he no longer wants to call people directly. Nor do we find that He has promised anywhere that He will ever again call a person directly; only that it is certain that since the time of the apostles, since we now possess the New Testament completely in scriptures, God has no longer called directly, but indirectly. However, there have always been and still are many people who pretend to be directly called by God to the ministry of preaching; we only want to remind you of the "heavenly prophets" of Luther's time, with whom also

Our Methodists of today have a very great resemblance. But one could soon come to terms with such people, and it would soon become clear whose spiritual children they are, if one only seduced them correctly. First of all, it is indisputably certain that God has made the one whom he calls directly to the ministry also capable of leading the ministry.



If God breaks his order and calls someone directly, then he has certainly equipped such a person with the gift of performing miracles; otherwise, who would want to be sure that such a person is really called directly by God? God would miss his purpose if he did not give such a person such testimonies, which is quite unthinkable. According to all these preconditions, one must now proceed as follows: since the spirits of the prophets are subject to the prophets according to I Cor. 14:32, that is, since those prophets or preachers who are sent by God certainly gladly and willingly allow themselves and their teachings to be tested by other preachers and prophets, one should first of all examine whether these gentlemen also know the Ten Commandments, faith, Lord's Prayer, etc., in general, and whether they are also able to teach the Ten Commandments. In general, since they want to be teachers, whether they understand the context of the doctrinal articles, whether they have studied the interpretation of Scripture and the history of the church; then see whether they sincerely believe in baptism, the Lord's Supper, and so on, and whether they can preach the pure doctrine and defend it against the adversaries, etc.; for the apostle Paul requires of his bishop "that he be mighty to exhort by sound doctrine, and to punish the adversaries. Usually one will not even have to insist that they finally confirm their profession by miracles, as they would be obliged to do; for it will usually already become apparent by such a procedure whose spiritual children they are; namely, that they are pompous and ignorant men.

Chemnitz also speaks very beautifully and clearly about this subject; and we cannot refrain from sharing with our dear readers this passage from the already mentioned book of the venerable teacher of our church. The same writes (l. c.) about it thus: "But if someone wanted to ask whether even in this time of ours an immediate calling is to be expected, I think he would have to answer: It is not up to us to be subject to the completely free will and the infinite power of God. Although it is not our place to prescribe anything to the completely free will and infinite power of God, we do not have a command that refers to us that we should expect an immediate calling, nor do we have a promise that God will send workers into his harvest in this time by means of an immediate calling; rather, he has prescribed and indicated to the church through the apostles a certain form as to how he will now send and call his servants, namely by indirect calling. But even now the direct calling is no longer necessary, because God wants the ministry of preaching to be bound until the last day to that word of teaching, which was given by the Son of God and handed over to the church by the apostles, who were called directly. Gal. 1:8: "But if we or an angel from heaven preach any other gospel to you than that which we preach to you, it will be bound until the last day.

we have preached to you, let him be accursed. As we have said now, so say we again, If any man preach any other gospel unto you than that ye have received, let him be accursed." 2 Tim. 1, 14: "Keep this good news through the Holy Spirit who dwells in us. Spirit that dwelleth in us." Ebr. 1, 1: "After God had spoken to the fathers through the prophets sometimes and in various ways in the past, he has spoken to us in these days through the Son, whom he has made heir over all." Therefore, by all means, no new kind of doctrine is to be adopted. And if some should appear, boasting of an immediate calling, and performing great miracles in addition, but teaching another, new doctrine, different from the doctrine of Christ and the apostles, they should not be believed. For Christ foretold that the Antichrist would arise, who would perform such miracles, so that, if it were possible, even the elect would be deceived into error. And Paul testifies in 2 Thess. 2, 9. that the future of the child of perdition will be according to the working of Satan with all kinds of lying powers and signs and wonders ").

We have already said above that the indirect calling is no less divine than the direct calling, and that those who are called indirectly - that is, all preachers since the time of the apostles - are called by God just as much as those who are called directly; only the way in which God calls is different in both cases. For it is an indirect calling when God does not call someone Himself without any instruments like the apostles and prophets, but through certain specific mediators to the holy ministry in the church. It is an indirect calling if God does not call someone himself without all the tools like the apostles and prophets.

(To be continued.)

## How materialism already haunted Luther's time!

Materialism is the madness that there are no souls in the true sense of the word, that rather everything is only matter, i.e. physical substance. This delusion already haunted Luther's time, but then only very secretly. What impression it made on Luther when he heard that there were materialists among his Germans, he tells himself in his interpretation of the 101st Psalm, where he writes thus:

It is an ancient prophecy among the images of the Antichrist that says that at the end of the world,

Chemnitz continues: "But the benefit of the distinction between direct and indirect calling is also to be noted. It is this: the prophets and apostles, because they are directly called, have the testimony of the Spirit and of miracles that they do not err in doctrine; so that the other ministers of the church are bound to take their doctrine from the apostles and prophets, and therefore to prove it, or they shall be accursed; but neither is their office bound to a certain congregation, but they

have the command to teach everywhere. But those who have only an indirect profession must not presume these two things, nor must they be imputed to them." When the deception of the Antichrist (the pope) will be discovered, people will become wild and crude, fall away from all faith and say that there is no more God, and thus live in all wantonness according to their own desires, 2 Thess. 2, 3. Such old images truly move me very much and are especially true. For Epicuri and God-rejecters are now tearing into the public, also in Germany, as it tore into Welschland (Italy) before; and unfortunately wants to become a Welsch regiment, both in worldly and spiritual state. This has been brought in by the courtiers and lansquenets, as they have seen and learned in Rome and in the Welsh country. With the same Guelph regiment will also come the Guelph plagues and misfortunes: so it is over with Germany and will be called (i.e. it once was).

"Once a fine man talked to me, (and why should I not call him) Mr. Asch von Cram blessed. Among other things, he spoke (I don't know how) about the great usury, which is called the envelope. Both words and deeds were unknown to me before that time. How, I said, do people not have a conscience that is afraid of God's judgment and of hell? Yes, he said, they speak thus: Do you think that there is still a fellow in this guy? - Such a word stung my heart, because I had neither suspected nor worried about such impudent speech in the German country. But God grant that they will be few among the nobility and not many among the peasants. For such fellows will soon help the dear gospel down and bring the last darkness with haste, of which Christ says Luc. 18, 8: "Do you think that when the Son of Man comes, he will find faith? And both he himself and St. Paul say that the last day will come at night, when it is darkest." What would Luther say if he heard our Germans talking now and read their newspapers?

### **The St. Louis College thing again!**

Repeated calls for active participation in the construction of St. Louis College have appeared at various times in recent years. And how have our congregations responded? Considering that, as a rule, our congregations number few among the rich of this world, and considering that many of the congregations of our Synodal Union are so small and weak that the building of their own houses of worship and the maintenance of the preaching and school ministry in their midst often take up all their energies, it cannot exactly be said that the contributions of money to this building have been scanty. It is probably true that if the state of faith and the ecclesiastical sense were more mutual than it unfortunately is in some congregations

is, these contributions would have been much more plentiful.

However, it would certainly be unreasonable, even unjust, to deny the good that has been done in this matter; especially since we may assume that these gifts are mostly fruits of faith that has grown out of the comforting preaching of the Gospel, and not fruits of that work-driving, legal preaching that is common practice among the sects and in the Roman Church. Although the required sum had not yet been collected, and 4-5000 dollars had to be borrowed, and of course at least partly with interest, the building was nevertheless completed, trusting in the further help of the Lord and the generosity of our congregations. The college building stands! - is completed! - But this news seemed to be so reassuring for most of the congregations that they completely forgot that the debt burden was still on the building and, with the interest, was growing daily. This fact was almost forgotten, even by the writer of this article, when recently a new appeal for support from the Altenburg and Frohina communities, and a little later from the Collinsville community, brought the matter back to his mind. Although Schreiber is otherwise not of a shy nature, he is nevertheless very shy (of course out of false considerations) when it comes to asking his congregation for a new collection, as much as he would like to support the good cause, and he must openly confess here that his congregation has more than once deeply shamed him in this matter by their obligingness. And so it was with him this time as well; he wanted to help, but how to begin? In the following congregational meeting, he was busy thinking about how he could best present the matter, when a member of the congregation stood up and brought up the intended request for support. Now my tongue was loosened, and somewhat ashamed, I took the floor and elaborated on the state of the matter. It need hardly be remarked that we immediately recognized this debt as our own, since we are a part of the whole, and it was unanimously decided with great joy that on the first Sunday of Advent a collection should be levied to pay it off, and so from time to time until the college is completely free of debt. The collection on the aforementioned day showed that this enthusiastic mood was not an empty flash in the pan. From this success some other I. Amtsbruder, who is like me in these matters, should be encouraged to bring this appeal confidently before his congregation. If he wishes, he can initiate the matter by reading out this essay. Let him do so confidently, without regard to other circumstances, for truly there is a blessing in it. It is our sacred duty to do so, so that our congregations, as the apostle exhorts, "may be in a state of good health.

It is our duty to give them every opportunity "to sow bountifully, that they may also reap bountifully in time to come"; for if, through our fault, they sow meagerly here, they will also reap meagerly, - and how would we stand in that day? Is not this also part of the perfection we are to strive for in ourselves and our churches, that we "be diligent in good works?" And how easily the mouths of us preachers must open for exhortation, and the hands of our congregations (the preacher's hands are not excluded, of course) for giving, when we consider that the dear, joyful Christmas feast with its great gift of God to mankind is at the door! The thought that God, according to His great mercy, has not only given us gold and silver, food and clothing - for these are also His gift and gift - but even His only begotten Son, so that we may not perish but have eternal life: this thought should open our hearts and hands to all, young and old, rich and poor, servants and maids as well as their masters. Or should anyone else be found so ungrateful among us as to say that the calls to give are too many? Can he who has a heart in his body speak so in the face of the dear Christmas? God loved us first, as St. John says, before he asks us to confirm our faith in love. And how did he love us? The giving of His Son as Savior and Redeemer was the result of His love for us! And this is true: he was not stingy with his blood, but lavished it on us for the reconciliation of us all.

But what need is there of so many words to prove what every Christian knows without this! Why so many words to make our churches raise the few small dollars to cover that debt? The mere remembrance of it is evidently sufficient here. Therefore, all of you who love our Lutheran Church and seek its best, remember St. Louis College in these festive days, and mean the same abundantly! Your Christmas will be as joyful again, and your carols will sound all the more sweet and heavenly, if you do this in the right faith.

God loves a cheerful giver, as the apostle says, because he himself makes him such.

Written in the first days of Advent, in Echester, Ill. M. E.

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### "The Protestant."

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Under this title, as we read in a local political newspaper, a religious magazine for so-called "thinking Christians" will soon be published in St. Louis. The editor is Mr.

Krebs. From a passage of the Prospectus, which is quoted in that newspaper, we see that Mr. Krebs intends to galvanize the vulgar rationalism, which has already died in Germany, and thus to show the public that this already departed avenger still has a kind of life. In any case, the time in which the journal for "Enlightenment and Reasonable Conception of Christianity" is to appear here is not stupidly chosen. Not only has the "Antipfaff" ceased to appear for some time, but also the "Lichtputze" in our enlightened St. Louis;

in any case, the former readers of these papers are now hungry enough after such a long period of fasting to have their limp stomachs filled with the admittedly somewhat old rationalistic cabbage of the "Protestant. There are also many Germans here now who emigrated in the time when almost all preachers still wore the braid of vulgar nationalism and, because they went to the beer house here instead of to church, have not noticed the deadly departure of vulgar rationalism that has taken place in Germany since that time. This kind of people will certainly greet the "Protestant" here with that joy and nourishment that seizes the good-natured German Michel, so faithfully attached to the traditional, as often as he encounters something truly German from his time and province in a foreign country, even if it is only genuine German pretzels, dumplings - or a genuine rationalist newspaper.

## **What do you call Christinn good?**

Something for vulgar rationalists.

"Why do you call me good? No one is good except the One God," according to Marci 10, 17. 18. the Lord once replied to the rich man who had addressed him "Good Master!" anyway, as Christ could easily know to have done with reference to his divine dignity. Our rationalists are echoes of many other expressions, especially of the kind that they call Christ not only good, but the best, noblest, most excellent, most perfect, most exalted in virtue, while they recognize him in his divine dignity even less than he does; will not the Lord now also ask them, "Why do you call me good? Well, you rationalists, explain yourselves! What do you want? If you want to call Christ good, then recognize his divinity; if you do not want this, then leave it.

Certain bodies, when rubbed, have an attractive and repulsive force called electricity. By a certain kind of generation and application of this force, which is called galvanization, one can cause, for example, a person killed by hanging to begin again to open his eyes, to move his limbs, even to breathe, to the fright of ignorant people; nevertheless, the hanged person remains dead. This spectacle is then in store for us soon with regard to the corpse of vulgar rationalism. Certainly a gruesome prospect!

even all your boasting and praising of his excellence, you can easily gather from that of his reply that you are doing him a bad favor, especially since, on top of that, "your most excellent and best," as long as you persist in denying his deity, you do not, with all the glory with which you so lavishly shower him, leave the glory of his honest name, even making him a perjurer; for when the high priest, his judge, asked him on oath: "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God;" then he testified, "Thou sayest it - I am it, and he that would still leave it in doubt whether Christ thereby testifies to his deity, may, like the Jews, take the expression "Son of God," and as the high priest and with him Jesus himself will have taken it there, likewise, why they found in it such a damnable blasphemy, from Joh. 10, 33.

So, you friends of reason, choose between these two conclusions dictated by reason itself:

No one is good but the one God; Christ is good;

So - is Christ the one God; or:

No one is good but the one God; Christ is not the one God;

So - Christ is not good.

H. L. C.

### **For the inauguration**

the first Lutheran teaching and educational institution

at

Altenburg in Perry County, Mo,

in October 1839. \*)

Come in, come in, Consecrate this house, O JEsu!

Come, here is a Bethlehem, which poverty builds for you, Come, it is pleasant for you,

Your eye looks after faith.

Today there is no room for you

In the hostel of this earth;

Still find a shelter hardly, Where you can advertise born.

But the earth remains yours,

Don't get them in the first place.

Come in, come in, Consecrate this house, O JEsu!

Here you shall be Lord Jesus Christ in the souls of the young children,

This song was found among the manuscripts of my blessed brother, Otto Hermann Walther, my predecessor as pastor of the Lutheran congregation in St. Louis, who died on Jan. 21, 1841. It was written by him to celebrate the dedication of a small log cabin, which was the first hostel of our Concordia College. The construction of this little hut was carried out with many shaking their heads at a time when almost everyone involved did not know whether they would find "flour in the cad and oil in the jar" the next day. May the song find a place here as a reminder of what the Lord has done for us and what we vowed to Him in even more needy times than even the present.

C. F. W. W.

You can choose a resting place for yourself.

Gather here a small army for you in these last times, Who fight for your name's honor, As once their fathers did.

Who shriek the hosanna, When the enemies devour you.

Come in, come in, Consecrate this house, O JEsu! Here everything shall greet you alone as the one Master, you alone shall be Lord here, everything shall lie at your feet;

Also the wisdom of this world

Shall bring you gold and incense;

Let your praise - if it pleases you - Sound here in all tongues.

Lord, you see into the heart, you know what our desire alone.

Come in, come in, Consecrate this house, O JEsu! Come, here is a Nazareth, Nazarene, be welcome!

Here the old inscription stands:

"What good can come from that?"

But you let this disgrace

Do not refuse you entry here, still today you are used to enter under the roof of the reviled.

Come with your certificate of grace, Always go out and in here.

Come in, come in, Consecrate this house, O JEsu!

Comin, here shall shine the pure image of your holy youth, Pious and wise, chaste and mild, Quiet, humble, without boasting.

That here every child, like you, Most holy of all, Increase in grace and wisdom To please God and man.

Therefore, O JEsu, come in, live in all you alone.

Come in, come in, Consecrate this house, O JEsu!

Come, let it be Bethany here, Where still, divorced from the world, Martha and Mary to thee

Serve both equally, in peace.

Where diligence and piety As two sisters faithfully join, Far from trumpery and vanity, Free from the yoke of convent cells.  
One thing is need, you come in, it will be lovely here.

Come in, come in, Consecrate this house, O JEsu!  
Yes, let Bethany be here, Where life's lusts blow us, Where, O Prince of Life, to thee  
Resurrect many dead;  
Where young boys pious and free  
Strive for the highest, the most beautiful, And without hypocrisy  
Even to the Lord bring to the sacrifice. Lord, grant us your prosperity, and may the honor be yours alone!  
O. H. W.

### **Concordia - Collegium.**

Due to the death of the blessed Professor A. Biewend on April 10 of this year, there was a very noticeable shortage of teaching staff in both the Gymnasium and the Seminary of the institution mentioned in the heading, since the blessed Professor not only held the office of

The former took over the teaching of English through all classes, while the latter took over the duties of the directorate. Conrector Schick and Subrector Saxer took over what had been the function of the deceased, the former the teaching of English through all classes, the latter the directorate business; but it could not remain like this for the length of time, since the burden of their actual office still remained on both of them. Given the sluggishness of the election procedure to be observed in our synod, it was not yet possible to hope for a reoccupation of the vacant offices of a director (to which the teaching of English had hitherto been linked) and a professor of philosophy. \*) In view of the urgent circumstances, the Local Inspectorate, together with the Presidium of the Institute, has therefore found itself moved to make use of the authority given to it for such cases, namely to organize a provisional appointment. This has been done in such a way that Subrector Saxer has been given the office of director and that Pastor R. Lange of St. Charles, Mo., has been appointed to teach English both in the Gymnasium and in the Seminary, and to teach philosophy (logic, metaphysics and history of philosophy) in the latter department of the institution. We are all the more pleased about this appointment, since we have succeeded in gaining a capable teacher of the English language and the philosophical branches, who is at the same time heartily devoted to our church and at home in its teaching and practice. Since Pastor Lange has been a professor at an English college for a number of years and has worked as such with excellent recognition, we have a guarantee that through him the English language will also be cultivated in our institution in the way required by the conditions here. On the 7th of this month, the institution had the great joy of seeing the new employee enter his new office, since he had convinced himself of the urgency of the call all the more, the more familiar he was with the conditions of the institution as our previous neighbor, and the more lively interest he had always felt for it as a faithful son of the church, †). Thanks and praise be to the Lord for this gracious guidance. May He now also crown the work of our new colleague with His richest blessing, for the sake of Jesus Christ, Amen.

\*) We by no means want to express a rebuke against the mode of election prescribed in the Constitution. On the contrary, we are vividly convinced that, among the two necessary levers to be elected, a certain slowness in this is far preferable to the given opportunity for haste in such an important work.

†) Even the dear congregation of St. Charles, considering the importance of the new vocation for the Church as a whole, did not dare to put obstacles in the way of the vocation of their dear pastor.

## **[71] How Pilate and Herod become friends.**

In the so-called "Lutheran Church Messenger" of Gettysburg, Mr. Anstädt, the editor, reports on the comedy played by Pastor Grabau, in that he has called upon the Ohio Synod to become partisan in his church court and to admonish the Missouri Synod for accepting those unjustly banished by him to repent. Mr. Anstädt writes of this among other things: "The Ohio Synod has given its opinion that, while it may not interfere in the Missouri-Buffalo controversy, it is unchristian and un-Lutheran for preachers of one synod to receive into their congregations the parishioners of another synod, who are at present under church discipline; the same ought to be returned in equity to their respective church authorities. With this opinion, however, the Missourians have received a tremendous blow (!) on the head. As is well known, they have collected the church members banned by the Buffaloes and organized them into so-called "Rottengemeinden". For this reason, Rev. Grabau does not want to enter into peace negotiations with Prof. Walther until the Missourians admit their wrongdoing.

The fact that Mr. Anstädt speaks of our dispute with the Buffaloes like the blind man of color is certainly forgivable for him as a "theologian" who was fabricated in Gettysburg and remained loyal to his teachers. Where there is nothing, the emperor has also lost the right. Ecclesiastical matters, especially doctrinal matters, go beyond the horizon.

of such poor wretches. If it were necessary to distinguish a false dollar piece from a genuine one, it would be a different matter. It is interesting, however, to see how the genuine general synodals as a rule incline their hearts more to the Buffalo principles than to those of the Missouri Synod and ally themselves with the same towards us. It can be seen that as dangerous as the pure Lutheran doctrine of our Synod is for the existence of the Unirtherd General Synod, the Buffalo pastorate fits in excellently with it. In any case, the true General Synod people use our dispute with the Buffaloes as an excellent opportunity to take revenge on the Missourians, who alone tell them the bitter truth; according to the old phenomenon that when it goes against the truth, even Herod and Pilate become friends. In the meantime, we rejoice that it is thus becoming more and more evident how bad things must be for a cause which the true general synodists represent as the right ecclesiastical position. We have only one wish, that God may protect us from the friendship of the enemies of truth in grace; as long as they are our enemies, we want to cope with them with God's help.

### **Ecclesiastical message.**

After Mr. Pastor F. König, until now in Lafayette, Ja., has received a regular appointment from my previous dear congregation, the Lutheran Trinity congregation in Cincinnati, and has accepted the same with the consent of his congregation, he has been inducted into his new office by me on behalf of the Reverend President, Middle District, Dr. Sihler, on the 1st Sunday of Advent. May the faithful and merciful Lord make him a blessing to his holy church for the sake of his Son Jesus Christ, Amen.

Th. Wichmann.

Address: Dev. IV Ivsm'Z letterbox 2366.

Oiuolnnati, O.

Rev. Th. Wichmann, hitherto of Cincinnati, O., having received a regular appointment from St. John's Lutheran congregation at Dearborn Co., Ind. and having accepted the same with the consent of his congregation, he was installed in his new office by the undersigned on behalf of the Reverend Presidium of the Middle District, Dr. Sihler on the 2nd Sunday of Advent.

May the Lord Jesus Christ make him a great blessing to His church!

Br. King,

Cincinnati, O., 6 Dec. 1858.

Address: Rovä. ^Viobmann.

Farmers Detroit, Dearborn Thurs, In6.

### **Introduction and inauguration.**

For a long time it was the wish of the Lutherans living in the neighborhood of Concordia College in St. Louis, Mo., who until now belonged to the first district of the Lutheran congregation in St. Louis, located in the heart of the city, to form a special district with its own pastor and preacher. The long distance had made it necessary for the Lutherans to form at least a special school district, to erect their own school building and to appoint their own school teacher in the person of Mr. Erk. In the same measure, however, as the number of Lutheran families settling here grew, the need for a church of its own with its own preaching ministry also increased. In addition, it became increasingly urgent for the institution itself to have an experienced pastor nearby. As difficult as it was for all concerned to break the intimate bond that had bound them to the pastor of the middle district, Pastor Schaller, they all saw that the ever-increasing expansion of his district was making the burden on this man, whom they held in such high esteem, almost too heavy. He himself, the salvation of the

The pastor of the Concordia-Collegium, who had his familiar sheep in mind, also gladly offered his hand so that the members of his congregation living in and around the Concordia-Collegium would consider the appointment of a pastor for a third district\*). Their choice fell on Mr. Pastor Th. Brohm. After careful consideration of all circumstances and with the, although painful, consent of his dear congregation in New York, he accepted the call and was solemnly installed as pastor of the Concordia District of the Lutheran congregation in St. Louis on the first Sunday of Advent by Pastor Schaller, as president of the western district of our synod, whereupon he preached his sermon on the following Sunday. Since all preachers of the three individual districts have to preach alternately in all churches of the collective congregation, the days of the introduction and the suit were days of great joy for the whole congregation. May the Lord, who has given us this great joy, also grant zero grace that the word now resounding in the local congregation from three pulpits may also be accompanied with a threefold blessing and that especially the Concordia-Collegium may blossom all the more gloriously through this increase in spiritual care for the consolation and edification of the church in these sorrowful times.

One now addresses:

R,6v. Pk. Brohm, ears ok 0- V. W.

8t. Louis, Uo.

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### **Church consecration.**

The 21st Sunday after Trinity was a day of joy for the Lutheran congregation of St. John's in Auglaize Co, Ohio, after years of sorrow. Not only did the Lord give them outward peace and quiet through the self-exclusion of unrighteous and wicked members, but he also honored them by allowing them to build a house for his service. On May 6 of this year, the foundation stone was laid in a solemn service, during which the undersigned preached on 1 Cor. 3:11 and gave occasion to speak of the laying of the foundation stone, which was pleasing to God and displeasing to Him. Also a short historical outline of the origin and continuance of the congregation, as well as the Concordienbuch together with some numbers of the Lutheran for the news for the descendants cingesenkt. The first church, completed later in the fall, is 38 feet long and 26 feet wide, is built of brick, has three large arched windows on each side, between which columns rise, giving the building a handsome appearance. Above the roof rises a beautiful, nice, plank tower of about 36 feet high, on the top of which moves the sign of an arrow and a flag in the form of a cross, and thus publicly announces that here is

\*) The second is the Immanuel's District served by Pastor Bünger in northwest St. Louis.



The Lord also has a small group that fights against his and their enemies under the blood-red baptismal flag of Jesus Christ. An arched door opens the entrance to the church, above the top of which is engraved on a marble plate: Luth. St. Johannis-Kirche ungeänd. Augsburg. Conf., and thus announces to everyone what confession rules here. Inside are two rows of pretty chairs, a round elevated place, on whose center the altar rises. Next to it is the sacristy with a cute pulpit with a sound cover; the upper wall is also arched lengthwise.

In order to encourage other small congregations to also serve the Lord! I will briefly enclose the costs here. All expenses for materials and labor, not counting the work of the congregation, amount to close to eleven hundred dollars.

Now finally to the church dedication. Already the evening before, dear brothers and a number of school seminarians from Fort Wayne along with other distant guests arrived. The next morning the members gathered with the guests in the schoolhouse. Here the hymn No. 336 was sung and the 99th Psalm was read by the scribe. On the way out the verse was read: "Our exit bless God" 2c. was sung. Now the procession moved in an orderly fashion toward the new house of God; the local pastor together with his officiating colleagues led the way with the bell and the agendas, joined by the school seminarians, the presbyters with the sacred vessels, and the rest of the people. Arriving at the new church, the choir sang a motet. The local priest then called out the 100th Psalm to the waiting crowd and invited them to enter the church with joy and rejoicing. Then, in the name of the Triune God, he unlocked the church and went ahead, the others followed and filled all the rooms; the middle aisle became so crowded that no one could get through and quite a number had to stay outside. The song was sung: "Glory to God alone in the highest". Pastor Werfelmann performed the altar service and the consecration prayer, and finally after singing the hymn: "Go and proclaim God's counsel" etc., Prof. Fleischmann ascended the pulpit and treated the subject of Psalm 26, 7-13: Why should Christians love the place of God and the place where His glory dwells? He answered: I. Because in it all the wonders of the Triune God shall be preached; II. Because therein shall resound the voice of thanksgiving; and III. Because in it we shall be taught how to walk rightly and blamelessly. This was followed by the celebration of the Lord's Supper.

In the afternoon there was another service, where brother Stntzcl preached on the church consecration Revelation Joh. 21, 1-8, from which he showed: The struggle of the kingdom of darkness against the kingdom of light, how the latter achieves victory over the former and what difference there is between the contending and triumphant church, whereby he faithfully exhorted the congregation: "Hold what you have, so that no one takes your crown." After the four-part chorale, "Ein feste Burg ist unser Gott," had ended, the service was closed with the blessing of the Lord, and everyone returned to their homes, abundantly instructed, comforted, admonished and warned. May the faithful and merciful God keep his blessing with our brothers and sisters of the faith because

Let the distant and lonely church dwell, so that the children's children may be taught, believe and know what the house of God was dedicated and sanctified for, so that it may bring the end of faith and the salvation of souls through Jesus Christ our Lord. Amen. G. Reisinger.

To the I. Readers are hereby served notice that on Sunday last, being the first Sunday of Advent, the church built by the branch congregation of the undersigned at Town Granville, Milwaukee Co., Wisc. was dedicated to the service of the Triune God.

In the morning Mr. Past. Ahner in the morning and in the afternoon Rev. Lochner, after he had preached in the city in the morning.

May the faithful God also make this house a house of blessing for many.

Mequon, Wis. d. J. Dec. 1858.

M. Günther.

## Receipt and thanks.

For N. Rinke of the Gcm. of the Past. Franke to Addison, Ill E.00  
 By Mr. H. Notermund 5.00; L. Stünkel IM; W. Plagge 4.00; F. Knigge 1.00; A.  
 Heidorn 1.50. 12.50  
 H. Psortmüller 1 winter skirt; Fr. Weber 4 towels and 1 silk handkerchief.  
 " H. Koch of the LüngliugS vrrein in Buffalo5 .00  
 " F. Wcsemann by H. Banling and F. EHlcrS  
 -r 1.002 .00  
 " A. Rinke by H. Bartling1 .01  
 " W. Stellhorn by Past. Fvhlinger5 .00  
 " L- chic from the young - club inCincinnati 4.01)  
 ,, M. Sugar collected at the wedding of Hm.  
 Knoll in Frankcumuth t.80; at the wedding of Mr. Kanzelmann 1.60; at the wedding deS Mr. Sitterding 86 cents; of Mr. Galücror 1.<10;l. Mager 50 cents; J.  
 Nichterlcin 50 cents; Hcrzcq 50 cents; L-loose! 1.50; F. Rodammer 1.50; Chr. Hirlein 1.00; J. Hu- binger 1.20; M. Kauzelmanu 1.00; I. Rummet 1.00; A.  
 Nanzclbcrger 1.50; commun. in Frankenmutb 2.00; commun. in Saginaw 3.00. 20.46  
 H. Koch from the "Jünglings "Verein zu West Se  
 neca, Eric Co., N. A. 8.00; from the Unter- stütnings-Casse ineherer Gemeindglieder daselbst 6.00. 14.00  
 " the College - Hausbalt from Past. Lehmann's  
 Parish: 7H bunches potatoes, c. W heads cabbage, c. 4z turnips, onions, c. 14 peck aep- fel cuttings, 1 bu. green apples, z peck beans, z gall. preserved fruit, 2  
 galt. Cider.

## Held

n. To the general Synodal.Casse:  
 ,33

By Mr. Past. I. N. Beyer\$18

namely:

5.50 from the congregation in Town Herman, Wisc. collected at the Harvest Festival,

5.00 a previous collect,

1.32 from an unnamed person,

2.00 from himself,

1.75 from Town Manson,

4 coll.

1.78 from Mavle Grvvc, ! am

40 from Manitowac, sErnc-

58 from Town Lchicswig .)

fest.

From the comm. in Town Mosel, Wisc.

3,14

"Mr. Past. W. Hattstädt from the Syuodal-Casse

northern district 12

.60

For the general pres:

From the Dreifaltigkeits-Gem. of Mr. Past. Dully in Buffalo, N. A. 10.00

"Mr. Pastor I. N. Beyer in Town Herman,

Wisc.

1,00

d. To the Synodal Mission S-Casse:

By Mr. Past. Miracle in Chicago, Ill, from the

<^em. of Mr. vast. Sallmann, Elk Grove, Ill. 3.50 " Hrn. Past. I. N. Beyer in monthly mis-

sivnsstunden in Town Herman collected 6.30 From the evang.-luth. Gcm. in Zancsville, O. 10.00 By Mr. Past. W. Hattstädt in Monroe, Mich. 29.08 namely:

17.41 of whose two communities,

3.03 " the school children themselves,

63 ., some readers of the missionary journals,

1.28 collected at the wedding of Mr. Heinr. Cron,

3.63 from the community of Mr. Post. Lemke.

For Minnesota.

4.00 from the unnamed as another sacrifice for the kingdom of God.

Bon the schoolchildren of Mr. Teacher Jung in CcllinSville2 ,25

e. To the College Maintenance Fund, for the Teachers' Retirement Fund:

From the Dniialligkeits-Gem. of Mr. Past. Dulitz

in Buffalo, N. A.

10.00

By Mr. Past. A. Lchmann in St. Louis Co. 2.0t) and namely:

1.00 by Andreas läckel,

1.00 " tLcbastian air.

By Mr. G. ^teinbrück in the Kreuz parish of the

Mr. Past. Hoils, St. Clair Co., Ill.

2.00

"Mr. Theo. Bethe from the Gcm. of Mr. Past.

HollS in Columbia, Ill.

50

., the Drcieinigkeits-Gem. in Sheboygan, Wisc. 4.00 ., Carl Eigenbrodt in CollinSville, Ill, a gift of

at the harvest festival 1

,00

ä. For poor students and pupils in Concordia collcge and seminary:

By Mr. Past. Sallmann, collected at the wedding of Mr. H. Linnemäuu2

For the student L. Schick.

,00

For the student Nützet.

By Mr. Past. Wunder in Chicago, Ill. 12.50 and namely:

5,50 from the Jünglings-Verein in the Gcm. of Mr. Past. Müller,

7,00 " second women's club in the comm. dcS

Mr. Past. Miracle.

For poor students.

From s ru. G. Stone printing in der Krcuz comm. of Hrn.

Past. Holls' St. Clair Co., Ill.

3.00

., the St. PaulS-Gcm. of Mr. Past. Ottmanu,

New Melic, Mo.

5.40

" Mrs. K. Wilkor there 1

,00

e. To the maintenance fund for verw, Mrs. Prof. Bicwend:

From the Trinity S comm. of Mr. Past. Dulitz

in Buffalo, N. A.

8,11)

" Geo. Guenther, St- Clair Co. Ill, by Hin.

Friend in St. Louis 1

.50

., Hrn. Past. I.N Beyer in Town Herman, Wisc. 1,50 ., the St. Panls-Gem. of Mr. Past. Ottmann

i;i New Mcle5

.40

F. Bohl au, Cassirer.

a. To cvncordia college construction.-.

By Mr. Grossmann, St. Louis, Mo.

\$1.00

" Mrs. Farmer, St. Louis, Mo.

1.00

., Fran Cath. Hochmuth, St. Louis, Mo.

50

., Hrn. 6). Stone printing in the cross-community of the

Mr. Past. Holls, St. Clair Co, Ill. 10.00 " From the comm. of Mr. Past. Kähler, Dwighk,

Ill.

3,00

" Mr. I. Trapp, Longgreen, Md.

1,00

"Mr. Ebr. Henschel ru der Gem. des Hrn. Past.

Brose, Woodland, Wisc.

1,00

" Hrn. Fr. Melcher ebendasselbst 75

" Wittwe Melcher ebendasselbst 50

Mr. Wild. Nappräger, Oshkosh, Wisc.

3,(N)

" der Dreieinigkeits-Gem. des Hrn. Past. Swan,

Cl.vcland, O.

23,00

To pay off the debt. '

From the Gcm. in New Wells by Mr. Past. Löber 6,00 By Mr. Past. Günther, Megliou Nivrr, Wisc.:

Mcquon River Community Collects 3.00;

Collrkte at a wedding there 2.36; by C.

Bierosch 1.00 and F. Hopvc there 25 Cts. 0.01

b. To the synodal treasury of the western district:

From the Kreuz.Gemeinde of Hrn. Past. Holls, St.  
Clair Co, Ill.

3,00

E. R oschkc.

For the seminary organ at Fort Wayne:

By C. Schubert from the congregation of Mr. Past.

Lochner81

,00

For purchase of a new clavier "n

Fort Wayne Seminar:

By Mr. Past. KlcinegccS1

,00

Ph. Meat when.

For the **Lutheran** have paid:

**The 12th and 13th years:**

Mr. W. Ruth.

**The 14th year:**

The gentlemen: Past. Fliciichmann, G. Streck 6 Er., Past. I. N. Beyer 3.78, W. Ruth, Hmningcr, Oscbe, C. Wich- Mann, W. Mahmboff, L. B. Meintermein, Schürmann, Schuricht, Bohnensticl, W. NichauS, H. Hcitzhausen.

**The 15th year:**

The gentlemen; Fr. Nützet, C. ilchciderer, B. Bischoff, I. Bunsold, G. Rausch jun., S. Rudel, I. Stenglein, M. Winklcr. H. Stelzricdcr, H. Kleinsorge, Past. I.N. Bcvcr, Fr. Dübren, Adr. Kolb, L. Dodlc, F. Schäckel, G Strin- brück, Dr. F. W. Affmann, Buße, C. Herpolsheinrer, M. Wilhcm, Wittmann, H. Wendler, Kalbsieisch. Schuricht, lunghaus, Past. C. A. Strafen, Past. V. Korew, Peter Bicbcr.

F. W. Barthel.

**St. Louis, Mo,**

Synodal printing house of Aug. Wiebusch n. Son.

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# Volume 15, St. Louis, Monday, December 28, 1858, No. 10.

## The pious children at Christmas.

Where to, little children, where to?

You are on the journey.

For Bethlehem is our mind, We carry bouquets of flowers.

What are you doing in Bethlehem?

Why all the flowers?

There is a little manger pleasant In a dark stable.

What are you looking for in the little manger there?

What do you want, children, say!

In the little manger lies God's Word;

That you ask for a long time.

What word of God? O speak! O little children, tell us!

The Jesulein on hay and straw, With small sweet mouth.

That want to heart, we kiss,

We want to embrace that,

To this we give the flowers here, It gives us its mercy.

It is the Savior, Christ the Lord, and yet a little child,

How we so small, so small is He, Only oh so pure, so pure!

He takes off our shirts,

And gives us white clothes,

Then we'll go home happier, and go on with a cheer.

He shows us where the Heimath is,

He also knows how to guide us, the sweet Savior Jesus Christ, so that we do not lose ourselves.

Very well! We will go with you, and kneel with you

At the manger and see the little child, And so go to the home.

G. Schaller.

(Submitted.)

## From the birth of Christ.

(Translated from Johann Michael Dilherr's Betrachtungen.)

What no one has ever seen, now the whole world sees; what no one has ever heard, now the whole world hears! God, the Son of God, takes upon Himself the disgrace of human birth and undergoes the disgraced beginning of earthly creation. In the manger lies the one whom the angels serve. In swaddling clothes he lets himself be swaddled, who in swaddling clothes fills the sky. His house is without splendor, only a camp in the stable, the mother in the hay. Such an inn chooses the builder of the world! Such splendor had the fruit of the virgin! Diapers instead of purple; instead of silk in the king's ornaments, rags are folded together. He who was born of the Father's heart before the beginning of the world, who is called A and O, the source and end of all that is, was, and will be hereafter, takes on the form of a servant, and is born of a poor virgin, now that the goal of the predestined time has been reached. Let the heights of heaven rejoice, let every angel rejoice, let all powers everywhere rejoice to the praise of God:

No tongue shall be silent and every voice shall resound throughout eternity. Old, young, the crowd of children, the crowd of mothers and virgins, the simple maidens shall sing praises with unanimous voices in sitting harmony. Let every age know that the treasure of life has come after the cruel yoke of the enemy. From where does it come to us that not the Mother of the Lord, but the Lord Himself comes to us? How great is he who is given to me? He is the angel of peace. He is the Lamb of God. He is the Benefactor of all. He is the horn of salvation. He is the serpent treading. He is the ruler of Israel, is the desire of the Gentiles. He is the duke of life. He is the expectation of the nations. He is the Son of the Most High. He is the root of Jesse. He is the gentle inviter of men. He is our guarantor. He is our righteousness. He is our Savior. He is our mediator. He is our provider. He is our helper. He is the Prince of Peace. He is the great prophet. He is the restorer of rest. He is the Redeemer. He is the reconciler. He is the King of Zion. He is the Savior. He is the atoning sacrifice. He is the heavenly Bridegroom. He is the exorciser of sorrow. He is the Word made flesh. He is the most glorious gift. He is the heavenly zealot. He is everything. The sky thunders with lightning, the earth roars in echo, the yawning bottom of hell mourns, but the human race rejoices.

In the darkness we lay trembling, and with thickest night darkened and enveloped; there he comes out of the darkness and night, who drives away the darkness of ignorance and the night of sins. Our nature is not alienated from God, since the whole fullness of the Godhead dwells in Christ the Mediator. For the womb of the virgin was chosen that the Lord of heaven and earth might sprout in it; and not merely to fill this mass did the Son of God become flesh, but that out of his fullness we might all take. Not only did my God make me, but he also did many things for me, when the Word became flesh for my sake and dwelt among us. He became one flesh with me, that he might make me one spirit with him. What man is, Christ wanted to be, so that man could also be what Christ is. It is impossible for me to know the mystery of this birth. The mind finds its limit here, the speech falls silent, not only for me but also for the angels. It is beyond the powers, beyond the cherubim and beyond the seraphim and beyond all composure. I therefore put my hand on my mouth. It is not permitted to inquire into the heavenly mysteries. One may know that he was born; one may not investigate how he was born. For this question is full of shudders; unspeakable is this birth. Who wants to tell it? The angel announces, the power overshadows, the spirit comes, the virgin believes, the virgin gives birth, she remains a virgin. Who should not be surprised? The Word is born as a child, and now one sees a short length, a narrow width, a flat height, a level depth. One sees the light without shining, the word as a child, the water full of thirst, the bread full of hunger. O birth, honorable for the world because of the immaculate holiness; lovable for the people because of the greatness of the bestowal; inscrutable also for the angels because of the depth of the holy mystery; and in all this admirable because of its uniqueness, which has nothing similar neither before nor after it.

Ah! What is the cause that Christ came and was born? What but to make sinners blessed? Take away the diseases, take away the wounds, and there is no cause for the medicine. Therefore the great physician came from heaven, because everything lay full of the sick. The whole human race had perished since One had sinned, in whom it was then whole; therefore One came without sin, that He might make all blessed from sins. For it was not our merits that drew Him from heaven to earth, but our sins. It is worthy, believing souls, Christian hearts, God-trusting minds, that we celebrate with all devotion the future (Advent) of the Lord, contemplate His birth, thrilled by so great comfort, amazed at so great glory, inflamed by so great love. It is worthy, Brethren, that we may sing praises to the Trinity, to God and to the only begotten Son and to the Spirit proceeding from both.

O Jesus, who wished to be born as a little child, grant that I too may be little in my eyes and not seek too high things. You who were born in the womb of the most chaste virgin, be born also in me in a chaste heart, purified by you. You who were born in the little town of Bethlehem, that is, in the house of bread, and were sought and found by the shepherds, unite me often with your shepherds and distribute to me the bread of heaven; then your birth will satisfy me forever. The heavens were rent when thou wast born: open the heavens also unto me, when the days of this earthly birth and wandering of mine are expired, that I may see thee and praise thee. Angels join the shepherds hurrying to you: join them also to me, that I may not go astray, nor desire anything apart from you. The clarity of the Lord shone around those who wished to be with you: o that I too might always be with you and always be enlightened by your light, that I might not fall into the mire of darkness and fall into filth and pernicious blindness! No place was left for thee in the inn: ei, choose thee a place in my heart. Let my heart be your cradle, be your bandage, in which you may be wrapped, so that I may remain wrapped in your mercy forever! And it shall lift up my soul unto thee, O Lord, and my spirit shall rejoice in God my Savior. I will cry out with the shouting and shining inhabitants of heaven: Glory to God in the heavens, peace on earth, and goodwill toward men! Now is come salvation, and power, and the kingdom of our God, and the might of his Christ. Worthy art thou, O Lord our God, to receive glory and honor and power. Alas! Lord, when will this happen? when will you give me this!

(Sent in by Rev. Hügly.) **"That no one should teach publicly in the church, or preach, or administer sacraments, without proper berns."**

Something for Methodist preachers and others.

(Continuation and conclusion.)

In order to be clear about which preachers are called by God in this way, we must first of all know who these certain persons are, through whom God calls, who are those to whom he has entrusted the calling of preachers. For if we know this, we can be absolutely certain that the preachers who are called by these persons are actually called by God Himself, that they are therefore truly ambassadors in Christ's place, and that whoever hears them actually hears Christ, since Christ admonishes through them.

So who are those who use God as a means

to whom he has given the power and command to call and appoint preachers? Answer: Not the preachers already in office alone have this power, as the Romans think, but this power was given by Christ to his whole church; it is the person through whom God himself calls. Therefore, when the church, a congregation (two or three gathered in Christ's name), ordinarily appoints a preacher, God Himself actually appoints through them. But that God really wants to use and uses the congregation, the church, as a means by which he calls his servants, this proves irrefutably and irrefragably: 1. the word of God, and 2. the practice of the apostolic church.

From the Scriptures we prove it in the following way. We prove it in the following way. Christ handed over to his church on earth all the treasures and goods for use and administration, which he acquired through his most holy life, suffering and death; namely, the forgiveness of sins, the adoption as a child of God, the right to heaven, salvation, life and blessedness; Christ gave all these treasures to his church in Word and Sacrament. The ministry of preaching is nothing other than an office that publicly administers these treasures and goods and keeps house over them; an office, therefore, that offers these treasures in Word and Sacrament to all and distributes them to those who desire them, but denies them to those who do not consider themselves worthy of them and banishes them. But if Christ has actually and originally given all these treasures to his church (for use and administration, of course), he has also given it the power to employ and appoint those who administer these goods for it, since the church cannot do this itself in its entirety, since it consists of so many members. This we prove from the following passages of holy scripture. Thus Christ speaks to his whole church Matth. 18,18: "Verily I say unto you: Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Hereby Christ obviously hands over to his whole church the keys of the kingdom of heaven, the power of the keys; but this is no other power than that which is exercised in the ministry of preaching, the ministry of preaching itself. It then follows that Christ has given his church the power to call those who administer this office for it, and that it is he himself who calls through the church. The same can be seen in all the sayings where the church is called the bride of Christ, the wife of the Lamb, e.g. Joh. 3, 29. Psalm 45, 10. Hohel. 4, 8. Revelation Joh. 21, 9. 19, 7. Just as an earthly bridegroom gives his bride the keys to all his goods and treasures, so that she may rule over them as mistress, so Christ has set the church, his bride, over the goods that he has acquired as mediator between God and man, so that she may administer them;

[75] But this administration takes place here through the ministry of preaching. From this it follows that if the church calls someone to the preaching ministry, then Christ himself calls, because this authority, which the church has, comes from Christ. Therefore David also says Psalm 68:13: "The mistress of the house, the housewife, distributes the plunder," that is, the Christian church distributes through its preachers the treasures that Christ has fought for and captured for the church; cf. 1 Peter 2:9. Therefore it is also said in that beautiful Lutheran song about the office of the keys:

This is the power of the holy key, it binds and unbinds, the church carries it at its side, the matron of Christendom.

In addition, the preachers are explicitly described in the Scriptures as servants \*) of the church. For example, 1 Cor. 3, 5. 21. 22. says: "Who is Paul? Who is Apollos? They are servants through whom you have believed..... Therefore let no man boast. It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world, whether it be life or death, whether it be things present or things to come, all are yours." Cf. 2 Cor. 4, 5.; Col. 1, 25.; 1 Cor. 3, 5.; 2 Cor. 1, 24.; 1 Pet. 5, 2. 3.; in all these passages the preachers are represented as ministers of the church; and in the passage first cited it is expressly promised to the church that the preachers belong to it with all they have, with office and gifts. From this it follows again most clearly that God Himself in His word grants to the church the power to call preachers and to send out and appoint preachers; so that we can therefore be divinely certain that those who are duly called by the church are actually called by God Himself.

If we now go further and examine the procedure of the first apostolic church, we will find this confirmed in the most perfect way. For example, we read in Acts 1 that after Judas had taken his own life and another had to take his place, the whole "company of names," i.e. the whole church, chose two men, one of whom should take over the office; and only because the calling of an apostle should not be indirect, God himself finally decided between the two by lot. We also read in Acts 6 that when the first Christian congregation gradually increased so that the number of tasks became so great that the apostles could no longer carry them all out without interfering with the actual ministry of preaching, the apostles did not choose men themselves.

Of course, Pastor Grabau and comrades who do not want to be servants of the church, nor do they want to have received their ministry from God through the church, cannot use this reasoning. How they can then prove that they are called by God is unclear to us. Probably their doctrine, like that of the Methodists, finally boils down to the fact that the ordained preachers are the church and that a certain *character indelebilis* (indelible character of office) has been expressed to them through ordination.

The apostles did not appoint deacons to take over some of their duties as ministers or deacons, but they asked the congregation to elect and appoint such deacons; and only after the congregation had elected and appointed Stephanus and others, did the apostles confirm this appointment by ordination through the laying on of hands. Likewise we read Acts 14:23: "And they ordained them elders in the churches, praying and fasting, and commending them unto the Lord, in whom they believed." It says here: they ordered them elders, i.e. they appointed them by letting the congregations elect them, as this clearly appears from the word that is written here in the original Greek text instead of "ordered". For there is the word xxxxxxxxxxxx, i.e. vote,

to vote with outstretched hand. The famous Lutheran theologian Quenstedt interprets this word like this (Theol. Did. Pol. loc. de minist, thes. IV. Nota II.): "The Greek word xxxxxxxxxxxx Apostelg. 14, 13. (they ord-.

The word "elected" means that they (those who were elected) were elected by raising their hands. In ancient times, when certain persons in authority were elected, the one who presided at the election (prae) used to call out, "He who votes for it, let him raise his hand; then those who wished to vote for the person designated always testified by raising their hands that that person seemed to them to be fit for that office; but those who disapproved did not raise their hands." Cf. 2 Cor. 8:19.

So we see from all this that if we ask who are the ones through whom God still calls and sends his servants today as a means, the whole word of God points us to the church as the answer, which is the means through which God still wants to call in an orderly way today. Therefore Paul says to the elders of the church at Ephesus, who were certainly only indirectly called by God through the church: "Take heed therefore unto yourselves, and to all the host, among whom the Holy Ghost hath set you. Acts 20, 28. Therefore Paul puts the name of Sosthenes, who was also only indirectly called, as a servant of Christ to his own 1 Cor. 1, 1; so also the name of Sylvanus and Timothy, who were both also only indirectly called, 1 Thess. 1, 1. And he himself, Paul, calls such "fellow servants" Col. 1, 7, "fellow helpers" 2 Cor. 6, 1. ff. Peter calls them fellow elders 1 Petri 5, 1. Paul further testifies that God wants to work through them just as powerfully as through those who are directly called, 1 Cor. 3, 6.: "I planted, Apollos (who after all was also only indirectly called,) watered, but God gave the flourishing." Cf. 1 Tim. 4, 16; Ephes. 4, 11. And in another place Paul explicitly admits that Timothy received gifts through the laying on of hands of the elders. In addition to this, God also expressly prescribes in His Word how those should be who receive the gifts of the church.

This could not be the case if he did not appoint preachers through the church. Christ therefore also expressly says: "Behold, I am with you always, even to the end of the age." Matth. 28, 20.

Behold, therefore, if thou art duly called and appointed as a preacher by a Christian congregation, be assured that God himself hath placed and called thee thither; and since this is his holy ordinance, since he himself hath sent thee thither, he also confesseth thee and thy congregation, if ye hinder him not otherwise, with his grace, with his protection, with his blessing. God has ordained all the world to this office. Woe therefore to him who will not hear you; for there Paul's word applies (2 Cor. 5:20): "We are therefore

ambassadors in Christ's stead, for God admonishes through us. So now we ask in Christ's stead: Be ye reconciled to God!" And in another place it is said (Matth. 16, 19.): "I will give you the keys of the kingdom of heaven; whatever you bind on earth shall be bound in heaven," etc.; and again Christ says Luke 10, 16: "He who hears you hears me; he who despises you despises me. - Therefore, even if outwardly you may have it your way, you can be sure that God has placed me here; everything that I do and suffer here in my office and in my profession is a delicious, good, holy work, in which God and all the angels in heaven rejoice; all my studying, reading, praying, admonishing, my patience, faithfulness, etc. are all delicious. All my studying, reading, praying, admonishing, my patience, faithfulness, etc., are all delicious, glorious, beautiful pearls in the eyes of God, which are so pleasing to Him that He has promised: "Teachers will shine like the brightness of heaven. And Christ will take it as a sign of the most intimate love for him if I faithfully feed his sheep in spite of all adversity, calling out to me, "If you love me, feed my sheep." Therefore, must you not make the firm decision that I will gladly suffer, bear, endure and sacrifice myself in my ministry, even if it would be outwardly so bad for me, because my Lord Jesus takes such great pleasure in it and wants to regard my toil and work as a sign of the most intimate love for him and also wants to reward it gloriously? None of the things I suffer and do for the edification and benefit of the church, not even the slightest sigh, the effort I make in preparing my sermons, the hatred I incur when I judge without regard to the person, etc., none of these things will be lost, but the Lord will remember me and they will not go unrewarded.

And if you, my dear reader, are in a congregation where there is such a preacher appointed by God, you should not think otherwise than that God Himself preaches to you through him, administers baptism, distributes the Lord's Supper and pronounces absolution; there God Himself is present with His holy angels in the congregations and distributes gifts. God himself is present in the meetings with his holy angels and distributes gifts.



[76] he is with all his grace, with his protection, with his blessing, and there children are born to him "like the dew from the dawn." For there that promise applies (Ex. 20:24.), "Where I will establish the remembrance of my name, there will I come unto thee, and bless thee." And as it is said in another place (Is. 53, 7.): "How beautiful on the mountains are the feet of the messengers, who proclaim peace, preach good, proclaim salvation; who say to Zion: Your God is King." Oh, how blessed you will be, if you therefore, with simple faith, make use of this truth! Yes, blessed is the whole congregation! For here also applies what Balaam proclaims about Israel (Num. 24:9): "Blessed is he who blesses you, and cursed is he who curses you." And again (Cap. 23, 21.): "There is no toil in Jacob, and no work in Israel. The Lord his God is with him, and the trumpet of the king under him." Namely, the word of the King of kings resounds among him, the preaching of the Messiah. Therefore: "Wish Jerusalem happiness: Let it be well with those who love you. May there be peace within your walls and happiness in your palaces. For the sake of my brothers and friends I will wish you peace. For the sake of the house of the Lord our God, I will seek thy best." Ps. 122.

If, my dear reader, a Methodist preacher or someone else sneaks into such a place and tries to penetrate it, you must not look at him differently than if he were an angel of darkness who disguises himself as an angel of light according to 1 Cor. 11:14 in order to destroy such divine, good orders and to rob the blessing that God has connected with them. Such a person should not even be listened to, no matter how innocently, sweetly and beautifully he speaks, as it sometimes happens. Such a juggler should simply be shown the door.

Therefore, let the Methodist preachers and others of their ilk remember this and rather stay in the herd they are commanded to, in which they stand ready as preachers. There is enough to do there, so that if they faithfully want to do everything they are commanded to do, they will have no time left to roam elsewhere. We Lutherans do not need them at all; on the contrary, we have inherited such splendid, rich treasures in our Lutheran church from our elders that we ourselves can help them and all other sects with them; and if they wanted to be honest, they would confess that they have all the good things they already have and could give to us only from us; so they cannot give that to us, but we have given it to them; but what they want to give us more is worth nothing; we jayhawkers do not want that. If, however, the desire to convert others outside the boundaries of their church should be so great in them that they can no longer keep themselves, like Elihu, of Bus in the 32nd chapter of the Book of Job, they may give among the Gentiles, where they really may get something good out of it.

But let them spare us until we call them ourselves.

But the Lord Jesus Christ, the faithful bishop of our souls and archpastor of his host, who builds, governs, protects, preserves and defends his church against all attempts of the devil and the world and soon gives it the glory which he has to give it at his glorious return to the world judgment. To him be glory and praise from eternity to eternity. Amen.

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(Submitted.)

## Indian Mission in Minnesota.

It is thankfully possible for the undersigned to give the dear brothers and sisters of our synodal association again a vivid picture of the present state of our Indian mission in Minnesota, since two reports are again available from the hand of our dear missionary Clöter, which I present here first in the main.

### First report of Miss. Clöter.

Sept. 27, 1858.

Our Rabbit lake Indians have again been very scattered all this summer, so that we have had but little opportunity of getting at individuals of them; but now they are beginning to clear their houses, which have hitherto lain quite desolate, of rubble, and to make them somewhat livable for the winter. With the arrival of the new agent, there has been a happy turn of events, at least in that he has suppressed the brandy trade in Crowwing; the better-minded Indians are well pleased with this; but many are very displeased that, as they say, the whites drink the brandy themselves and do not want to grant the Indians any; they are therefore already beginning to go further afield, even as far as St. Paul, for the beloved fire drink, and one already finds drunks here and there again. Unfortunately, the Indians have such a dullness towards all spiritual life and such a life and weaving in the material that one does not know what to say about it; I almost believe that they are no longer capable of any emotion. For example, the second chief was, as long as I knew him, a man very devoted to drink, in addition very quarrelsome in drink, but nevertheless highly self-righteous and proud of his supposed deeds. "I am a good Indian" was always the first word with him. Now he has been lying down for several weeks with a horrible (venereal, very common among the Indians) disease; his face is horribly disfigured by bruises and bumps and I fear he is approaching his end; just as this is not hidden from him. I have several times most earnestly called his attention to the danger of his soul and asked him to take the merit of Jesus Christ, who has also bought him dearly, in due time; he listens well and gives his consent in the Indian way; but as I have spoken, he immediately begins to talk about indifferent things.

I have not yet succeeded with him, as with any other Indian, in drawing attention to a point concerning the spiritual life, so that one would have had only some idea that the word would have gone to the heart. There may be things between them of which one has hardly any idea and the secrets of which would be almost difficult for any stranger to penetrate. I will only refer to the ingrained enmities that have been passed on from generation to generation, not only of the whole nation against others, but also of individual families and individuals of one and the same gang against each other. Not only is it the animating thought of the whole nation to murder and scalp as many of the Sioux as possible, but also the individuals are after each other's lives and wait for the opportunity to cool their revenge. That is why they avoid each other and you can never find them all together. It is not easy to gain insight into their sorcery, because they do not easily reveal anything about it. From this it can be seen that their conversion cannot happen so quickly, but that it requires long patience and much seemingly lost work. We want, God willing, to build a meeting house in the field this fall or winter, for which the Indians want to help. It would certainly be wrong, however, if we were content to remain alone with this band and did not also see to bringing the Word of God to others. When I boarded the steamboat that brought us from Dunleith to St. Paul last year, I learned from an Indian from Canada, who had been employed as an Indian farmer in Minnesota, that a band of about 30 families lived east of Leech Lake, who had never had a missionary. He also told me the name of the chief, Meiatchiwiwiweia.

tang (i.e. the one who carries the word before him or herald). I have always thought of seeking out this band. Last spring, when we were setting up our house, two Indians once came up to us; I asked them where they were from and if they knew the above-mentioned chief. The answer of one was that I had given his own name. I now engaged in further conversation with him, and put the outlines of the divine order of salvation to him. After some time he came back and said that he had communicated what I had told him to his gang, that they all wanted to get a missionary and that we would like to come to them. I told him that I could not give him a definite promise if and when I would come up, but I could assure him that if they were serious about hearing God's word, God would provide ways and means to have it proclaimed to them; I, for my part, would do what I could and travel to them as soon as it was feasible. At the beginning of this month, after the end of the journey

we decided that it was the most appropriate time to make this trip, and since we were able to get away from home, we got ready to go. The only way to travel in summer here is by land in the Birch Canoe, for there is no part of the country where one could not get by water, of course with the intervening portages or carrying places. These water connections are, however, naturally extremely complicated, because the whole country, especially north of here, is covered with lakes and swamps, and in part deserves to be called a single swamp. When about 13 years ago a great flood occurred, one could go by canoe wherever one wanted, just between the trees. The abode of the aforementioned band of Indians is the still little known upper falls of the Mississippi, called Bakegama Falls. These are about 250 miles above our place, following the river, or about 100 miles in a straight direction. There are two ways to get there, either upstream on the Mississippi River or through various rivers and lakes with some portages. Since the journey upstream is very difficult and tedious because of the fast water, and therefore almost never chosen by the Indians, we decided to take the other way and go backwards on the Mississippi. One of the local Indians, who is somewhat civilized and baptized by the Catholics at Lake Snperior, was hired by us for this trip along with his excellent canoe, which was equipped for fast travel. Since he traded for others in earlier years and brought the goods of the traders in his canoe to all the gangs and scattered Indians, he is well acquainted with all the nooks and crannies, lakes, creeks, carrying places, etc. in the whole country. We first drove up the Mississippi to the mouth of the Pine River and followed it upstream to Cross Lake. Among others, the Crooked River flows into it, which we now followed through several smaller and larger lakes to its source, the Crooked Lake. The journey on these small rivers is extremely arduous and dangerous for the fragile vehicle. Not only are the countless trees that have fallen in and over them a great obstacle, but even more so the very rapid fall of the water and the endless stones. In places, one has to pass formal rapids, some of which are miles long and where only the experienced Indian can maneuver the birch canoe with the greatest effort. How big the fall must be here can be deduced from the fact that as soon as one has passed Crooked-Lake and another lake of neutral water, Blue-Lake, one goes downstream again into Leech-Lake and from there into the Mississippi, also downstream; and the Mississippi itself has a significant fall. Crooked Lake is quite a lake with pleasant shores, about 10 miles long. To get into it, one has to take two portages.

One of them is 3 miles long, because it is not possible to pass the river at the end. These portages are an almost superhuman effort for an untrained man. The Indian takes his canoe on his head and hangs a pack of more than 100 pounds on his neck and runs with it over hill and dale on the narrow footpath without setting it down until he arrives on the other side.

(To be continued.)  
(Submitted.)

### **A humble request to the "Lutheran Herald."**

Although the "luth. Although the "Lutheran Herald" has for a long time apparently been much moved by uneasiness and displeasure about the position of the Missouri Synod towards the dishonest, unionist nature of the General Synod, and has therefore quite frequently, albeit under flowery, figurative, sweeping and imaginative phrases, administered to it quite a lot of allusions, rebukes, winks and veiled jibes: So far, nothing at all has been said in reply, it has just been left to rest quietly; only at the express request of a member of the Missouri Synod of the Eastern District has a public reply been made to a letter of reprimand from a member of the Missouri Synod of the Eastern District. District gave a public answer to a question posed. We do not like to provoke even more irritation by returning such blunt taunts and jibes, for blessed are the peaceful. Since the Herald's attacks on the Missouri Synod are now becoming quite public, I hope he will find it pardonable if we ask him most humbly to at least prove his assertions against it.

We would like to take up the statement in Nro. 184.: "I do not give a straw for the better knowledge and recognition of the doctrine, of which you boast, if it is only, praised with the lips, dead and fruitless", which, according to its whole context, is mainly meant only for the Missouri Synod, (which the herald, if he is sincere, will certainly not want to deny himself), as a very vulgar and already very worn-out weapon in the Union's struggle against Lutheranism, for, as is well known, the Union people have always taken great pleasure in dictating to themselves the life and core of Christian piety, but to the Lutherans the death and shell of external orthodoxy, as perhaps written in the excitement. But sincerely ask him to take a close look at the whole life of the Missouri Synod, the negotiations of the same in the synods, the brotherly love and unity of the members, the conditions of the congregations, the sermons, confessions, private confession, private pastoral care, discipline, school system, love gifts for the preservation of the teaching institutions 2c., 2c., and to expose all deficiencies openly and unabashedly, so that we may improve, that is true brotherly love, since, on the other hand.

Unfortunately, such statements thrown into the blue breathe out a completely different spirit. We certainly deal differently with the General Synod, expose its sinful ambiguity, its hypocrisy in confession quite openly and clearly. Why doesn't the herald deal with the Missouri Synod in the same way? That would be much more honest, more German, more Lutheran, than such secret, blurred neck-jerking, would also show more dignity, courage and manliness.

Our real request now is this: Let the Herald **prove** the assertion that the testimonies "against the unionist abominations of the General Synod" in the "Lehre und Wehre" and the answer to the question posed by himself in the "Lutheran" are not based on the word of God, are not according to the word of God and its meaning.

If, for one reason or another, the herald does not wish to engage in the proof of the first proposition, he cannot possibly reject the proof of the second, since he has himself provoked the discussion of this question. This request is certainly not immodest, uncharitable or unjust.

If we may now allow ourselves one additional request, it is this: to give his proof the proper basis on the word of God, to use somewhat sober words where possible and to want to shift the fantasy to a more poetic occasion. We would also like to mention that three question marks and three exclamation marks (!?!?!?) cannot prove much in theological battles, because we could easily oppose these three with thirty or even three hundred, and the herald could then try to refute them again with about three thousand. But if this would look quite cute and romantic, obviously not much would be gained. - —

Since towards the end of the article "Desertion, or not" it says: that already for years many battle-hardy knights have been brandishing and testing their lances against the General Synod, the herald, since he has now taken up the fight so himself and exclaims with appropriate chivalrous bravura: "Thousands are just as aware of an honest striving for the salvation of the soul, of souls and of our church as some other people."! —!—! (since a real and meaningful exclamation is found here, three exclamation marks are certainly quite in their place in this place); so I think, nevertheless, the herald will hopefully stand and also certainly prove that the above Missourian attacks on the General Synod are nothing, because, as the herald exclaims aloud and prints in large letters, they are not in accordance with God's word. He will - I repeat it once again - prove it now, stand chivalrously and not deserter himself ! - —

Since his Desertir article is not yet finished, we will keep silent about the content so far for the time being, only about the title may some

The word "desert" has an evil connotation in that it implies a cowardly abandonment of the assigned place and battle. The word "desertion" has a bad meaning in the usual linguistic usage, because it implies a cowardly leaving of the assigned place and fight. The questioner has therefore made the answer easy for himself. "Desertion" or according to old German usage *Auskneifen* is always wrong, what does it need a long essay. The question should rather have been put like this: To turn away or not? Rom. 16, 17: "But I urge you, dear brother, to look out for those who cause division and trouble apart from the doctrine which you have learned, and to depart from them." Or also: to go out and separate, or not. 2 Cor. 6, 17: "Therefore go out from them and separate yourselves, says the Lord." All the serious minds of the General Synod have good reason to think about whether it is finally time to leave a community with a hypocritical confession and to go out from a brotherhood with unbelieving Zwinglians and other swarm spirits in obedience to God's command, or to remain longer with the big bunch with an evil conscience. But the question: whether to desert or not, is worth no further consideration.

X.

### **Life and dignified end of a materialist.**

In the last number the reader has already heard what is meant by the Latin name materialist, also that there were such unfortunate people already in Luther's time, but that at that time they only secretly revealed their principles on special occasions. Later it became different. When one began to understand by enlightenment the rejection of the Christian religion and in general of all religion directly revealed by God, then also the materialists finally dared to come out into the daylight with their nonsense. This happened especially in France in the last century. Such a French materialist was Julian Offrey de la Mettrie. We want to tell our readers something about this man, if one may still call him so.

He was born in 1709, studied medicine and first became a military doctor in Paris. In 1748, he went to Berlin and became the lector (reader) of the old Fritzen, who established an intimate friendship with him. He wrote several extremely ungodly writings, among others with the following titles: "Man, a Plant. Man, a machine. Natural History of the Soul \*). The Art of Living or the School of Voluptuousness." In these and similar writings he taught that man is no more than a plant, indeed a mere artificial organism raised for a time.

\*) This book was publicly burned by the Schinder by order of the Parliament. Engine. There is no God, the world is eternal. His god is lust and kind kings, his devil is the executioner. What one calls soul, is a brain marrow, which developed from dung and excrement. All happiness of man depends only on a healthy and strong body and consists in pleasant sensual feelings. Everyone must try to pursue these and not let anything interfere with them. Everything to which the body machine may turn is permitted, since this is a means of attaining happiness. He who seeks happiness in lust or in anything else, according to the disposition of his body, has the most perfect right to do so, even if it brings nightmares to others. Conscience, natural law, morality, virtue, equity are fictions that disturb the unenlightened in his enjoyment and of which one has to accept the appearance only for the sake of the simple-minded rabble. As this beast in human form taught, so it also lived. It was the lowest lust, which he sought to satisfy only and alone. Already in Frankfurt he led such a dissolute and scandalous life that he was expelled from the country. He then went to the French army on the Rhine, where he was accepted, but since he seduced the young officers into the greatest shameful deeds, it finally came to such a pass that he was expelled, as he himself admits, was to be hanged. He escaped this fate only by fleeing.

As the miserable man's life was in perfect harmony with his teaching, so finally his death was in perfect harmony with both. He ate himself to death! Once, when a very tasty root pie came on the table, he ate so much of it and so hastily that he suffocated shortly thereafter, which happened in 1751.

It is true that now there are many materialists who live quite decently. But herewith they prove that their materialism, although they claim it to be truth, cannot be taken as a basis for the way of life, that it is actually not a religion for man, but for the dear cattle.

As is known, Wolf, the missionary to the Jews, first converted from his Jewish faith to the Roman Church. Since he showed excellent abilities, he was accepted as a pupil in the Roman Collegium "for the Propagation of the Faith". With him, however, the papist theologians had caught a dangerous game. With great frankness he said publicly what seemed offensive to him. Cardinal Litta sought him for a longer time, hoping to finally win him over. But when he finally came out with the suspicion that the pope might be the Antichrist, the grace was over; as a result, he was removed from Rome at midnight in 1818. He himself tells the following story about the reason for this: "When the first hour (of the lesson) before I said to the professor in the presence of the other priests: "You speak of the pope as if you demand that everyone believe in his

infallibility. He answered: Yes, here in Rome the infallibility must be believed, but in France it is not believed. Me: In Germany, the Catholics don't believe it either. Then the other priests jumped on me: "What, you don't want to believe in the infallibility of the Pope? Just wait, if you stay in Rome, you will have to believe. I went to Cardinal Litta and complained. There I got the advice: Dear friend, now you don't have to argue about such things, first listen to all the reasons, then you will already believe in the infallibility of the Pope. I tried to follow this advice, and I succeeded for a long time, until I once heard the Pabst call him Hott. Very learned people defended this title; for, they said, the pope has power first on earth, secondly in purgatory, thirdly in heaven, because what he absolves on earth is absolved in heaven. Then I became angry and exclaimed: The pope is a man and I am a man, the pope is earth dust and I am earth dust. From that time on I felt such a hot urge, as never before, for the Holy Scriptures." This then also brought him salvation.

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## Solid Ground.

Heart, if you want to find peace, you must firmly base yourself on God's word alone;  
With fleeting thoughts,  
With swarming and with wavering you will never get away in faith.

Today you feel delighted And blissfully carried away  
From this pitiful valley, And tomorrow full of fear You let your wings hang down  
And you see nothing but misery and duality.

Today you lift your hands to heaven, your prayer flows -  
And tomorrow you must struggle to conquer the cold that blows around you from the earth.

What have you gained now, When you have many thousand suns  
Glowing in the firmament;  
And then you have to be full of horror,  
To awaken the sluggish mind,  
With sighing and with weeping toil?

Thank you, O God of grace, that you will protect us from such harm, that you will protect us with your word, the eternal stronghold,  
The searching and the longing stillst.

That I will go from this earth to heaven completely pure through Christ's blood, That I will remain a part and limb of His body: That makes me happy and cheerful.

When earth and heaven break, The Lord keeps his promise In spite of the devil's deceit and trickery;  
Therefore I will trust in faith and build only on the foundation, since Jesus Christ is the cornerstone.

I will, O Lord, thank Thee, When above time and barriers  
Your spirit of joy lifts me;  
But even in the dark  
My words always sparkle:  
I know that my Savior lives!

(Submitted.) **Call for**

**Formation of branch Bible societies and connection to the Fort - Wayner.  
Central Bible Club.**

In the course of the last month, the former branch Bible Society here, after the procedure of St. Louis and Detroit, has been constituted as the Central Bible Society for the middle district of our synodal district. This is to be brought to our attention and to stimulate a lively

I would like to ask you to participate by revitalizing the already existing and forming new branch associations and by their zealous diligence in distributing good Bibles within our district. In discharging myself of this sweet duty, I respect it for us Lutheran Christians, to whom the Lord, through His precious armament, has given Dr. M. Luther an unsurpassed opportunity. Luther, a translation of the Bible into German that is unsurpassed to this day, indeed unsurpassable in its kind, and to whom he has now also given, eternal thanks be to him, the so richly blessed Altenburger Bibelwerk to disseminate, it is indeed not necessary to first discuss at length the legitimacy and expediency of such associations, their necessity, especially in the peculiar circumstances of this country, since it is often difficult to obtain a good Bible, and so many altered and falsified Bibles are in circulation, then to explain the great benefit that such associations can have with God's help, but rather I will decide to give a few practical pointers. As a rule, God's works have a small beginning, no less the godly works of love that take place in and from the church. Therefore, do not be disconcerted if large crowds do not immediately come together for this godly work, and do not think that you can only found an association when a large group has already come together, but always start small; the Lord will increase it and continue it. Furthermore, God looks at faith and is pleased only with the works that come from faith. Therefore, do not try to get only a considerable number of contributing members, but start the work with those, however few, who by God's grace have heart and mind for the cause; whose godly zeal and fervent faith are the basis of the work.

A heartfelt prayer will bring more blessings than if so many are only half-hearted in the matter. If, however, one is in embarrassment because of the organization of such an association, then one should kindly contact our active and serviceable agent, Mr. A. Siemon here, who will not only willingly give the desired information, but will also immediately send the printed statutes of our association, which can at the same time serve as a model. Of course, all funds raised by the various branches and available to them are to be sent to the Central-Verein, or to our agent, so that we will be able to have a large supply of Bibles and New Testaments in readiness.

Finally, it is hereby brought to our attention that we are looking forward to an important shipment of Bibles and New Testaments in the near future, the latter especially for use in the rural schools, and that we will thus be able to meet possible orders in the near future. May the Lord be kind to us and promote the work of our hands, so that also through this weak service of ours the honor of His name may be promoted, His holy and precious Word may be spread, and fruit may be produced for eternal life.

To Him alone be glory.  
Fort-Wayne, December 17. 1858.

A. Crämer.

d. Z. President of the association.

**Filling stones.**

Where do you want to go?

There is nothing to which you can flee from the angry God but to the propitiated God. There is absolutely nothing to which you can flee. Do you want to flee from him? - —

to him!

(Augustine)

**Ignorance.**

Ignorance about oneself is the beginning of all sin, ignorance about God the completion of all sin. (Bernardus.)

**"The clergy."**

King Louis, surnamed the Saint, died in 1270 (from whom our St. Louis takes its na-

The first time he came to a monastery, he asked the prior, among other things, how many "clergymen" he had among him. The prior answered that he did not know. The king: "How? You don't know?" "Ah," replied the prior, "you know how many religious I have among me: that I can tell you; but which among them are clergy, God alone knows." - Now who can tell us how strong the American "clergy" is? Should we be able to rely on Mr. Pastor Brobst's Calender for this? - —

### Teachingirrthum.

Even the highly learned church father Origen, who had fallen into so many errors, wrote: "It is indeed bad to find someone wrong with regard to life, but I think it is much worse to go astray in articles of faith. (Comment. In Matth. 33.)

### Difference between the enthusiasts, papists and Lutherans.

Thus Luther writes:

The spirit of the pope has acted more to make the spiritual bodily, as he makes the spiritual Christianity a bodily outward congregation; this Rottengeist (Carlstadt) again deals most with making spiritual what God makes bodily and outward; therefore we go between the two and make nothing neither spiritual nor bodily, but keep spiritual what God makes spiritual, and bodily what he makes bodily. (From the Scripture Against the Heavenly Prophets. XX, 333.)

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### Receipt^ and thanks.

	For Albert Mä'schy from the congregation of Mr. Past. Farmer in Pittsburgh	-518,00
Travel money from Hm. K. Holls in Zrlionple	1,00	
"W. Bartling of the congregation of the Rev. Miracle in Chicago	8.00	
" Paulus Ruprecht vsn Mr. Gottlieb Thieme in Fort Wayne 4.	00	
From Mr. Past. Rcichhardt in Arcadia, Hamil- ton Co, Jud.	1,00	
Don Mr. Georg Schonamsgruber in Monroe, Mich. by Mr. Past. H. Lemke	3,M	
By Mr. Martin Frosch, member of the congregation of Mr. Past. Streckfuß, Allen Co, Jud.	1,00	
" Conrad Engclder of Hrn. Georg Enreß, Philadelphia, Guerike's Church History and Symbolism.		
" Christian Schäfer on the baptism of his baby sister collected by several friends in Frankenmuth	3.31	
"C. Nagel of the Young Men's Association in the congregation of Rev. Swan	6,00	
From a good friend in Cleveland	1.00	From Mr. Past. Strikter auö! Newburg 49
By Mr. Past. Strikter collected at the baptism of Mr. Bohning	2.51	
"H. Reifert from some friends from the community of Dr. Sihler at Fort Wayne	4,00	
"H. Evers from the congregation of the Rev. Swan in Cleveland	5.00	
From a good friend in Cleveland .....	1,00	
Johann Zimmermann from the community of Hm. Past. Werfelmann	8.00!	
"Fr. Riemenschneider, jun., from the community members of Hrn Paft. Riemenschneider: Heinrich Gräwe, Wilhelm Brockschmidt, Karl Gchaal G 50 Cts.; Fr. Brockschmidt L1.00	2.50	
From Gemeindeglicdern of the Hrn. Past. Scholz: H. Kollmeyer 42.50; Nehrt and Woker G 50 C. 3,50		
"Heinrich Walker of the Young Men's Association of the congregation of the Rev. Lindemann, Cleveland, O. 3.00		
"Karl Schmidt from some members of the Lutheran congregation in Baltimore by Mr. Past. Neisinger 5M		
" Fr. extinguisher of Mr. Carl Klieksick riO,OO, his wife 50 Cts, Wittwe Horst L1,00 -- 11,50		

### Get

». To the general spnodal cash:

From the commun. of Mr. Past. Lirkmann in Monroe Co, Ill-, by Hm. Erfmeier	-4.9!	
" of the comm. of the Hm. Past. Stecher in Sheboygan by Mr. L. Piepenbrink		3,A



By H. Koch from the TrinityS-Gcm. to Wcst- Seneca, N. A. 1,00  
 " of the comm. of the Hm. Past. Hugo Hanser, Rain-  
 ham, C. W. 4,00  
 ./ Hm. Teacher.Kundingcr in Richmond, Ba. by.  
 Hm. Past. Hattstädt 1,00  
 " the same whose other contribution, by Hm. O.  
 Ernst 1,00  
 " The following by Hm. Past. F. Sievers in Frankenlust 0  
 as: from Mich. Schwab 25 cts, L. Pike! \$2,  
 A. Götz \$2, in Jrankcnlust.  
 " of the Gem. Frankcnhlf 81, by Hm. Past. Eiöfellcr 8l, l. HcrboldSheimcr in Amclith 25 Cts.

#### For the general pres:

Don of the comm. of the Hm. Past. Hugo Hanser, Rain- Hain, C. W- H2,50  
 " of the Gem. dcS Hrn. Past. Heinemann, in Crete,  
 Ill.)\* 5,00  
 " of the Ebenczrr congregation dcS Hrn. Past. Besel in  
 Franklin Co., Mo. 3.50  
 By Mr. Past. F. Sievers in Jrankcnlust 15.00 and namely:  
 810,00 from the comm. in Jrankcnlust, 5/00 „, " Amclith.  
 Annual contribution from the community of Mr. Past.  
 Summer in Philadelphia 10,00

#### b. To the Synodal Missionary Fund:

From the Dreicinigkcits District of the Gem. in St. Louis- 86.50 By Mr. Past. E. Nicdel, Colckte at the wedding of Mr. A. Leute in Paitzdorf, Perry Lo., Mo. 7.00  
 " Hrn. Past. Riemenschncidrr, Grand Prairie, Washington Co., Ill. 9.50  
 namely;  
 87.50 from its congregation, Colckte after mission sermon preached on 1 Advent,  
 1.00 " Mrs. H. G.,  
 1.00 " K.,sun.  
 "Hrn. Past. Eirich in Ehester, Ill, collected in missive hours 4.25  
 "Hrn. Past. F. Sievers in Jrankcnlust 28,08 and namely:  
 85.00 from the Municipality of Saginaw City,  
 9,50 " " Frankcumuth,  
 10,00 " Mr. C. Eisfeldt in Milwaukee,  
 1.88 " Chr. Voß in Frankenlust,  
 25 " Fr. Zill there,  
 90 „ C. Link in Amclith,  
 25 " I. HerboldSheimer dascjbst, 30 for sale of a reading book.

#### 6. to the college maintenance fund, for lchrer contents:

From the Dreicinigkcits District of the Gem. in St. Louis- 811,00 " ImmanuclS- " " " n,00  
 By Mr. Past. E. Riedel 6^65  
 namely:  
 84.10 Colckte on wedding dcS Hrn. Fr. Jrentzel in Paitzdorf, Perry Co., Mo.  
 2.55 Colckte of its Filial-Gem. Dffen, Mo., am Erndtefeste.  
 " Hrn. Past. F. Steinbach in Milwaukee\*) 37.63 and namely:  
 By Mr. Past. Steinbach himself, D. Keller and M. Meibohm G 85; Christ. Weigle 84; W. Gudert, I. H. Trentlege, Carl Zerling (l 82; Joh. Krüger 81,50; W. Lcitsch, C.  
 Müller, H. Meier, H. Scholz, F. Feiertag, F. Hinz, H. Kickbusch G 81; I. Hefemeister 75 Cts.; H. Kämper, H. Borkcnhagen, A. Kampf, F. Acker- mann G 50 Cts.; I.  
 Borkcnhagen, I. Borken- . Hagen, C. Müller, I. L. Sender and W. Dcpkc G 25 Cts.; I. Wolf 13 Cts.  
 „ Hm. Past. F. Sievers in Jrankcnlust by Fr.  
 Keith there 50  
 " Hm. F. A. Uhlich, Colckte, on Hrn. W. Obcr- meycrS Kindtaufe collected 5,65  
 \*) The letter did not contain 85.25 as indicated.  
 \*) What I have acknowledged since Easter for Mr. Past. F. Steinbach in Shc- bovgan applies att in Milwaukee; correcting this, I ask for your apology at the same time.

#### ä. For poor students and pupils in Concordia College and Seminary:

From the Young Men's Association in the congregation of the Rev. Keyl in Baltimore as a Christmas gift for poor students 10.00

#### e. To the Unter Halts'Casse for verw. Mrs. Prof. Biewend:

Don of the parish of Mr. Past. Birkmann in Monroe Co, Ill, by Mr. Erfinc'er 2.20  
 (Receipt for additional 82,25 will be sent by Mr.  
 Past. Büngr.)  
 "Hrn. Past. I. Trautmann in Adrian, Mich., as well as by some friends of the same 6, 50  
 By Mr. Past. F. Sievers in Frankenlust 5.80 and namely:  
 82.00 from B. Koch in Frankenlust,  
 1.00 " A. Goetz  
 1,00 " Eva Margar. Schmidt,  
 50 " A.Losit,

1.00 " I. G. White,  
6.11 Collckte in Frankenlust.

811,61.

(Receipt for the other half will be made by Mr. Past. Fertilizer).

I. Bohl au, Cassirer.

Received.

a. To the Concordia College Building:

By Mr. Klauenberg near St. Louis 85,00  
"Mr. Joh. Wirtb, Cedarburg, Wisc. 50

By Mr. Past. Brewer, Pittsburg, Pa.: I. Keyl 82; I. Lipp and W. Ehrwein O 81 4.00

" Mr. Peter Muntzel in Boonville, Mo.: Chr.

Brandes, Br. Bösel and Mrs. Maria Lurger S O 50 cts; I. Konker, H. Kannen, Br. Ohlendorf, H. Kahle G 25 cts; B. Jriedineyer 75 cts;

Dau. Muuzcl 81; Peter Muntz O 85.75 - - - -- 10.00^

To repay the debt.

From the comm. of Mr. Past. Grüber, Perryville. Mon. 12.00 ,, ,, ,, " " Summer, Philadelphia,

Pa: Chr. Bohn, Männling, Mrs. Margaretha Bohn G 81st G- Pfeiffer, G. Winneberger, I. Paulus, Biehlcr G 50 Cts.; G. Kvnemann, Past. Sommer, Ph. Heinz, Dufford, Kleim, I. Tausaint, Sr, VogtSberger, Tramm, Schmelz, Ph. Bohn, Sudbrink, Jr. Meyer, Kahl, Schindel, Will). Fritz, Aug. Meier, Chr. Junt, Maria Schmelz, Hcrman Rchr, C. Dieter G 25 Cts.;

G. Fleig 35 Cts.; Schwer 10 Cts. 10.45 From the Gem. dcS Hrn. Past. Eirich in Ehester, Ill. 22.55

b. To Synodal-Casse Westl. District^W^ From Dreicinigkits District in St. Louis, Mo. - - - 12.35 " ImmanuclS- """"6.95

E. Roschke.

For the synodal treasury of the middle district:

Don of the Filial-Gemeinde of Mr. Past. Lehner- - - 82,50 " Mr. Past. Zage! IM

" " Teacher Wedel IM

For the general synodical treasury:

From the comm. of Mr. Past. Stecher, Sheboygan, Wisc. Z,25

For the Synodical Missionary Fund:

From Cincinnati community 5.00  
Chr. Piepe nbrtnk.

For the local Lutheran Central Bible Society:

Don of Ebenezer comm. of Mr. Past. Besel 83,00

" " Bethlehem- "" i,05

I. T. Schuricht, Cassirer.

Received.

From the congregation at Elkhorn Prairie, Ill, by Mr. Past. Baumgart for poor pupils and students 87.25;  
furthermore from the women's association of the parish to Mr. Past. Lvchner'S in Milwaukee as a Christmas gift for the same purpose: 6 shirts with bosoms, 6 undershirts, 1 woolen ditto, 6 undershirt dresses, 6 towels, 6 pairs of woolen and 2 pairs of cotton stockings, 6 pillowcases and 3 sheets; from the Birkncr family in New York 2 shirts with bosoms and 6 pairs of woolen stockings. May God bless the generous donors and donors according to the riches of His grace.

C. I. W alther.

For the Lutheran have paid:

The 10 year r

Mr. C. Prinkrt.

The 11 year old:

Messrs: I. G. Hcmplcr, C. Prinkrt.

The 12th year:

Gentlemen: I. G. Hcmplcr, C- Prinkrt.

The 13th year:

The gentlemen: Past. G. Reichhardt 2Er., I. G. Hempler, A. Senkind, Br. Maschhoff, Br. Altg, G. Wetzel, Jr. Grefe.

The 14th year:

The gentlemen: Past. I. Reiß, Past. A. Claus, A. Heinz, Boßling 30 Cts, Meier, Paust, Tigel, H. Schröder, I. Unrath, V. Hoffmann5 Ex, L. Brauns, Strietmann, C. Hengerer, Heinlein, G. Willner, C. Umbau, I. G. Hcmplcr, I. Schließcr, D. v. Disscn, Fr. Maschhoff, Fr. Altg, Fr. Grefe, G. Wetzcl, H. A. Gerken, Kraselcr, Sterthmann, W. Kosemann, A. Bohn 19 Cx., I. Horst, Kühle., Decke- meyer.

The 15th year:

The gentlemen: W. Hauenoschilb, Past. A. Zage!, Fischer, A. Heinz, Wlecke, Past. A. Wagner, Bro. Klug, B. Wille, Bro. Schumacher, Fcrd. Pautz, M. Vehlouw, Kämpe, I. Bäumner, Past. E. A. Brauer, Past. I. Schlattermund, L. Brauns, Christ. Dietrich, C. Rittmann, Hinnau, H. Niemann, H. auf der Heide, VoSkamp, C. Wagncr, G. Willner, I Schlvßler, Fr. Altg, Jr. Grefe, H. A. Gerken, A. Lohn 3 Er., I. L. Lind, I. Horst, G Wiikening, C. Nieter, A. F. Siemon, Jr. Stellhorn, Dr. Matten, Past. I. List, 9t. Düffort, Ed. Müller, I. Paulus, Past. G. Baßler, Schäfer, Schnur, Spendier, Wiegers, Krämer, Schnude, Becker.

The 16th year:

Mr. G. Emmert.

F. W. Barth el.

Correction.

Instead of the 82.00 from Mr. G. Winneberger stated in No. 5 of this volume under the heading "Zum Concordia - College - Bau", it is to be read:- durch Hrn. G. Winneberger von Hrn. Christoph Dieterin Philadelphia, Pa., 82.25.

M. C. B arthel.

Smndisturbing printing error in previous number.

P. 71, Col. 1, line 17 from bottom write instead of: Pfarrerei-  
Paffery.

" 69, " 3, " 25 " above

"" not-nothing.

## To the message!

The

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(continued:)

Once you have reached the head of Crooked Lake, you have to pass another portage of about three miles into Blue Lake; this has no outlet and gets its name from its strikingly blue-looking! water. After a portage of about half a mile mau already reaches (waters that flow through Leech -Lake far above Vakegama into the Mississippi and has thus crossed the watershed. The first larger lake is Turtle Lake with shy high banks; it has two outlets, one into Leech Lake, the other into the Mississippi in the direction of Sandy Lake. From Swamp Lake, which follows first, the whole area becomes an immense swamp; the forests consist almost only of leathers and larks, which, as is well known, grow only on very low land, and it is difficult to find a place to camp. Here are also the immense rice fields, which provide the Indians with food for the winter and which are harvested in the smallest part. Swamp Lake, for example, is such a rice field, perhaps sixteen square miles in size. The Indians have it easier than other people; they harvest without plowing and sowing and even the harvesting is very comfortable. Two persons go in the birch canoe between the rice where it is thickest. The one in front rows slowly forward,

while the one behind threshes the rice grains into the canoe with two light sticks, alternately bending the ears with one stick to the right and the other to the left and knocking off the grains, which come off very easily. To free the rice from its husks, it is roasted over a mild fire and then trampled with the feet or with wooden stamps and the chaff is blown away. From Swamp Lake one has to pass several more lakes before reaching Leech Lake, the most important of which is Boy Lake, from which the river flowing into Leech Lake also takes its name, the Boy River. Leech Lake is a very large lake and the capital of the Chippeway Nation. Its entire length is probably over 40 miles; one cannot see from one end to the other. It contains six islands, some of which are very large, and a number of headlands extend into the lake on all sides. On these islands and peninsulas, which are mostly covered with sugar corn, the Indians live; they are said to be about 1300, indisputably the largest number living together in such a small area. The name Leech Lake is not supposed to come from the leeches, which are found in large numbers in almost all Minnesota waters, but from a fabulously large species of leech (the Indians say: as thick as the rolling bark of a birch tree), which was found in the middle of the lake in the previous generation.

The local Indians are a very savage horde and are known as the "robbers". The local Indians are a very wild horde and are known by the name of "robbers". You have to be well on your guard here if you don't want to get robbed. Here in Leech-Lake there is nothing for us to do, because the Episcopalians have a mission here, which is indeed abandoned, but is not yet lost by them and also a mission of three Roman priests has taken up residence. Actually, our way did not lead us as far through Leech Lake as we actually went; but because the chief of Bakegama had made his rice in the area and he, as we heard, was still at Leech Lake, we considered it necessary to visit him there, because otherwise the whole purpose of our journey could easily have been lost. We found his family on one of the islands; he himself had gone somewhere across the lake to visit. Since we did not want to wait for him here, we left word for him to join us as soon as possible and set out for Bakegama. The straight line from here to Bakegama may not be over 60 miles, but the way alone to go is at any rate much over 100 miles. One follows the outflow of Leech- Lake, the Leech - Lake River to its junction with the Mississippi, and then follows the Mississippi downstream to the falls of

Bakegama. The Leech-Lake River is much more important than the Mississippi where it flows into it; it would rather deserve the main name if the Mississippi did not have a much longer course to its origin. Here, above the mouth of the Leech-Lake River, the Mississippi has the appearance of a very small river, hardly three rods wide, but quite deep. The area between Leech-Lake and Bakegama is a desolate wasteland; The river creeps between 10-foot high reeds in endless meanders, and far and wide there is nothing but bottomless swamp. Before entering Shallow-dust Lake (also a large rice lake), the meanders become so terribly tedious that, if you don't want to spend half a day on the same spot, you have to decide on a peculiar but nothing less than enviable portage. You drag the canoe on ropes over a stretch of swamp about two miles long, while you yourself are in danger at any moment of slipping through the thin cover; through long use a kind of canal has formed where the canoes are dragged, and the canoe can be pulled without great difficulty. In some places, especially further down, the river itself has become too bored to run through all the serpentine turns, which often meet after several detours, and has therefore broken through some bends; others the Indians have cut off by clearing away some of the mud with their oars (there is no question of banks here) and thus formed small canals, which the water itself soon made larger. The Meiatchiwiwiweiatang's den dwells above the falls of Bakegama, partly on the river, partly on two lakes that lie on either side of the river. The falls, including the rapids, are perhaps 20 feet high and provide excellent water power, if it can ever be used up here. Already the site on the left bank of the falls has been claimed by a company and there are three log cabins on it. The far bank belongs to the reservation. The land up here is very small and not capable of settlement by whites; nevertheless, the removal of the Indians from these areas is always encouraged by certain speculation-seeking individuals. The land is made just for the Indians and they are the only ones who can use it; only the blind heartless greed of some Yankees can desire that even this last refuge be snatched from them. - We arrived at the Indian village after sunset and camped at the lower end of it; there were 7 huts on the place, among them several of a somewhat more solid construction than the usual ones. While the usual ones are made of birch bark and are very low, hemispherical in shape, these have vertical walls, about 6 feet, and a pointed roof.

Roof, all made of whitened bark, which is tied with raffia to a truss made of thin trees. Inside all around is a kind of wooden break, about 1 foot from the ground, on which the mats are spread out to lie on. That same evening, several people from the village came to our campfire, among them the old father of the chief, who is actually still chief himself, but has left the throne to his son, because he considers him very wise. The following morning, the second chief and a few others came up from the lower dwelling place at the news of our arrival. Finally at noon the drum announced the arrival of the first chief and soon several heavily loaded canoes appeared on the river. The chief had hurried after us from Leech Lake with all his might and despite his canoes loaded to the sinking point with rice, he was only half a day's journey behind us; admittedly, we had also traveled somewhat slower for his sake. At our request, the chief immediately organized a meeting at which 15 men were present. One of the main requirements at such a meeting is tobacco, and the one who arranges the meeting must supply it. If I did not want to violate the law of the land, I had to make myself comfortable to do so, and it was good that I had provided myself sufficiently with this noble substance in anticipation of such events. Everyone brings the longest pipe he can find, especially the noble warriors their red stone pipes captured from the Sioux. The tobacco is placed in the middle and now everyone steams as much as he can, so that one would think that in a short time they would no longer be able to see each other because of the smoke. But this is not so, the smoke is drawn out quite nobly to the opening left in the middle of the roof, probably also for this purpose, and one sits, while so many pipes in such a small room are in activity, rather in the cheerful, than in a room where halfway a few smokers sit together.

(To be continued.)

(Sent in by Pastor Köstering.)

**"Where are the wise? Where are the scholars of Christ? Where are the world crises? Has not God made the wisdom of these  
World made foolishness?"**

1 Cor. 1, 20.

Dear reader!

In the theological journal, which is published by our synod and edited by the honorable Prof. Walther, there is an "excerpt" from a "missive by A. Brömel, Superintendent of the Duchy of Lauenburg, Consistorialassessor and Professor" in the October issue of last year. In the said excerpt of that missive, it is explained and at the same time evaluated, how and

what Professors Delitzsch, Hofmann and Thomasius, all professors at the Lutheran University in Erlangen, teach **"about the person of the Lord Jesus Christ in the state of humiliation.** - To put this before the eyes of the dear

readers of the "Lutheran" in a short summary is the reason why I am writing this. I mean, such things concern not only the scholars, but all Christians; they should necessarily know what those teach who educate the preachers for them. My intention is only that every reader who still has a Christian heart in his body and who is concerned about the weal and woe of the church and about the harm of Joseph, should go into his closet and cry out to God:

Oh God from heaven, look into it and have mercy on it.

Because:

They teach vain false cunning,

What your own wit invents, your heart is not of one mind Founded in God's word. One chooses this, the other that, They separate us without measure, And glitter beautifully from the outside.

It is frightening to see professors who stand at a Lutheran university and are supposed to train Lutheran preachers. It is frightening to perceive in professors who stand at a Lutheran university and are supposed to train Lutheran preachers, and who have also had the name of being faithful Lutheran professors of theology, such teachings that overturn the fundamental article of our holy, Christian faith; for this is the fundamental article on which our salvation and blessedness rest, that Jesus Christ, true God and true man, in one inseparable person, suffered, was crucified, and died for us, and so on. Thus the whole holy Christian church confesses. "I believe that Jesus Christ, truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, is my Lord." These words need no explanation; they tell us clearly that Jesus Christ was truly God and truly man in one inseparable person, that as God and man he redeemed the world, that even in the stupor of his deepest humiliation, when he was the most despised and the least worthy in the eyes of men, and had neither form nor beauty, he **was** and **remained** the true God from heaven. In the stadium of his humiliation he had voluntarily renounced, according to the will of his heavenly Father, the complete **use of** his divine power, majesty and glory for a time, and only then did he let them shine forth when it pleased his heavenly Father; but by no means had he stripped himself of his divine nature and laid it aside! "From the sem article nothing can give way or yield, let heaven and earth fall, or what will not remain! For it is

There is no other name given to men, whereby we may be saved, saith Peter, Act. 4, 12. 4:12, and by his wounds we are healed, Isa. 53:5, and on this article stands all that we teach and live against the pope, the devil, and all the world. Therefore we must be quite sure of it, and not doubt, otherwise all is lost, and the pope, the devil, and all against us retain victory and right." (Schmalk. Art. II. Part.)

Now you hear, dear reader, what our church believes, teaches and confesses about the person of Christ. Do the above-mentioned professors at the Lutheran University in Erlangen also believe, teach and confess the same doctrine? Answer: No, but the exact opposite! Let the reader now hear what kind of Christ, Savior and Redeemer these gentlemen believe, teach and confess.

Prof. Delitzsch: "The Savior is not in possession of the eternal (divine?) honor, (understand in the state of His humiliation, since He walked here on earth), because He asks for it back, Joh. 17, 5. He is not omniscient, because He does not know, as He Himself says, the time and hour of the end, Marc. 13, 32. He is not omnipotent, for the power over all things, as the risen Lord says, is given to Him, Matth. 28, 18. He is not omnipresent, for to fulfill all things He ascended, Eph. 4, 10."-There you have, I. reader, from a learned and famous professor a scriptural proof that Christ in the state of His humiliation was basically a purely pure man, and no more. Do you also find this in the cited passages of the Holy Scriptures? Scripture? For my part, no. For when I look at the first saying, John 17:5, I do not understand how the professor wants to prove from it that Christ was not truly God in the state of his humiliation. Does the Lord Jesus Christ ask his heavenly Father to help him back to the divine nature he had before, but which he discarded in his incarnation? Not at all! And this is what the professor wants to prove. He only asks that his dear heavenly father "transfigure" him according to his human nature, in which he had humbled himself so deeply that he had renounced the use of his divine power, majesty and glory. The Lord Christ wants to say: "And now transfigure me, (according to my human nature) thou (my dear heavenly) Father, with thyself, with the clarity which I (as thy dear Son, as true God) had with thee before the world was", (from eternity; but which divine glory I have emptied myself of in my assumed human nature, *nota bene*, not discarded!). This is the simple mind of this passage. Now if the Lord Christ in the state of his humiliation was not the true God, again Mr. Prof. teaches, how could he then, e.g., be the true God?

For example, he says: "I and the Father are one. If you believe in God, you also believe in me," -*nota bene* because I am the true God. Furthermore, "If you knew me, you would know my Father also. Such sayings of Christ, of which the Gospel of John in particular is full, must necessarily be vain lies if the Lord Christ was not truly God; for he made these sayings in the state of his humiliation; consequently the divine nature, Ebre and glory must be in him, or he must be lying. St. Paul must also be lying when he says in 2 Corinthians 5:19: "For God was in Christ"; when? Answer: when he reconciled the world to himself. When did he reconcile the world to himself? Answer: When our Lord Jesus Christ suffered, was crucified and died under Pontius Pilate in the dungeon of his humiliation. If then God reconciled the world to Himself in Christ in the dew of His humiliation, then Christ must be true God, or St. Paul speaks the untruth. —

Furthermore, from Marc. 13, 32. the professor proves that Christ in the state of his humiliation was not all-knowing, and therefore also not truly God, because he did not know the time and hour of the last day. Must it then follow absolutely that he really was not? I do not believe it, and the church has never believed it. Our ancients always explained this saying thus: "The time and hour of the last day were hidden from the Lord Christ according to the will of his heavenly Father, according to his human nature, and in the state of his humiliation, and indeed hidden so that he should not reveal it to us. But our fathers by no means concluded from this that Christ in the state of his humiliation was not omniscient, and consequently also not true God; this can only be philosophized out by a professor who has left the simple faith.

Furthermore, from Matth. 28,18. the professor proves that Christ in the state of his humiliation was not omnipotent, and consequently also not truly God, because he says as the risen one: "All authority in heaven and on earth has been given to me. Now the professor is right that the Lord Christ spoke these words after his resurrection. But where does it say that the power over all things was only given to him when he spoke these words? The professor himself puts this in, in order to be able to force it out by force. The Lord Christ had the power over all things according to his divine nature from eternity; but it was given to him according to his human nature, namely when the divine and human nature were united in him; and this - *nota bene* - did not happen only when he rose from death.

He was conceived in his mother's womb through the overshadowing of the Holy Spirit. This is what the holy Christian church believes, teaches and confesses on the basis of the divine word. Thus believes, teaches and confesses the holy, Christian church on the basis of divine word, but not the professor. And if one wanted to give proof for many others that the Lord Christ in his state of humiliation was omnipotent and therefore truly God, then one could only point to his miracles, which he did by his own power and therefore himself establishes as a testimony that he is truly God. Joh. 14, 11. He points out to his disciples the works that are far away and says: "Believe me that I am in the Father and the Father is in me; if not, then believe me for the sake of the works.

Finally, from Eph. 4, 10, the professor wants to prove that Christ was not omnipresent in his state of humiliation, because the

apostle says that Christ ascended above all heavens, that he might fill all things. From these six syllables: "Fulfilled all things," it must now follow that Christ was not omnipresent in the state of his humiliation! But this is by no means the case; and it is an appalling presumption to try to impute such a thing to the holy apostle Paul, as if he meant to say that Christ was not omnipresent in his state of humiliation, and consequently that he was not truly God. How often St. Paul testifies to the deity of Christ in the state of his humiliation with clear words! In this passage, however, he speaks without any doubt of the human nature in Christ, that Christ ascended above all heavens in order to fulfill all things according to his human nature; just as he has fulfilled all things according to his divine nature from eternity and also in the state of his humiliation.

According to Professor Hofmann, the divinity in the man Jesus completely disappeared in the state of his humiliation; Christ is a pure man, and no more. When he became man in the fullness of time, he ceased to be God; but when he rose again from death, he became again what he was before, namely, truly God! - Therefore, not the Lord of glory was crucified, not the Prince of life killed, as God's Word tells us, but the son of the carpenter, Joseph, who was nothing more than any other man. Well, that's what the vulgar rationalists believe too!

Professor Thomasius says that Christ was without sin, but he denies it again by teaching that Christ appropriated human nature in the temptability of its present state, a nature accessible to the influences of evil, sensual and in need of redemption, which is therefore called flesh in sacred Scripture.- According to this, Christ was capable of falling into sin? needed redemption himself! And because he himself is now the



If he needed redemption, he could not possibly redeem others. So what comes out at last? Our redemption through Jesus of Nazareth is nothing, and we are still in our sins, under the power of death, the devil and hell.

Dear reader! Now you have heard what kind of Christ the aforementioned professors have. We do not want to make any attempt to refute them; for my part, I would only get the proof to the contrary from my catechism. But since it is only known that such learned people do not respect the simple catechism sentences, it would be a vain effort if we took out our armor, which admittedly looks outwardly against those people's learning, like David's sling against Goliath's spear. But I would like to ask you: Do you also have such a Christ, or can you even think of such a Christ? You will certainly shake your head and say: "This is the same old heresy that Arius had already cooked up more than fifteen hundred years ago! That's right, my dear! I like your answer; I hear that you have a sound, ecclesiastical-Christian judgment, for you recognize the bird immediately by its song. But you ask: For God's sake, how do such learned people, who want to be believers, even orthodox, come to teach straight against scripture and symbols? Dear friend, St. Paul gives you an answer to this in 1 Cor. 2:14: "The natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot know it, for it must be spiritually directed." From this you see that, like age, even learning does not protect from foolishness. Understanding God's word is not helped by science, but only by the Holy Spirit. Whoever does not follow this, but his own reason, must inevitably fall into the most dreadful errors.

But do not forget what is said above, for what cause and purpose this is written. Go into your closet and lament this to the Lord your God with bitter tears; for one should, if possible, weep bloody tears over the fact that the wretched devil has thus deceived such learned men, who have already done so much good, and led them into error. And not only has the arch-villain deceived them, but through them he deceives many others. For what these gentlemen publicly write out into the world, and what they sell in the bookstore, they also teach to the young people; and they suck in the poison of the false doctrine, and then go and instill it again into others; and so their doctrine, condemned already fifteen hundred years ago by the holy, Christian church, comes into the poor church and deceives many thousands of dear souls from the God-man, Christ, to a false Christ and thus finally into hell. Experience teaches how error spreads so quickly and finds applause; just think of it

Let us remember how quickly the heresy of Arius spread; almost the whole of Christendom was swallowed up by Arianism in a few years.-Therefore, dear reader, let us earnestly invoke the good Lord to preserve His precious Christendom in grace, and say:

Ah, God, admit the evil. On this earth there is no peace; Many sects and many enthusiasms come here in a heap.

The proud spirits resist. They tremble with g'watt high and always bring something new here. To counterfeit thy right doctrine.

Let us also earnestly call upon God for these men, that he may open their eyes, that they may repent righteously, and that they may thereafter also honestly and sincerely recant their atrocious error, make amends for the terrible trouble they have given, and so forth; then let us give God heartfelt thanks.

But you see here again, dear reader, what kind of time we live in, namely in the time of which the apostle John says: "Little child, it is the last hour." The last day is near; all signs indicate it. This too is a sign of the approaching last day, namely this frightening apostasy from pure doctrine. Has there ever been a time when such a confusion of language and faith took place as in our time? Just look at our old country, at the great number of scholars, professors and doctors, whose erudition is highly admired by the whole world, how sad it looks there! They can no longer grasp the most simple catechism sentences! One no longer understands what the other says. It seems as if these people wanted to build a neo-Babylonian tower, the top of which would reach to heaven. One shouts: lime; the other: Stones; and when it is finally seen in the light of the divine word, what they have gathered together, it is-at best-wood, hay, stubble, all of which is consumed by the fire. But what is most terrible is that some even overthrow the right foundation, the rock and cornerstone, Christ, and lay a foundation other than the one God Himself laid. They give him the same name, but it is not the same Christ who redeemed us with his precious blood of God from all sins, from death and from the power of the devil. Your Christ is nothing else than the golden calf, which the people of Israel worshipped and of which they also said: "These are your gods, who brought you out of Egypt," only that the material instead of gold is now human thoughts. What good is a Christ to me who is basically only a mere man? Away with such a one! I do not have such a one, I do not want such a one, such a one does not exist; such a one exists only in the heads of these philosophers who have left the simple, "homely" child faith. God give them grace to repent! Woe to them where

they do not repent. The blood of the souls whose simple faith they tear out of their hearts with their cursed teachings will one day be demanded by God from their hands, and these souls will appear before the judgment seat of Jesus Christ against them and accuse them.

But we, dear reader, want to watch and pray, to be brave and sober, to arm ourselves and equip ourselves with the armor described in Eph. 6, so that we will not be swayed and swayed to and fro by all kinds of wind of doctrine, by the mischievousness and deceitfulness of men, so that they may deceive us into seduction; but so that we may take certain steps with our feet, and confidently confront all false doctrines and false teachers, let them shine as they will. For this we do not need great scholarship, but

only a simple believing understanding of the divine word, which we find succinctly laid down in our catechism, so whoever has well grasped his catechism can defy all errors. Therefore, we want to work diligently to practice the catechism over and over again, and at the same time call upon God cordially to bless the simple catechism in our hearts and to seal it in us, and to keep us in the right simplicity.

We do not want to dream of good times to come; the new heavenly prophets, the chiliasts, will not bring them about either. Here in this time we have to suffer, endure, argue, fight; no other fate will be granted to us. But whoever does not want this, let him see how he gets along. But we, like the people of Nehemiah's time, want to work faithfully with one hand on the ruined walls of Zion and build their gaps, by God's grace; but with the other hand we want to wield the weapon, first against our own enemy in the bosom, but also against all our enemies and God's enemies. And at the same time we want to and can take comfort in the fact that our Lord will not abandon his church, his poor little group that knows and honors his name. No matter how fierce the devil may be; no matter how he may bring his whole infernal army to his feet and all the false teachers and heretics and the whole heap of the godless rabble, he will not accomplish more than to drive the sheep of Christ closer to their shepherd. The field must remain ours! We will win, even if it seems that we are defeated.

The word they shall leave sta'n. And have no thanks for it. He is with us well on the plan With his spirit and gifts. Take their body, goods, honor, child and wife, Let them go there, They have no profit, The kingdom must remain for us.

Dear Sir!

Venerable Professor!

Since you, according to your so peculiar service when it comes to the spreading of light, drew attention in your penultimate number to the hoped-for appearance of a light- and luminous-friendly journal, through which the honorable Mr. Krebs of St. Louis wants to bring light from the West in matters of a comfortable humane religiosity, I hope that you will do so now that you have received the attention of the public. Louis from the, admittedly still much darkened West in matters of a comfortably humane religiosity, you will hopefully, since the first ray of this Western sun in the form of the first number of the "Protestant for Thinking Christians" has gone out into the darkness, not deny an invitation to the dear German public to turn to this light, a place in your esteemed paper. One must help one's neighbor as much as one can, and since you yourself, most honored sir, are nothing less than a light-friendly being or bathing, and therefore cannot supply anything from this article, you will certainly be all the more willing to assist another in his meritorious work for the desolate minds of our western compatriots, as best you can, at least by a warm recommendation in your esteemed "Lutheran". One should certainly despair of the enlightenment of our dear compatriots in the West, because if one considers what unspeakable effort was made long years ago by the Antipfaff, later, the free sheets, at the same time with the honorable Hrn. Picker, together with their helpers, how much enlightenment is still being done in theaters, theater societies, beer pubs, etc. in St. Louis, and now one has to see from the "Protestant" that nothing has actually happened yet, and that the work has to be started anew, one would like to call out pityingly to the new Sisyphus: Give up your noble work, people are hopeless! But everything is possible, if one only touches it at the right end, said that wood thief merrily, sawing off a high heavy branch from the tree on which he himself was sitting, with his face turned toward the tree. So:

An urgent call to all German inhabitants of the West who would like to become "thinking Christians".

Beloved compatriots!

An old prophet, Paul by name, once spoke a "proud glorious word" about 1800 years ago, namely: "The night has passed, but the day is coming!" At that time a man had arisen, Jesus Christ, who was not only reasonable, but "the highest bearer of reasonableness. God had already "separated man from the animal race through reason and assigned him the highest rank in the order of earthly creatures"; however, one does not really know how, reason was lost again. In Christ it came again, he also made other people reasonable, especially the apostles, we find "that in God's word and Christianity we find nothing else than what immediately and necessarily comes from reason. But, you might say, that makes things even worse, I have two pests, first the Scriptures, secondly reason; I would rather not have reason, I have had enough of the Scriptures. But you dear compatriots, you do not yet understand this, however, I will try to make it clear to you. Surely you have already heard that the papists have long since discovered that the Bible is a book with a waxy nose that can be turned any way you like. Dr. Hugo Krebs has now also discovered this. "For Scripture in its diversity favors the most diverse directions (even if they are opposed to each other, like black and white), each of which, as divergent as it may be from the other, proves its right from it," as he proves in his "Protestants" by a pair of striking examples. Now he does say: "Scripture will and must remain the only written authoritative source of Christianity." Of course, the text must be read from it at the Sunday lectures, but since reason is the divine voice in us, one must "apply the standard of one revelation to the other," and there one will find "the full truth. Since, then, as indicated above, "we find nothing else in the Word of God than what flows directly and necessarily from reason. Revelation, Christianity, God's word, and reason thus actually coincide in one, reason, just as revelation in Scripture, also "in its diversity favors the most diverse directions, each of which, however different it may be from the other, can prove its right from it (i.e., reason)," so all embarrassment is thus put to an end. So you only need to find something reasonable for yourself, (and that will soon be learned), e.g. an Epicurian sow's life, (and Epicurus was a famous Greek philosopher, who still counts the most followers in the world, before all other philosophers), then you are finished with your conscience. Your reason is the divine voice in you, so that's it! and if another moron should arrive and say: See: Scripture and reason are against it, then you laugh at him, and say: Scripture and reason "in their diversity favor the most diverse directions, now you pursue yours according to reason and scripture, in the end it will probably balance itself out". In short: quite unlike the tiresome pope, the Herr Doktor leaves you the Scriptures, but through the introduction of reason he will teach you the art of tweaking and twisting your waxen nose so that a friendly face always laughs out at you, and you become not only thinking, but also quite cheerful, merry Christians.

The mind comes off somewhat badly in this reasoning, but not too badly.

and they filled the world with reason to such an extent that people turned away from the blind pagans and stubborn Jews by thousands and hundreds of thousands for the sake of reason alone.

and let them be martyred and killed. At that time Paul spoke the "proud glorious word," but actually more in a prophetic way, because "those conditions have unfortunately long since ceased which were before Paul when he uttered this exultation." Reason

has been lost again through the quibbles of some villains, and the world, and especially our dear compatriots in the West, have pretty much sunk back into the animal state. Only an inkling of this happy state has survived, especially among us Germans. A certain something surges in the breast of so many, an unconscious urge for reasonableness and a thinking, or better conceived Christianity, but how to begin. It is true that here and there, even among you, people have appeared, have taken the liberty of claiming that they had regained the lost article, and have fiddled with you for money. But you know best of all how little they have succeeded in doing so. Well, don't lose heart! You shall still be helped! Dr. Hugo Krebs is in St. Louis. In his mind, the sun of reason has risen again, and in rejoicing over it, he now calls out anew the proud, glorious words of the apostle Paul, but now no longer in a prophetic manner: "The night has passed, but the day is coming.

He offers to make you reasonable again!

Listen to his sermons! Buy his paper, "The Protestant", and for a cheap price you shall become reasonable people and thinking Christians, yes, you shall finally come to the point that you need not pay him or any other teacher, because in spite of all popery the sun is shining again in God's world, and will send its rays through all bulwarks of darkness (of course also through the hardest heads), and bring about the time when the word of the Epistle to the Eberians will be fulfilled: "And let not any man teach his neighbor, nor any man his brother, saying, Know the Lord: for they shall all know me from the least to the greatest." Just think how comfortable this will be, and how many a thaler will fall off there for beer 2c. more. But that is the least of it. With the return of reason, the right freedom from all and every turmoil in the conscience will also cease, an uncomfortable sickliness that is still to be found here and there in some morons and stems from prejudices imbibed earlier.

The poor creatures believe that there is a revelation, God's word, the holy scripture, and that is also so, as Doctor Hugo Krebs himself admits. But that this is inconvenient for the poor people is only due to the fact that they do not yet have reason. But in "reason there is also an immediate revelation of God," yes, it is "the divine voice in us;" and if only one is again at one's senses,

To your detriment. He will have to bow to reason, or, what is the same, to "faith." The more reasonable you become, the more incomprehensible you will become. If up to now you have drunk your beer with understanding, from now on you will drink it without understanding, but with understanding for the great benefit of the noble guild of brewers and innkeepers. You may not understand how there should be such a great difference; I will soon prove this to you from the "Protestant".

"How often," it says, "the intellect struggles in inferences and conclusions, since certain rules bind it, and heaps doubt upon doubt, until reason, the divine voice in us, unties the knot with the sword of its direct revelation, and speaks the decisive word: 'Thus and not otherwise is it,' so that the intellect, yielding to its reckoning, must bow before faith (namely, in the divine voice in us, reason)." So you see that reason - and Kukuk may know what it is and where it comes from - and reason are hostile to each other, and the former is a most uncomfortable guest in the house with its conclusions and doubts. How marvelous, if one now has such a master with him, who imperiously and successfully puts the insolent fellow to rest. For example, you are sitting in cheerful company, comfortably drinking one glass of beer after another, when your mind slaps you on the shoulder and holds up an example to you in irrefutable figures, from which it draws the conclusion that if the innkeeping goes on like this here, then the innkeeping at home, and perhaps something even higher, will go to ruin, and arouses all kinds of doubts as to whether you should drink another glass or two, and continue your tavern life in general, or not. How are you going to pull yourself out of this uncomfortable situation without reason, which speaks the decisive word: "That's the way it is and no other way." I'll stay here, have another drink and go on with my life as before. Now I know well that here and there there are still notable people among you who have managed quite well in such critical situations even without reason, but, my dear friends, admit it yourself, it happened more out of a dark natural instinct that you had in common with the beast of the forest and trough; but how completely different, how much more manly and honorable it comes out now, when you speak the verdict in the clear self-awareness of reason!

That this is convenient, and to spend a few thalers on it, is not too much, you see, but there is also a good piece of honor, and that is also not bad, if one can come to it cheaply. You are to be counted among "the best sons of our time" who have "freed themselves from the fetters of blind, unchecked literalism" (i.e., the Scriptures, which are to remain "the only written authoritative source of Christianity," but which, in their diversity, favor the most diverse directions (!), which offer nothing to the world). than quarrels and strife, hatred and discord, murder and bloodshed. (How calm and peaceable will it be, when you have become reasonable, at your drinking parties?) You shall belong to the chosen children of Enaks, who "may dare to right the wrongs of the past, and to place reason, which has been reviled in misunderstanding, on the throne of Christianity," to the chosen sages and gladdeners of mankind, who "assign to the direct revelation of God in man's reason the area of religion again, which belongs to it, so that we do not misjudge the voice of the spirit of wisdom, which is promised to us. Who would not gladly turn a pair of thalers to such a noble purpose?

If, by the way, some of you still have the strange misgivings that the light of enlightenment and reason is pouring out on you too quickly and too annoyingly, and that the introduction of a serious morality, which is certainly intended later, and which the rationalists still made so much of in their sermons and books, would become uncomfortable for you, I can reassure you about that. Dr. Krebs is not an old home-baked rationalist. He has advanced significantly in the culture of reason. As far as the first point is concerned, he has found out through the direct revelation of God to reason that "without deception there is no true pure happiness", since he is now aiming solely at pure, true world happiness, he will naturally strive with all diligence to make you more and more capable of such happiness, he will lead you out of one deception into another, so that you need not fear to get out of the usual dullness and to be disturbed in the sweet habit of existence.

Even with morality, if everywhere, it will not go so quickly. A decent unflattery, which is inevitable for a right enjoyment of life, will still be able to claim its right even with the most enlightened rationality. One will always find cute little love stories on the back page, in which the fair moon will not fail to make its appearance at the right time to receive the complaints of a poor girl's candle, as in the present number, where the pastor's only daughter in S. lets herself be heard in the following lament tones: "Oh, dear, dear good moon, what do you think of that? Speak, where is he now? What is he doing? Does he still think of me? Has he found an Andre, a more beautiful, a wiser one? Dear, dear moon, how my heart aches!"

Now, you noblest among the noble! I think that is enough to praise the "Protestant", and you will not be misled if here and there you come across a quite different judgment, as I heard from an old serious Christian who is still afraid of his God and sin, and which I will tell you in conclusion. When he read the sheet that I had given him

He threw it back at me unwillingly and said: "Pure devil's filth - too bad for the resignation - but good enough for such poor filthy souls, who have drunk their minds or otherwise gone to ruin, and now prefer to be swindled into hell by such a rational huckster than to be made blessed by their dear Savior Jesus Christ.

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## Concerning the General Synod.

In number 7 of this volume, as readers will remember, we reported a scandalous piece from which the spirit of a false union prevailing in the General Synod and the all-devouring carnal desires for propagation therein shone brightly. We reported how the President of the General Synod, Dr. Harkey in Springfield, Ill, had declared that in his judgment the General Synod would gladly accept a whole Uniate Synod, without even demanding the separation of the rationalists belonging to it, together with their Uniate hymnal and Uniate catechism, in order to strengthen the Uniate element. The Pittsburg Missionary took this into consideration and declared that he could not reconcile this with Dr. Harkey's other behavior, also admitting that the indignation about this matter on the part of the German Lutherans was a just one.

What is Dr. Harkey's answer to this? - He denies nothing in the report, except that the whole Uniate Synod of North America was meant, while the union was sought only with the Western District. Otherwise he excuses himself only by saying that his negotiations were not official, that is, that he did not validly accomplish the union by virtue of his presidency, but only expressed his personal conviction. His apology is therefore a decisive admission. For what he admitted, and nothing else, was what he was accused of. Of course, the question is obvious: what must be the situation of a community that calls itself the General Synod of the Lutheran Church of North America, and elects and has such traitors to the Lutheran Church as its representatives, here, in the land of perfect religious freedom?

### **How the Missouri Synod is portrayed in the Olive Branch.**

The Olive Branch is a religious paper published by the President of the General Synod, Dr. Harkey. In this paper, in the number of the 8th of December last. Among other things, there is a letter from a certain Paul Anderson, which he sent over from Norway. In this letter our synod is also mentioned in the following way. "Grundtvig, Wexel and company," it says, "have agreed to

sought to persuade the Church, both in Denmark and Norway, to accept their views by placing ecclesiastical confession above God's Word; they also denied (and still deny) that the Word of God has any animating power before it is delivered by a living preacher, thus making themselves advocates of the papist doctrine of priestly ministerial grace. These were the views which by far prevailed in this university (at Christiania in Norway) at the time when those men graduated (attained their academic degrees) who are now preaching to several Norwegian congregations in Wisconsin in America; and it is not strange if some of them, perhaps most of them, should have adopted them and, as can be seen in some, devoted their lives to the propagation of these views. And if the signs of the times are not too deceptive, you will see that the Missouri Synod in America, by its overwhelming and dogmatic spirit, will be the means, perhaps unconsciously, of spreading these errors in the Lutheran Church to a greater extent than would otherwise have happened. This at least is the opinion of some converted and well-instructed preachers here, and hence comes the agreement of those state churchmen in Wisconsin and the Missourians." - —

We must confess that this report has not given us little pleasure. It shows once again that our enemies, when they want to strike us a powerful blow, are not able to do so in any other way than by resorting to the most palpable lies about us. Everyone who knows the Missouri Synod only a little, knows that its uninterrupted struggle for a long time against Grundtvig's and Wexel's errors is one of its peculiarities, and this deplorable wretch, Mr. Paul Andersen, dares to make the most of it, Mr. Paul Andersen, dares to castigate our synod with these errors, and Mr. Harkey, who knows the opposite only too well, is glad to be able to lard his meager sheet with these palpable lies against the hated Missourians. But this seems to be the fashion of the "American-Lutheran" religious papers, to communicate on one side deliberate gross lies, on the other reports of great revivals to their devout readers. This is called being active for the Kingdom of God. A more appropriate name for such being might be American Jesuitism.

### **The Dresden Association**

to  
Support of the Luther. Kirche in Nord-Amerika, has published in the Pilger aus Sachsen the tenth account of the years 1856-1857. As committee of the association are signed ? Gärtner, Justus Naumann, H Schlößmann, P. Siedel. As American pastors considered by the association, the pastors of our synod Claus, Wolf, Dicke, Stecher, Sommer and Wüstemann are mentioned in it. but only reports on the latter three. It bites at the end:

"The following account gives more detailed information about the donations we received for our purposes through the love of our friends, and how they were used by us. Our income in both years, including a cash reserve of 113 Thlr. 15 Ngr. from the year 1855, consisted of 373 Thlr. 11 Ngr. 4 Pf. and the expenditure of 371 Thlr. 17 Ngr. 1 Pf. so that at the end of the previous year only 1 Thlr. 24 Ngr. 3 Pf. remained.

In 1856, we decided that for the time being we would not make any appropriate use of our cash reserves and that we would invest them until we had the opportunity to do so, at which time we would ask for further contributions depending on the circumstances, while for the time being we would refrain from doing so. The opportunity for both was abundant in 1857 with our Wüstemann, and since at this moment two young men have again applied for our support, who want to dedicate themselves to the service of the Lutheran Church in North America - which application will now be a subject of our most careful examination and consideration - we sincerely ask our friends that they also in the future want to keep their hearts and hands turned to our association's work.

But to the Lord of the Church be praise and thanksgiving, that He has showered our work with His blessing and has made us worthy to help a little in building His kingdom beyond the great waters."

— 4» > —>—  
(Submitted.)

### **The "Nothwehr Leaf."**

Since the "Informatorium" has ceased to appear since mid-September of last year due to lack of support, we have also stopped publishing our "NothwehrBlatt" and will not take up the "Nothwehr" again until God's honor and the salvation of the Church require it again. We would like to point out once again that we are able to send one issue of 25 Cts. each for Germany, postage paid, to the address to be given to us. Therefore, anyone who wishes that his relatives or other friends receive an insight into our relationship with the Buffalo Synod, or its leaders, should contact the undersigned at the following address:

Bro. Lochner, Milwaukie, Wisc.

### **The pagan Longums about the creation story in the 1st chapter of the first book of Mosi.**

Longinus, died 273 A.D., a pagan philosopher, teacher of eloquence, and statesman, wrote his own book "Of the Sublime in Speech."

In it, he confesses without any secret that with all his effort and diligence, and with all his searching through the writings of the greatest scholars, he could not present to his students a greater pattern of eloquence, an example of a higher and more ravishing style, than the beginning of the 1st chapter of the first book of Moses. He was a pagan and remained a pagan and yet he wrote: If someone studied on it still so long, he would not be able to put a thing, as the creation of the world is, into shorter and at the same time more majestic words and to describe it with more penetrating and thoroughly more exactly coherent ones, than if Moses, for example, said: "And God said: Let there be light. And there was light."

Thus, an unbaptized pagan must shame our present unbelievers baptized in the Triune One, who have been so blinded by their enmity against Christianity that they see in the Mosaic account of creation nothing but a childish, insipid fable.

### **Ecclesiastical message.**

A few weeks ago, Rev. Th. J. Brohm preached his farewell sermon to his congregation in New-York, which he had served for over 15 years. The congregation had called Pastor Foehlinger from Lancaster, Ohio, who also accepted the call. By order of the Presidency of the Eastern District of the Missouri Synod 2c., I introduced the newly called into his office on the 2nd Sunday of Advent, December 5, 1855, and preached there on that day. The inaugural sermon was to be preached the next Sunday.

The church was decorated and the choir performed some songs.

May the Heavenly Father bestow many blessings on this new shepherd for the sake of Christ. Amen.

Philadelphia, December 8.

M. W. Summer.

170. 3148tr

., Louillvarlc,

Address:

Ivev. "U. PosblivZer,

Ro. 673,1'ourtü Ltreet,

Nsn ^oric.

Our Trinity Lutheran Church in New York is located, with name signage, on Ninth St., near corner of 6 Avenue.

### **Funeral message.**

It is with a heavy heart that we relieve ourselves of the sad duty of bringing our readers the news of the death of a faithful servant of the Lord. After a long period of infirmity, the Venerable J. Clemens Miller, most recently pastor of the English Lutheran congregation of St. Peter's of the unaltered Augsburg Confession in Baltimore, died on the 5th of this month in his father's house in Lebanon, Pa. The loss which befalls the American Lutheran Church with this death is a severe one. Endowed with a



## 88

The deceased, who was a treasure of excellent knowledge and gifts, was distinguished at the same time by deep earnestness of living godliness, and by unfeigned humility combined with Christian-masculine determination, as well as by the most untiring and self-denying zeal for the building up of the church. It would be difficult to find among the English Lutheran preachers of the gospel a more faithful son of our church than the deceased was. Convinced of the exclusive scriptural validity of Luther's teachings and initiated by restless study as well as inner heart experience into the glory of the same undreamed of by thousands, he had made it the task of his life, unconcerned about the disgrace that accompanied his faithful testimony, to proclaim what God had made him know also to his fellow redeemed. That God has called just such a man out of work to rest is well suited to fill the hearts of all those who love our American Lutheran Zion with gloomy thoughts. We may well count our dear Miller among those of whom, as the Scripture says, "the world was not worthy." Ebr. 11, 38. He has secured an indelible memory in the hearts of all who knew him. His short faithful labor, we hope, will not have been in vain in the Lord. He died as he had lived, in firm childlike faith in his Savior. Good for him! What he believed he now sees, and after a short sowing of tears he reaps the golden sheaves of eternal joy. May the merciful God help that we, who were left behind on the battlefield, like him, keep faith and finally attain the crown with him through Jesus Christ. Amen!

### Receipt and thanks.

For Friedrich Rümcnschneider from Mr. F. Brock- schmidt from the parish red Hrn. Past. Nie- menschueitcr	82,-50
Bon etlichen Gemcndcgllcdcrn des Hrn. Scholz: Herrn. Kohlmevr 12,HU, Weser 50	
Cts, Nehrl 50 Cts. 3,50	
Vou some Gemeindglicdcim of the Hrn. Past. C. Riemenschneitcr: H. Gräwc 50 cents, Carl Schaal 50 cts, W. Brockschmidt 50 cts, F.	
Breckschmidt II	2.50
" Bruno and Tdeod. Micslcr from dnn women's ver	
one in Cincinnati 2 shirts.	
By Mr. Past. Hattstädt in Monroe, Mich., from the Michigamr Zöglings-Kassc 84,75, at the wedding of Mr. Herrmann Mießlcr in St.	
Louis, Mo., collected 17	11.75)
„ Ludwig nolo by Hrn. Past. Werc!	
Receipt of the Drcieinigkcits Gemcinc	6,40
" " Peter	2,35
" " Cmauucis-	1,40
„ Mr. H. v. Horn - -	2,00
"" Andr. Fisher	25
" Mrs. Dorothea Umbach	1.00
" a stranger!	1,60
„ C. Nagel from a good friend atS the (dem.	
of Dr. Sihler in Fort Wamw	2,00
"H. Loßncr dnrch Hrn. Past. Sreinbach: Collckte auf der Hochzeit des Hrn. Christian Apfel 12,66 Collckte auf der Hochzeit deS Hrn. C. W. 2. Pahlow8l,65z by the school	
children of Mr.	
Past. Steinbach 69 Cts. 5,00	
„ Carl Gärtner from Mr. Dh. Kaper a muse and 2 pairs of gloves.	
For Wilhelm Henke of the Jungfrauenverein der Gem.	
deS past. Swan	8,00
By Heinrich Scheeler	2,00
" H. A. Koch of the J. - V. in CollinSville, Ill.-- 25.00 „ K. Rittmaier of the Gem. in Frankcnmth - - 14.62 " F. W. Stellhorn of A. F. Siemvn, F. Kanne,	
H. Klcmmillcr and H. Hi.brccht in Fort Wayne	
G 13	12,00
„ H. Partcnfld from the Gem. in Staunten, Ill.	
15.4,5; from the comm. in Saginaw City 110 -. 15,45	

### Get

#### a. To the general synodal treasury:

From the New York municipality a Vicrthcil of 141.60 of its monailicheu Collckte since July OHIO  
 „ Mr. J. H. Bergmann in New Nork Balance, according to cash report of Eastern District Synode ---131.82

#### For the general pres:

From the comm. of Mr. Past. Roads in Collinsville, Ill. 12, IO

" the (Kcm. in New York a birrthcil of 141.60 of their monthly collects since July 10.40 d. To the Synodal Missious Cassc:

From the (9cm. of Mr. Past. Streets in Collinsville, Ill - 9.41  
 Collckte hei Jacob Ebcrhardt's Kindtaufc daselbst - - 2.00 From the Gem. in New Avrk a quarter of 111.60  
 of their monthly collections since July 10,40 " to the schoolchildren of Mr. Teacher Gotsch in St.

Louis, Nen Bremen 2.15  
 „ a woman there 65

„ the congreg. in St. Louis, Collekc on the Epiphany feast141 ,61  
 namely:

26/35 from Concordia - District,

60.0.5 ,, L rcicity- "  
55.21 ,, Immanuel- ,,

From the DreicinigkeitS-Distrik of Ghent, in St. Louis 5.70 e. To the college maintenance cassc, for the teachers' salaries:

From the comm. of Mr. Past. Strassen, CollinSville 11,75 " ,, " in New York a Vicrthcil of H41,60

their monthly collects since July - 10.40

" "" in St-Louis 22,00

namely:  
11.00 from Immanuels District,  
11,00 ,, Drcieinigkeits- ,,

<1. to the Uutchralts-Casse for verw. Mrs. Prof. Biewcnd:

By Mr. I. Cbph. Winterstein, Shcbovaan Falls 2,00

namely:

1.00 from idm itself,  
1,00 ,, Mr. Past. C. Rolf.

"Mr. Past. W. Hattstädt, Monroe, Mich. ---- 12.09, namely:

11.09 from his congregation,  
1.00 " an unnamed person.

"Mr. Past. Hcinmanu in Crcte, Ill. 6,50

namely:  
5.50 amount of a colckcte from its municipality, 1.00 colckcte in the Hanse of Mr. C. Harmoning.  
"Mr. Volkening on 11 Dcc. from the Gem. deS

Past. Bamugart, Elkboi" Prairie, Ill - - 9.25 F. Bohl au, Cassirer.

a. For the repayment of the debt of ConcordiaCollcge-Vaucs:

By Mr. Past. Sievers, FrauenInst, Mich.: Joh.

Keith §1; Joh. Ncnmevcr 50 Cts.; Joh. Hnther

81,00 z L. Churchyard 25 Cts. d2,75

Don Hrn. teacher Knudingcr, stichmond, Va. 2.00

"I- Hcsfmaun by Mr. Dito Ernst 50

" Hrn. Past. Ior, church building!, Wisc. 1,00

" of the comm. of Mr. Past. Ior, Church Grove, Wisc. 9.00 " " " " " ,, Holls, Centrcville, Ill. 8.30

Ncnual collection of the Drcieim'gkcits District in St.

Lonis115 ,110

,,,,,, Concordia District St. Louis 50.00

From Mr. Past. Frdcckring 4,<=>0

Ncujahrs-Cottckte dcr Oicm. des Hrn. Past. Strassen,

,, "" > Mr. Past. Lchmann

CollinSville, Ill - -- 34.90

to Manchester.Noad 9,40

,, " ,, Mr. Past. Lehman"

in Ballwiu 4,25

By Mr. Joh. Sammclugcr in dcr Gem. des Hin.

Past. Ncisttger, Vaupauconcta, O. 5,00

Colleste dcrev.-lmh. TrinityS^Gcm. in Oshkcsb, Wisc. on Christmas^ feast---- 3.73

From Mr. M. Strvde in Oshkosd, WiSe. 2,00

"" Fr. T "Ik" " 50

" Mrs. Schendel ,, 25

" some unnamed " ,, 3 ,00

" Mr. W. Rapprager " ,, 1 ,52

,, ,, Ed. Muller in the gern. of Mr. Past- Sommer, Pdiladelpbia, Pa. 1,00

" to Messrs. Fr. Lebmknl, C. Mublv and F. W. Meier G 25 CkS. - 75

"gray Hehl in Philadelphia, Pa. 25

,, Mr. Christ. Bach in der Gern, of Mr. Past.

I. I. F. Auch, Sidiwaing, Mich. 2,00

d. To spnodal easse wcstl. district: '

From the (dem. of Mr. Past. stangc, St. Charles, Mv. - 11,05

E. Noschke.

## Cash Report

the eastern d i str ict ö - Sy n od c.

Intake:

Contributions of Messrs. Pastors: Kcvl and Hcidtmüllcr G82 84F!) 9,00

Summer, Brewer, Citizen, Schmidt, Wheels, Large, Tultz, Brohm, Bilz G 8l

,, dcr gentlemen teachers: Pürnec, Lemke, Habcrmcbl, Müllerei-4 ,""O

" the Baltimore community 95.50

" " Washington 10,60

,, " St. Peter's- " to Middleron 3,58

""Kingsville" 2,00

""Philadelphia " 6 ,00

" " Pittsburgh community: ^annual svnotal"

Colcktc817 .17

Colcktc in Bible studies 7.37

other comridutions 3.75

28,29 For synodal reports in April by Mr. Past.

Summer ----82,10

"" seic augst from miscellaneous -->,28

10,38

Printing costs for 50 reports 837  
Postage: c.

.36  
3,57

8172.7.5 Issuance:

40,93

Balance 8131.8" which was sent to the Treasurer of the General Synod.

New York, 31 December 1878.

I. H. Bergmann.

For the college library

by Hr". Geo. Willter mwln. Fr. Schmidt in 23rd City, D. C., a box mir wrtbbvörn books only writ- matcrialio" with great thanks crbalio.

C. F. W. Walther, Pres.

For the **Lutheran** have paid: the 13th year:

Messrs: H. Lodmeyer, 23. Pieper, Past. I. CD Birkmau "5 Er., H. Schmidt.

**The 14th year:**

Messrs: H. Lodmeyer, 23rd P>c:uw Past. C. Podv, W. Hillskölrer, Hagemann, I. A. Schrovvel, H. Schmirt, Past. I. H. Gräbner 2 Er., Past. H. Lemke.

**The 15th year:**

Messrs: H. Nachleben, **W. Pieper**, Past. C. Popp, I. "Mvhlenkamp, D. Fdole, H. Laglmg, Past. 2l. Lange, Haaemann 50 ice, Plackincscr, Past. N. Brandt, Past. F. M. Johannes 35 cts, Past. D. M. Martens, Past. I. I. F. 2iuch3 Er., Past. Dd. Wichmann.

F. W. Barthel.

**Hur V^acürieht.**

Mr. A. Siemon of Fort Wayne, Ind. has had the courtesy of supervising the sale of the "Lutherlied es" for Fort Wayne and vicinity, recently advertised in this paper, and copies are b i t to be had.

Correction.

The information provided by me in No. 8 by dcr Gem. dcs Hr". Past. Schwan quittirten: sür bic Synora! - magc militl. I istrikiS 822,20, must heißen 840,uo for the ^vuodal - -plissions. Cash 820,0t) must be called 82,20.

C h r. P i e p e r " b r t u k.

**St. Louis, Mo,**

Svnsdaldruckerei von A "g. Wiebusch u. Sohn.

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## Volume 15. St. Louis, Mo., 25 Jaguar 1859. no. 12.

(Submitted.)

### Native American - Minnesota Mission.

(Continued and concluded.)

All the individuals, as well as the entire assembly, testified to their great joy at our arrival; many missionaries, they said among other things, had already passed their place, but none had thought it worth the trouble to address them. They then complained loudly about the government, which had never kept its promises to them and had not provided schools, as was expressly stipulated in the treaty. The chief also said that a promise had been made to him in Boston to send them a missionary; but the promise had not been kept any more than all the promises of the "great knives". They would be very happy to have a missionary among them, who would teach their children how to build houses, cultivate land, etc. From these and other similar outpourings I could sufficiently see what their expectations of the mission actually were, namely purely earthly ones, concerning the external life, as with all Indians. They demand school for their children throughout; however, one must not believe that they have in mind a Christian school, but one after the American style. They have seen enough to know that they need schools to put themselves on an equal footing with the whites, and therefore they want their children to be educated, even if it would have been impossible for them to do so.

Nothing against teaching the children the Word of God. - Now it would not in itself be unreasonable or wrong to use this desire, regardless of their intention, to establish Christian schools among them in the hope that the seed sown in the young hearts might one day bear fruit in future generations. But this is impossible in our country, considering the necessary means and qualified persons. But there are also many other obstacles. While some have come to the conclusion that because nothing can be done with the elderly, we must begin with the children, it seems clear to me that as long as the elderly do not want to know anything about God's Word, the children are not given to us either, and experience confirms this sufficiently. All Indian children brought up in the missions have become misfits, real scoundrels. When they have attended the Christian school for a while, they are taken away again by their own or run away themselves, and the whole advantage is that the field is better plowed and prepared for the evil seed. One should not draw a parallel here with such schools among whites, which partly have to do with children of unbelievers; the relationship is quite different. The latter are in the context of a Christian community and under its influence and care, and can escape the evil influence by freely choosing their way of life; the latter lack all of this and are influenced by many

They are not able to swim against the current, which is too strong for them. Think of an Indian child who is taught Christianity in a missionary school, where the language is so difficult that it is very meager; he comes out into the wild life of his own people, has no one to turn to for advice or admonition, and is forced to go along with the wild and desolate life that is going on; The mockery of the "praying", which is general and gets a public expression especially on festive occasions, does not fail to have its effect. How can one expect such a child to remain consistent? It seems to me, therefore, that the establishment of schools where the aged do not want to hear God's word is unwise, and I think that we must above all be careful to preach the gospel to the aged, whether they accept it or not. - I have, however, to report further on how things went with our assembly. I thought it my duty to make it clear that, although we would not disdain to give advice and instruction in matters concerning the temporal life, if it were in our power, the purpose of our mission was, in the main, quite different, namely, to free them from the power of Satan through the preaching of the Word of God and to make them eternally blessed. I therefore explained to them what the Word of God actually was; how we are sinners by nature and eternally blessed.

How God has given us reconciliation and eternal life in Christ; how we can only accept this and that God therefore has such good news proclaimed throughout the world, so that all people can be saved, and how God also wants it proclaimed to them, because perfect forgiveness of sins has also been acquired for them through Christ, and God does not want the acquired treasure to be useless for them. When I continued to explain this and, as it could not be otherwise, took a little longer to do so, some became impatient and said that I would like to say briefly what I wanted; that they would like to go home today, etc. These were two. These were two, the others listened quietly.-After I had finished, I awaited their answer, which was again that they wished us to go to them and so on. I was not satisfied with this, but asked them if they really wanted to hear the word of God and thereby be saved from the present life, whereupon the chief explained that he could not speak for the others, but that he wanted to hear God's word for himself. The second chief then made an anointed speech to the others, exhorting them to accept the word of God. I then explained that these speeches were reason enough for us to think about preaching the word of God to them and that God would create ways and means for this, even if we did not yet know how. They then asked again, as they did again later in the evening, for certain promises concerning our coming here; but I repeatedly told them that I could not give them such promises; I wanted to do what I could. The chief remarked on this occasion that I had not given him any specific promise last spring, but only said that I would come if it were possible. Now I had really come, which pleased him very much: so he also hoped that we would come in the future. At the evening meeting, where again all the men were present, the chief also said that in the meantime they had discussed my question and that they had all declared that they wanted to hear God's word. God obviously wants us to preach the Word to them. But how to begin is a difficult question. It would be easiest if we had an unmarried missionary who could live among them in the Indian way. To go there with a family, with our means, is an impossibility; though we could keep a steamboat, like the Presbyterian mission at Winnebago Lake, who get their needs in the spring by way of Leech Lake, through Leech Lake River, up the Mississippi, and through Winnebago Lake, and then take out the engine and use it for their sawmill.

I think it would be possible to use it. In winter, it is easy to get there on the ice via Leech-Lake; however, one would have to make hay in various places beforehand in summer. You can also get there from Lake Superior, but only in winter. On the Mississippi River the ice is never safe; only last winter a team of mules broke in on the river above our place and disappeared instantly. Before hand, I know nothing else to do than to travel there from time to time and perhaps spend some time there. The following morning we started very early on our way home, namely down the Mississippi River; at the falls we had another short portage, over the lower very important rapids we went by canoe, on the third day we arrived at our home before sunset, covering more than 80 miles every day. On the second day we were on our way by 2 o'clock in the morning. When we wanted to, we traveled more than 10 miles an hour. We also saw at Sandy Lake the place where 20 years ago there was a beautiful farm when a merchant and a missionary lived there. The last missionary, actually only a district school teacher in the American sense, has been gone for 3 years; the gang living here consists of about 30 families and seems to be on very low moral ground. We did not have time to visit them at that time because our guide was anxious to get home out of concern that his family would go hungry. For the same reason we could not visit some families at Red-Cedar-Lake, who actually belong to the Rabbit-Lake gang, but are not allowed to be seen there anymore because of committed murders.-From Sandy-Lake down, the shores are beautiful, but only at a short distance from the river; further inland everything is swamp. From there down to the mouth of the Pine River is City to City, Claim to Claim; but not a single human being lives there yet and it seems that also the Land Office, which was laid out years ago by the Congress on the Muddy River, will remain a pious wish. At most a superficial, hasty speculator can be deceived by the beautiful banks; all true connoisseurs, to which I mainly count the surveyors who have been employed there, agree that the land is not worth the cost of surveying.-For the whole journey we needed 10 days, one whole day we stayed in Bakegama; the whole way was about 500 miles.

How I wish that I could sometimes talk with brothers! Letters are too imperfect a means. Our external supplies are very bad at the moment. We have a shortage of boots and clothes. But what will the brothers say when they hear that our horses are lost? Fanny, with whom we have always had a lot of trouble, I gave up completely on the last trip to St. Paul and Heinrich had to leave her behind on the way.

He brought his load home on horseback and Nero, our healthy horse. As he returned with the former to catch up with Fanny, Nero fell from the high bank into the river below and broke his neck. He was probably grazing on the edge and was pushed down by a passing Indian, perhaps the same one who found him further down the river the next morning. He was fed on by Indians. When Heinrich brought Fanny home, it was obvious that we would lose her too; she became more miserable every day and soon could not get up at all. So we lost both horses at once, through no fault of our own. But what are we to do without horses? We must necessarily have others again. Fortunately, they are quite cheap at the moment. For 200 dollars you can buy a pretty good team.-The hostilities between Chippeways and Sioux have rested this summer: at present Sioux are said to be on the way again. They do not know that they want to cease their hostilities. We know almost nothing of what is going on in the world here. We now receive the mail very irregularly and infrequently, which seems very unusual to me.

Yours O. Cloeter.

Second report of Miss. Cloeter. Kabitawigama, Nov. 7, 1<sup>st</sup>58.

How we are to make it possible to get to the Rabbit-lake Indians I am not able to say. They are not at home the whole year. From rice gathering they go to duck hunting, from there to payment and whiskey, from there to fishing and hunting, from there to the sugar fields and back to fishing, and so on throughout the year. According to their own assurance, this will never change, because Indians will never allow themselves to live like whites. If one meets some of them now and then, one notices only too clearly from their ambiguous speeches their indifference or rather enmity against God's word. The Indians expect purely earthly things from the mission; they consider it to be a kind of supply house that provides them with all kinds of things for free, and they also want their children to be taught the civil arts so that they can help themselves better and not be so easily deceived. Hence, in general, the friendly attitude. It is characteristic that they do not call a missionary by the otherwise usual names "Schwarzrock", but only by "teacher" (Kikinoamagewinini). If I had cultivated this misunderstanding and had not tried to put the matter in perspective from the beginning, it might have gone on like this for a long time. As an example of this, I want to insert a small dialogue that I recently had with an Indian from Mille-lake here, who, together with several other

went past to the payment, and stopped in at my place.

Indian: What's new, friend?

Me. Nothing that I know of. Where are you from?

Ind. We are from the Mille-lake. We came around there to see you; we have something very important to talk to you about; come into the house with us. (In the house, after sitting down, after long pause and request to advance their cause). We have realized that this is no longer the way to do it. Our children should be taught; we should have a teacher who showed us how to build houses and make farms. (This is a common speech; but the real meaning of it is: we should have One who would give us food and build houses without our having to make any effort).

Me. Are you saying this for yourself alone or are you a chief speaking on behalf of your gang?

I am not a chief. Our chiefs are good for nothing; they are devoted to brandy and do not take up the cause. I speak for myself and these two here, who are also of my mind.

Me. I am not such a teacher as is appointed to teach the Indians how to make farms and build houses. If you want one, you will have to contact the agent. By the way, I don't see what good it would do. If the Indians want to work, they are smart enough to do it themselves and know well enough how to do it. It is high time, however, that you use the right given you in the treaty with the government, that you select places to live on your reservations and begin to make farms.

There is nothing to do with our chiefs.

I. But how would it be if someone else wanted to come here and do such things on your reservations. The Indians would soon drive him away.

Ind. That may well be.

Me. I am here to teach the Indians the word of God and to show them how they can be saved. All men are sinners and as such enemies of God, and as they are, they must all go to eternal damnation after death. But God does not want men to perish; therefore He made His one and only Son man, just as we are; and in our place He reconciled the Father and suffered the punishment that we should have suffered. He died for us and also rose again and thus brought us perfect forgiveness of sin and eternal life. Now God has this good news proclaimed to all the world, even to the Indians, so that all people can rejoice that their sins are forgiven and that God is gracious to them. Whoever rejoices in this and begins to have real trust in God and to trust him who accepts all that God gives him and enjoys it for eternity; but the others reject it. (Parable of the wedding) - I will, where possible, in this

Winter come over to you to preach the Word of God to you.

Ind. (Realizing that he is mistaken, he makes some kind of excuse that it is not necessary to come to them for this. He is at a loss to give the conversation such a turn to get to the main purpose, your begging). The children here have not eaten anything made of flour for a long time, they are very hungry. (The children each get a piece of bread) I have testimonies here that I am a good Indian. (He produces several carefully wrapped meaningless "papers". An Indian cannot be happier than if he can find someone who is willing to put it in writing that he is a "good Indian.") Since I gave nothing in response to these "papers" and they did not know how they were going to continue their begging, they prepared themselves for the leaving, and while still on the way out, attempted one last desperate prank, by They grabbed my hand and shouted in a pathetic tone: nitchi, tehieff! (Friend, turnips!) But they did not get them either, if only because we did not have any.

This is only one example among many to make clear the character of the Indians. The sinking and lowliness of this nation exceeds all description. I had the most hope for the Bakegama Indians; however, this hope has been completely dashed in recent times. This band has been in the area lately because of the payments, and we had several opportunities to get to know them better. One incident of a peculiar nature served to lift the lid off the pot and reveal their heartfelt opinion. - For some months now, a merchant has been established 5 miles from here at the mouth of the Pine River, who also sells brandy. Since the super

intendant had told the Indians to take away the brandy and destroy it, 10 of this band, the chief at the head, made a raid against the merchant, took away his brandy and drank him dry. Then they came here and told of their great deeds in the hope of receiving great praise, and also wanted to have something in writing from me about what they had accomplished in order to show it to the agent. There they did not obtain either, but rather I openly made known to them my disapproval and told them that of all their fine speeches I was Nothing would hold, as long as I saw that they got drunk at every opportunity, so they also came out with their heartfelt opinion and declared that they never wanted to and could never stop drinking. The chief said that he had now grown so old and had never harmed anyone while intoxicated. I explained to them how it was impossible that the word of God could be heard.

and taken in, where the brandy leads the regiment and so on. The chief then said that they wanted their children to be taught, but that the old people would not accept the teaching, etc.-The most miserable thing is that the Indians themselves, in spite of their frequent fine speeches, do not have the slightest will to become different, but regularly blame the whites for their demoralization. Thus the chief said: if the agent kept his word (namely that he wanted to suppress the liquor trade), they would drink no more whiskey!-Among the chief's companions was especially one who distinguished himself by a big mouth and boasted that he was the instigator of the whole procession, that he was a very good Indian

The next morning they drove down to Crowwing; hardly arrived there, a Leech-lake Indian comes to the latter, invites him to come with him across the river, he wants to give him a drink. As soon as they arrive there, he shoots him down with 3 or 4 revolver shots, and the culprit is immediately cut down again by a relative of the murdered man. (An everyday story here, only striking for the one who knows the foregoing!) - So it has become obvious that behind the beautiful speeches of the Bakegama Indians, like all the others, there was only hypocrisy and dishonesty.- The new agent Linde has the good intention to put a stop to the liquor trade, but with the general depravation he will hardly succeed. On the last payment soldiers from the fort were posted in Crowwing to prevent the whiskey sale by force-they were the first to be drunk as pigs. In truth, what use is it to the Indians, since they want the whiskey by force, to give hundreds of miles to get it?

and complain bitterly about the injustice of the whiskey prohibition, since the whites are allowed to drink it! The Indians are so

disposed that they want to be cheated by all means; for a quart of whiskey or respective the illusion of a few hours of bliss in the whiskey intoxication they give away the most valuable things; it is known enough that someone can bargain for more furs etc. with a small barrel of whiskey (mixed with tobacco broth, blotting paper and water almost beyond recognition) than with goods worth hundreds of thalers. Of course, there are always individuals who know how to circumvent the law and prefer the quick profit, even if it is connected with some risk.

The only thing we could still try to do would be to establish a school where the children could be taken into the house; this is also the only way in which the other still vegetating missions see a way forward. For my part, as I have already said, I do not think much of it; but I am willing to do my utmost in this.

to try the hardest. Experience speaks against this, and likewise, I repeat, it would not be unreasonable to say that where parents do not want to know anything of God's word, who are, after all, the caretakers and educators of children according to God's order, there is not much to hope for the children either, unless they are completely removed from the influence of the parents by God's manifest providence. If we take children into the house here (as we have had enough opportunity to do, for most people like to have their children fed in winter and to see how they are clothed and otherwise cared for), we must of course see to it that they run away to their parents themselves for a change or are fetched by them as soon as they need them. Whether much can be gained is a big question; I at least do not want to vouch for success. If we want to establish a school here, we must first of all build a house with sufficient space this winter. It is also important to note that we will then need much more significant means to feed and clothe a group of children up here, because we will then have to take care of that ourselves. The financial support of our communities seems to express the opinion that mau should rather give up the matter. I do not like to complain about this point, but I have to say that it is not possible to continue with such means as we had this year. We also have to buy a new team of horses. Otherwise we won't even be able to fetch our hay home. Tomorrow I will walk to Crowwing to get some of the most necessary things, tea, coffee, etc., and to bring this letter to the post office.

May God guide and direct our cause as it pleases Him!

Your

O. Cloeter.

The two preceding reports will certainly have deeply moved all readers. They bear the stamp of the most open truthfulness and the soundest judgment.

From this we recognize anew the unnameable misery, the unspeakable misery, in which the Chippeway nation finds itself, from which nothing but God's word can save sse; and yet sse do not accept this very thing, but reject it from themselves. But should we therefore already give them up as hopeless and shake the dust off our feet before we have been able to speak to them properly? Should we be surprised that pagans despise God's word? Shall we not rather offer and bear the word to them all the more urgently? Oh then, help you brothers and sisters that preaching may be done! Ask for workers in the harvest of the Lord!

Second, we recognize the tremendous difficulty of an orderly and fruitful missionary activity among the Chippaway's, since in their perpetual wandering and roaming, they can so seldom be caught, since war, blood vengeance and brandy wear them out and drive them suddenly toward hell. Therefore, dear fellow Christians, pray earnestly that God will grant us, especially our missionaries, wisdom and understanding, desire, patience and perseverance to carry out with joy the work that is so difficult and offers so little hope before the eyes of men.

Thirdly, we realize that we have been lazily and carelessly carrying on the missionary work since then. Or is not the lack of right intercession noticeable in the slow progress of our missionary work? Does the Lord also know a faith, a love that may not give?

Must not the miserable situation in which our dear self-sacrificing missionary Cloeter finds himself be an accusation against us, that we have neglected him? Certainly a serious accusation that we face before God the Lord! Therefore, let us in all humility recognize and confess the lack of our love and repent, so that we may draw new love from our holy faith in Jesus Christ, who loved us so highly, so that we may joyfully begin to pay off the great debt we owe to the Gentiles. Oh that this accusation against us may soon be wiped out, so that it may not one day close heaven to us! - The commandment of the Lord to draw all creatures, both old and young, to the gospel by preaching and teaching is evident, and his blessing is not lacking to those who obey this commandment. Therefore, let us also, against human hope, bear the preaching of the gospel to the old and gather the youth into schools, for one thing must not be lacking beside the other, as our dear missionary Cloeter has explained to us; then the Lord will not leave us! To Him, who directs the hearts of the children of men, even your hearts, like streams of water, all things are commanded! Amen.

Frankenlust, November 23, 1858.

Ferdinand Sievers.

"Be not slothful in the things which ye do." Rom. 12, 11. "Let yourselves be like one another, and build one another up. 1 Thess. 5, 11.

### **How does the "Lutheran" get the well-deserved distribution?**

Whoever would like to conclude from the large number of readers of an ecclesiastical magazine about the good ecclesiastical principles and pure divine teachings, which are presented in it, would do a wrong conclusion in a thousand cases. In the kingdom of God, the majority of votes is not to be rated very highly. The large number of readers of such a paper perhaps only shows that it is written in the spirit of the times, and that it understands and intends to swim with the general current of the same. This is obviously not a difficult work, since one is carried by the light fairway of the same,

and, on top of that, earns many honors and praise from the world. That is why many ecclesiastical papers take public opinion into account or are even dominated by it, and not infrequently get many readers. But it does not follow from the fact that a newspaper



has relatively few readers that it deserves only a few. On the contrary. The papers that would be worthy of the widest circle of readers because of their efficiency often find a relatively small number of readers. This is also the case with our "Lutheraner". A paper that is resolved to proclaim and defend not human wisdom, but only the pure divine wisdom as revealed in the holy Scriptures-but to proclaim and defend it whole, undivided and unmixed-a paper that comes out with a definite confession taken from the Word of God-does not have, according to the nature of the matter, a large crowd among its friends and patrons. To take such a position, in the midst of the ecclesiastical disunity of our country and especially of the Lutheran Church here, has been the lot of the "Lutheran" from the time of its origin. How much there was to sift through and clean up within the modest circle in which he left! Many things have changed since then, thank God. Now one asks again for a definite confession and is no longer content with that "general Christianity" which is usually not rooted in the Word of God, but only in sweet feelings and soft sentimentalities. Today, the "Lutheran" still pushes for this good confession, and therefore he was and still is the target of those who, as Luther sings, "do not want to freely confess what their heart's faith is," as well as of those who would like to market their little human flesh under the cover of the Word of God. That the Lutheran Church here in this country has again begun to ask about its good, proven confession, and seeks to become aware again that in it the Word of God is reflected as in a brightly polished gemstone; that one therefore asks again: How is it written? - The "Lutheran" has contributed more to this than one usually wants to admit. He has always been the trombone that has given no other than a clear sound, and to many, both outside our synodal circle and within it, he has become a guide to the right orientation in the ecclesiastical turmoil of our country. The writer of this article has at hand the clearest evidence and oral concessions. The "Lutheran" has thus worked with unmistakable divine blessing. He has therefore become an indispensable guest to many, and has acquired a formal citizenship in many families. And although it now travels to more than 2000 families, its readership should and could easily be doubled. The blessings it could then bestow would only be fully appreciated in that world.

new. But why has it so far not received the distribution it so well deserves? Is it not suitable to be given into the hands of everyone? Is it not popular enough? - This can certainly no longer be said, since some of the articles that used to appear in it can now be assigned to "Lehre und Wehre," the monthly journal of our synod. The "Lutheran" is certainly now, without any question, a Christian popular paper in the noblest sense of the word.

The fault why it is not more widespread among our members lies with all of us, preachers and congregation members, but mainly with the former. Here, we Lutherans are characterized by too much modesty-or should I say laziness? Just look at the other denominations, such as the Methodists. They seek to bring their "apologist" not only into every Methodist family-and every one keeps him-but also into other families wherever they can place him, and one can often hardly resist their importunity. In this way they win many for their church whom they would not otherwise get. Now we do not at all want to recommend this too great importunity, this intruding and forcing in regard to the "Lutheran"; but a greater activity in this matter would certainly be desirable. He should at least get there, where people like to see him and like to read him. And how many such families, where he would be gladly read and would be a great blessing, are not within our synod? The preachers who do nothing to spread the "Lutheran" therefore do not consider what great blessing they deprive their congregation members of! Among the readers, a certain spiritual fellowship is brought about, which is not to be underestimated. They are spiritually stimulated and forced to reflect, to become more and more aware of why they are Lutheran Christians. They grow thereby in the salutary knowledge of the divine worthiness, and become more and more able to give speech and answer to everyone who demands reason for the hope that is in them, and then do not so easily become a prey of the first buccaneer who gets in their way. They will also be drawn more and more into church affairs and learn to take part in the weal or woe of the church. And the church is supposed to be a matter of the people; all classes and strata of the people's life are supposed to be permeated and supported by it. The consideration and discussion of church matters therefore belongs as much to the farmer's log cabin as to the preacher's study and the meeting rooms of the synods. Every preacher will know from experience how often conversation comes to a standstill when he meets with his people in company. They talk about the weather, politics and other trivial things, and often do not know how to converse pleasantly and usefully. Now read the "Lutheran". If the people are interested in the "Lutheran," there will be no shortage of material for conversation. One can then talk about ecclesiastical things, about the state of the church here in the country and in Germany, about its sufferings and joys, and the people know how to talk. Such hours can be spent in a useful and godly way. And since not everyone has time to read the old, proven writings of our fathers, these witnesses of truth, and to become acquainted with them, the "Lutheran" is an excellent means to this end through its many excerpts from Luther's and other writings. If we learn from these proven popular writings how we are not alone in our faith, how it is not a new doctrine, not a new faith, but the old faith, which the heroes of the Reformation and the old church confessed before us, we gain more joy in courageously confessing the various sects, as well as the open unbelief of our day. All this could be brought about by attentive reading of the "Lutheran". And what a blessing that would be

In addition, the further preparation of the "Lutheran" would also help to promote another good cause, namely the maintenance of our educational institutions. As is well known, the surplus of the "Lutheraner" does not go into the pocket of the self-sacrificing editor - who has nothing but the work of the "Lutheran" - but into the college maintenance fund, and how badly this is ordered is no secret. So, for the sake of this cause alone, the preservation of our teaching institutions, which is not only a matter for the preachers, but a matter for all our congregations, a matter for every individual who cares about the preservation and spread of our church - everything possible should be done for its spread.

But how to start this? Run around to the houses and offer the "Lutheran"? Well, would that be a shame? - I don't have time for that, would like to answer a I. I don't have time for that," might reply one of my fellow ministers, who, in addition to preaching, also has to teach school. But this objection is more appearance than truth. Just be aware of the blessing the "Lutheran" can bring, what purpose it serves, and that it is therefore your holy duty to spread it. Therefore, it is your holy duty to spread it, and you will certainly find the time to do so. The proverb applies here: "Desire and love for a thing make all effort small." Moreover, it may not even be necessary for you to go from house to house; perhaps it is enough to raise the matter in a community meeting and to put it to the people's hearts with love and warmth. This is what Schreiber did recently, and he found that the people were willing to do it with joy. More than a dozen new readers were found at once, and so the number of readers here was doubled. He hopes to be able to do much more. - But if this is not enough, the preacher should go confidently from house to house, and know that it is not his own business, but that of his Lord.

But as I said, the "Lutheran" should not be imposed on anyone.

So get to work! Dear brothers in the ministry, and do not deprive your congregations any longer of the blessing they could have from reading the "Lutheran"! Put away the disgrace of being Lutheran preachers, and yet do nothing, or very little, for the spreading of the paper, which proclaims this doctrine purely and clearly, as, to our knowledge, no other paper does in this country.

We also have to address a word of well-meaning to the members of the congregation. You, dear brothers, are as well called to spread the Kingdom of God in your part as your preachers are in theirs. You are the "priestly people, who are to proclaim in word and deed the virtues of him who called them from darkness to his changing light. 1 Petr. 2, 9." You also know that it is written Jam. 5, 20. that whoever converts a sinner from the error of his way has saved a soul from death, and will cover the multitude of sins." And can't the "Lutheran" by God's grace become a means to bring some around from the "error of his way" and to save others from the error? - So you see, the spreading of the "Lutheran" is as good your duty as that of the preachers. Pray, therefore, and do what duty and love for the cause must urge you to do at the same time! Receive the "Lutheran" kindly, and read it attentively, and read it aloud to your families, and the blessing will be inevitable. Consider that at the same time the maintenance of our educational institutions for the training of preachers and school teachers for you and your children is promoted, and you will certainly not regret the dollar that you pay annually for the "Lutheran". Take it and give it to your neighbor, and also kindly expose to him the matter at hand, and he will certainly be found willing to help promote the Lord's cause. If you stand together with your preachers and diligently carry on the cause mentioned here, we will all be able to rejoice with one another in the blessing that will come from it.

### **Our condition.**

Mr. Krebs reports in the third number of his "Protestant" that he "laughed to tears" when reading the "urgent appeal" in the previous number of the "Lutheran". When we read this, a double assumption forced itself upon us. Either, we assumed, Mr. Krebs was simply pretending, or he might be one person with a stupid boy, now grown to manhood, whom we had the opportunity to get to know in our youth. This boy was a strange phenomenon. As often as he was ridiculed for his silly pranks, he never got angry, but laughed.

then always about himself quite heartily "to tears" with.

Judging by the fourth number of the "Protestant", however, the first assumption seems to be correct. Mr. Krebs, far from laughing at our treatment of his paper other than in appearance, would really like us to include his paper in the series of decent papers and to attack it scientifically. Mr. Krebs is obviously one of those geniuses who, since they cannot become famous, would at least like to be known. It seems to us that there is a second Herostratus in the gentleman who, as is well known, set fire to a magnificent temple in order to gain a certain vocation. Luther had the plague with this kind of people also already in his time. He writes: "I notice that such poor people do not seek more, because that they get a name on me, hang on me, like dung on the wheel; \*) want to have a cry before with shame" (i.e. to be known far and wide), "but stay at home." (XVIII, 1198.)

But before we can treat Mr. Krebs' paper as one to be fought with the weapons of science, a great change must first take place with it; it must cease to be a hypocritical, sanctimonious one, and not, in order to lead ignorant people, further wrap itself in the sheepskin of Christianity and even of Protestantism and Luther worship.

The "Protestant" writes in his Prospectus that he will not "forget that 'One is our Master, Jesus Christ,'" and in the first number he adds as his creed: "The Scriptures will and must remain the only written authoritative source of Christianity. Doesn't that sound rather nice? But see! Already in the second number it bites, "that we find in the Scriptures so many sayings of Jesus, which . . . could not possibly have come out of his mouth in the way they are communicated to us . . . Thus we must "find the root of the later darkness already in the document of the light" (i.e., in the New Testament Scriptures)." Who can now demand that one should confront a man with scientific armor who, according to this, wears the hypocrite so on his forehead? who does not himself believe in the principle which he has established for the sake of certain ends? who, in the first number of his paper, declares the holy Scriptures to be "the only written authoritative source of Christianity" and Christ, who speaks only in the Scriptures, to be his "only Master," and already in the second number adds that the apostles, out of stupidity in the Scriptures, put sayings into Christ's mouth of which Christ had no thought? Such stupid

\*) Such excrement is of course badly taken along by the wheel. but with every revolution, it always comes up on top.

Hypocrisy deserves nothing more than to be laughed at in its silliness and to be disgusted by the public in its unworthiness. Whoever wants to call himself a Christian after Christ and even eats the bread of his church, and yet punishes Christ by saying to his apostles: "He who hears you hears me," Luc. 10, 16. Whoever quotes the words of the Lord, "I have many things to say to you, but you cannot bear them now," in order to portray the apostles as fools who, even after the outpouring of the Holy Spirit, did not understand how to render Christ's sayings correctly;\*) and whoever then takes away the immediately following words that necessarily belong here (like the devil Matth. 4,6.):\*\*): "But when he, the spirit of wisdom, comes, he will guide you into all truth," I Joh. 16, 12. 13.)-who proceeds in this way, has forfeited any claim to be treated as a scientific theologian, and must either be expelled to the insane asylum or branded as a wanton falsifier of religion and deceiver of the people for selfish purposes.

Of the ridiculous nonsense that a man, like Mr. Krebs, wants to play the role of a Luther admirer not only before the gullible crowd, but also before the scientific public, we do not lose a word. Perhaps this is the first thing to forgive the poor rascal, since he probably knows as much about Luther as he does about the natural sciences.

Summa Summarum: If the "Protestant" wants to be treated by the "Lutheran" as a leaf to be met scientifically, he should give up his hypocritical name, declare that he wants to be neither a Christian nor a Protestant, renounce the bread of the Christian church like other honest unbelievers, and then defend his own religion as best he can. If he does not want to do this, if he does not want to earn his bread in any other way, he should not expect any change in our behavior. Even if he wants to build pompous tombs and monuments together with the Pharisees, a Luther and other witnesses of truth, who have blasphemed his unbelieving ancestors as darkies, this will not help him, but will only make his hypocrisy all the more obvious. Matth. 23, 27-33.

(From the Freimund.)

## A letter from Alsace.

A love offering from Alsace from unnamed Lutheran brothers was accompanied by the following words:

Apart from the fact that the Christ of the Lord Cancer must have been a very bad "sage of Nazareth", who chose men for the spreading of his doctrine, who were not even able to record his sayings correctly; a poor side piece to Socrates, who, incomparably wiser, chose a witty Plato as interpreter of his ideas to the posterity.

\*\*) It is already the second time that Mr. Krebs makes this maneuver, which, of course, is due to another master, than Christ. Compare "Lutherans" of the previous year, no. 22, p. 175.

"Dear Freimund brought the news of the church building in Söllingen, as well as the request for help, over to us in the Alsatian mountains, to a small group of Lutheran Christians who lie like a dew from the Lord, like a green oasis in the middle of the arid desert of unbelief.

You know very well that the Lutheran Church in Alsace is not in paradise. After all the disgrace and ridicule, it is under the pressure of a supreme authority which in name and in the eyes of the state is "of the Augsburg Confession"; but in its heart of hearts it is hostile to the same; indeed, a catechism commission which met in Strasbourg about two years ago did not hesitate to call confessionality (faithfulness to the confession) a "wound" and the Concordia formula a "book of sad memory"! From these few words, the brethren of Baden can now see how our ecclesiastical upper bishopric is minded! But they can also notice with what kind of priests it gives us. (Shall I list a few little tidbits for you? Well, I will tell dear Freimund once, he will tell you then). - But in spite of this, the gracious Lord, who can raise up children from stones, has also gathered and founded a congregation in Alsace that loves and honors him, and has given it faithful shepherds and teachers, who share the word of truth with the joy of their mouths and fearlessly raise their voices like a trumpet against all error, against unbelief and half-belief. But they are three to six hours away from us, and there we are not afraid, despite the shouting of the fools, to make the journey from time to time to enjoy pure Word and Sacrament. To those who then remain at home, either a Luther or usually a faithful Brastberger preaches the testimonies of truth to the heart; we sing to our heart's content, pray a common prayer from Arnd's Paradiesgärtlein or from Löhe's Samenkörnern, and thus edify ourselves on the basis of our most holy faith. Oh, it sometimes makes one's heart feel good in the congregation of believers; then we realize that the Lord is confessing Himself to us, when we praise our God in silence, while it is raging and storming outside, and the enemy threatens to devour us. No, he has not been able to harm us so far, although we have been threatened repeatedly with the

intervention of the worldly authorities. No, the faithful Lord has promised: He will not leave us orphaned, and if we are faithful, He will increase us and not diminish us. So then, may the small gift that we have received from faithful brothers and sisters hand, help to promote your first church building. May the Lord bless you and awaken more and more willing hearts and hands! We should be very happy when the good news reaches us that the first Lutheran church in Baden has been rebuilt, in which the miracles of the Lord are all pure, full and holy.

and administers the holy sacraments according to God's Word, to the comfort and joy of the faithful, but to the shame and disgrace of the devil and his hordes!

O church poor and small. You cross-bearer, you are, according to the outward appearance, weak, miserable, small. But God is pleased that you are like Him, He loves you above all, loves you more and more.

Lord Jesus, let me remain with Your small herd, which You Yourself want to feed, which honors You as King! Yes, I will be Lutheran until the bier of death. And under the altar I will be buried!

Warm greetings to dear Freimund and to all Baden brothers from  
Lutherans in Alsace.

### **On the question of absolution.**

It was in the autumn of last year that I was called to the deathbed of a girl who had fallen ill. The brother-in-law of this girl, who came to fetch me, told me shortly how his sister-in-law had become terminally ill as a result of giving birth to twin children, and, convinced of the nearness of her death, had implored her family to send for the pastor as soon as possible; they had given her ideas about this and replied that the pastor would be very angry with her; but she had replied: "Go ahead and send for him, the pastor is not there for the righteous, but for sinners. Duly prepared by this information for the proper way to treat the dying sinner, I went to her bedside, and since I recognized from the symptoms of her near dissolution that there was no time to lose, I kept my conversation as brief as possible. Addressing her by her baptismal name, I asked, "Why did you send for me?" She answered, "That they might forgive me my sins." Me: "what sins?" She: "my sin of whoredom." Me: "but it is written that God will judge fornicators and adulterers". She: "but it is also written: the blood of Jesus Christ makes us clean from all sins." Me: "if you truly believe that the blood of JESU Christ makes you clean from all your sin, then your sins are already forgiven, then I don't need to forgive your sins first." You: "Yes, but if you, as God's servant, forgive my sin, then I can better believe that God has forgiven me".

When she had said this, I immediately gave her absolution with the laying on of hands with the words: "As you believe, so be it done to you; and I, by the command of our Lord JESU Christ, forgive your sin in the name of God, the Father, the Son and the Holy Spirit. Amen." She received these words of absolution under the signs of the deepest devotion, with closed eyes, folded hands, and with her hands closed.

and praying lips. Two hours later she went home, as I confidently hope for the mercy of the Lord, as a truly absolved and pardoned sinner.

This was the first case in my official practice where a definite desire for absolution, arising from the clearest view of the nature and power of absolution, made itself known to me, and the conviction of the indescribable benefit of absolution as the most salutary balm for wounded consciences penetrated my inner being as never before. (Ev. K. Ztg.)

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(Submitted.)

### **Death notice.**

Wednesday, January 5, evening 11 o'clock, died our teacher Mr. Christian Mathes.

He was born on January 6, 1825, in Wolfsbronn, Heidenheim, in the Kingdom of Bavaria. After his confirmation he turned to the crafts, later fulfilled his military duties and emigrated to America in the early year of 1853. In New York, Chicago and St. Louis he had various occupations until the spring of 1856, and in June of the same year, encouraged by several friends and especially by Father Büniger, he entered our school teachers' seminary at Fort Wayne.

After our appointment to him, he arrived here on January 29, 1857, passed the prescribed examination and was solemnly installed in his office on the Sunday of Septuagesimae, February 8.

With imitable conscientiousness and faithfulness he administered his holy office among us in blessing, and only unfortunately for us all too soon consumed his weak physical strength in the service of his Lord. Since the fall, a longstanding throat complaint developed into tumescence of the throat. Even if the various medical remedies could not eliminate and cure the disease, it was nevertheless a special grace of God, which the dear sick man repeatedly praised, that his suffering was accompanied only by very little pain. All the sufferings, however, were, as we confidently put ourselves at God's mercy, transformed into peace and friends by a gentle death on the aforementioned Wednesday evening. He fell asleep praying.

On Saturday, at noon, the funeral took place. Friends of the deceased, both near and far, accompanied him to the grave. The undersigned held a short eulogy, in which he recited the word Hebr. 13,7. to his weeping students and Matth. 25, 23. to the consolation of all those present who were suffering. Pastor Saupert then held the funeral sermon in the Dreieinigkeitskirche on Revelation John 14, 13.

As the death of his saints is held worthy in the sight of the Lord (Ps. 116, 15.), so the memory of the righteous abides in blessing. (Prov. 10, 7.).

Finally, the request that the address of the brother Georg Michael Mathes, who was formerly in Mr. P. Brohm's parish in New-York, but is said to have moved to Williamsburgh, will certainly be communicated to the undersigned, as he has valuable information to give him.

Darmstadt, near Evansville, Ja. the 10th of January 1855.

A. Weyel, luth. pft.

## Receipt and thanks.

For August Fr. Bellin from the support fund of the Seminary at Fort Wayne by Mr. Pros. Crämer	B6,00
"L. Nagel, H. Lößner, C. Eilgelder, B. Kobstock, H. Reifert, H. Steger, F. Härtel, H. Brwie, B. Mießler, T. Mießler (a) H6 by Hrn. Prof. Crämer from the bequest of Hrn. Friedrich Gallmeier from the parish of Hrn.	
Past. Jäbke, Adams Co., Ind. 60.00	
"L. Kolb by Mr. Past. A. Weyl	2.15
Bon Mr. H. Horn-	2,00
"I. Zimmermann by Mr. Past. Werfelmann- 4,00 " Caspar Nagel by Mr. Past. Strieter, Newburgh, O-, Collecte on the child baptism of Mr..	
H. W. Bödning 3.22, of the Young Men's Association of his Gemeinde 2.906	.12
Bon dem Jünglings - Verein des Herrn Pastor Schwan, Cleveland, O. 5	,00
"Bruno and Theodor Mießler from Mr. Past.	
Wheels, Delhi, Norfolk Co, C. W.	21.00
"Wilhelm Henke by Mr. Past. Strikter on	
of the child baptism of Mr. Bücken collected	4,00 " Friedrich Löscher from the community of
Mr. Past.	
Stürken at Logausport, Ind., a new cloth suit worth Z20. On Mr. Potthoff's child baptism this. 1.50; on Mr. W. Christ's wedding 1.75; from Mr. Karl Klinksik \$5; from	
Mr. H. Welling ri	9.25
"Br. Döschker, Wilhelm Brackhage and Br. Keller	
three vests from a gemmdeglie to logo "Sport, Ind.	
"Fr. Kestel on the Christmas gift of A- Schlitt, member of St. Paulüs-Gein. to Baltimore- - 1.60	
"B. Kohlstock on the New Year's gift of Mr.	
Teacher C. Gap, >Lheboygan 1.	00
"Heinrich Mayer to the Christmas gift of	
Mr. Fr. Jakob at Fort Wayne r3, and from	
Mr. W. Jörgens there r3	6,00
„ Joh. Rocker by Mr. Past. Stürken from the	
Gem. at Lafavette, Ind., 10.10; by Mr. N.	
N. there 50 Cts.	10,60
"Z. P. Emrich through Mr. Past. Summer in Philadelphia-	2,00
"Paulus Nupprecht from Mr. Mart. Frog from	
Allen Co, Ind - 1.	00
"Angels of John Paul 3.95, N. Menling	
50 Cts, N. Wenneberg 30 Cts, M. Bohn 25	
Cts; Kollekte der Zions-Gem. des Hrn. Past. Schumann 2.31; on the infant baptism of Messrs.	
Michael Merz collected there Z1	- - - 8,31

## Get

### a. To the general synodal treasury.-

By Mr. Past. Lochner in Milwaukee, WtSc. - - - **Z15.90** and namely:

**5.90** Proceeds from sold Synodalbenchten **deS** nördl. Districts.

10,00 from the Gem. to Freistatt.

"Teacher S. Riedel Christmas Scollecte from the community in Frankemnuth 16,00

### For the general pres:

By Mr. Past. Miracle in Chicago, Ill:

From the congregation of Mr. Past. Sallmann in Elk- grove, Ill. 2.50

„ the comm. in Staunten, Ill. 8.55

### d. To the Synvdal Mission Easse:

By Mr. Past- Stubnatzy in Thornton Stn., Ill. 21.50 and namely:

16.00 from the collection bag of his parish, 5.50 from H. Richter.

" Mr. Past. Lochner in Milwaukee, WiSc. 7.02

namely:

5.28 Collection in quite a few mission tunven there,

1.74 from the mission box of Mr. Eisfeldt's daughter.

From the hauS MissionS box dcS Mr. Past. Wüstemann in Detroit 2.50

" of the MissivnS-Casse of St. Pauls parish in Columbia, Monroe Co, Ill. 7.70

By Mr. Past. A. Wagner in Watertown, WiSc., Collecte at the wedding of Hrn. Frdr. Pieritz - 5,00

By Mr. Past. A. Hoppe in New Orleans 25.00 namely:

21.00 Collecte at the Eviph. feast of his Gein.  
5.00 for the mission tn Minnesota of Mr.  
H. Frye.

"Mr. Past. A. Wüüemaun in Detroit, Mich. -- 3.60 namely:

3.00 Collecte at the Eoipb. feast of its gern.,  
75 of 3 community members."  
85 au-Z of the school children's mission box that.

Of the schoolchildren of Mr. Teacher Erk in the Eoncordia District of St. Louis Parish 4.10

By Mr. Past. F. I Biltz in Lumocrland, Md. - 2.80 namely:

1.00 from a woman in labor,  
1.80 from confirmands in its Jilial comm. in Pine Hill, Pa.

#### 6. to the college maintenance fund, for teaching salaries:

By Mr. Past. Lochner in Milwaukee, WiSc. - - - 13.00 and namely:

3.51 from a member of his congregation as a Christmas gift from his offering box,  
9.50 from the Gem. zu Freistatt.

From the congregation of Mr. Past. E. A. Brauer in Pittsburgh 15.00

Through Mr. Past. A. Hovep in New Orleans from whose parish two thirds of the collections 10.50 on 18. and 23. n. Tnn. Tnn. 7.00

"Hrn. Past. F. I. Biltz in Cumberland. Md, from whose Ftial gcm. in Pine Hill, Pa. 15.00 to wit:

By I. Rauch, M. Snyder, S. Boger, R. Boose, S. Bitrner <I \$! \$5.00

"G. Damm, I. Fritz, K. Ort, I. Brück, A. Goller, 6). Rupp. 3- Peister, H. Meyer, I. Schermann. P. Brück, Joh. Grass, F. Biltz G5OCts. 6.00

"F. Gumpert, I. 6)mpert, I. Riebl, K. Bingener, L. Coop, A. Bittner. I. Bauer, H. Fritz, K. Becker. P. 6)umbert, Catbar. Ranch, Marie Schumacher, Magdal. Bittner O  
25Ctö. 3,25

"A. Herrman 35, I. Gumbert 111 Ct. 45

From the bell bag - 30

"Mr. Past. Trautmann, Adrian, Mich., from the local women's association 10,00

#### ä. For poor students and pupils in Concordia College and Seminary:

For the student F. Wcsemann by Mr. Past.

Meyer in Proviso 10.76  
namely:

7.31 Yield of a Collecte in his community,

1.45 from the school children of the LehrerS Mr. Kirchner,

1.00 " Mr. Pracht,

1.00 ., , H. Mcsenbrink.

"Herzer and Crull from the Women's Association of ZionS-

Gem. of Mr. Past. Hoppe in New Orleans-- 12,00

"A poor pupil of Mr. Büning from the community of Mr. Past. Lochner as a Christmas gift 2.20

Through Mr. Herling in Mr. Past. HollS Krenz-Gcm. 1.00 namely:

50 Cts. from Mrs. Rödiger,

50 "" Aug. Greicr.

#### e. To the maintenance fund for Prof. Biewend:

By Mr. Past. Lochner in Milwaukee, WiSc. - - - 4.00 and namely:

3.00 from a member of his congregation, 1.00 " himself.

"Mr. Past. A. Hoppe in New Orleans from whose congregation a third of the collections §10.50 on the 18th and 18th day after Trin. 3.50

Don of the Gem. of Mr. Past. A. Brose, Town Hubbard, Wisc. 2,33

" to an unnamed person there 42

F. Bohl au, Cassirer.

#### I. For the synodal treasury of the middle district:

Don of the comm. of Mr. Past. Heid in Pomeroy - - - §6,20 """"""Bergt in Williams

Co., O. 2.10

"""" , , , " StürkcniinLoganSport 7.11

" Martin Viebuch- 1,00

" of the TrinityS-Gcm. of Mr. Past. Lindemann, West Cleveland 29.50

#### For the general pres:

From the comm. of Mr. Past. Reichardt 6,00 "

AnS of Cent - Casse of St. Pauls parish in Fort Wayne 25.00 "" "" Fricke in Indianapolis 37,50

#### 2. for the Synodal Missionary Fund -.

Don the Gem. of Mr. Past. Schumann, Decalb Co. 2.91 " "" "" Reichhardt in MissionS-

hours collected ----> 10,00

" " St. Peter's parish in Hamtingeu 5.72

Collected by the congregation of Mr. Past Fricke in Indianapolis in mission tuncen 3.00

"Carl sschwicke there 50

By Mr. Past. Jüngel collected at infant baptisms- 3,01 Bon some members of the congregation of Mr. Past.

Strict. 4,00

#### 3. for the college maintenance fund:

From Zion's congreg. in Cleveland 33.33

#### 4. widowed Prof. Biewend in St. Louis:

By Mr. Past. Merz from the church in Lafayette- - 3,00

#### For the seminar on Fort Wayne:

f the parish of Mr. Past. Fricke in Indianapolis from the collection box 19.97

"" "" "" Strengths 3,42

"""" , , " Horst Collecte at the Ne-

formatioiwfeste 1.75

Collecte at Mr. Adam Nebrigs .child baptism 1.25

From the comm. of Mr. Past. Ruprecht in N. Dover 5.71

#### For the teaching staff:



Collecte at Mr. Fischer's child baptism - - 2 ,00  
For widowed Mrs. Past. Kalb

By Mr. Pust. Kun; 1,00  
, whose mean 4,00

Mr. Past. Mer; from the Gem. in Lafayettc- 1,50 C. Picpenbrink, Cassirer.

**L. To pay off the debt of the ConcordiaCollege construction:**

By Mr. Past. Hahn, Haw Creek, Vcnton Co., Mo.: Collecte at Harvest Festival 57; from Mrs. P. H. 42; from an unnamed 42; Nenjahrs Collecte 815. ?26,1>0

From the comm. of Mr. Past. Holls, Columbia, Monroe Co, Ills. 8,00  
an unnamed person inCloster , Ills. 0 .25

By Mr. Past. Kühle, Nich Liation, Ill: yield of a Collecte in his Gem. 44,54; from the bell bag in his Gem. 56,13; by Hrn. Bartling 51; Kleiber. Kumichne, F. Schulze, C. Odendorf G 50 Cts. 13,67

"Mr. Past. Polack in Crne. Ills.: Collecte at Christmas? in his parish 45,40; collected at Mr. Fadges infant baptism 45,00 10,40

„ Hrn. Past. „tubnasty in Thvrnton Station, Ills.: by Mr. W- v. Nenner 42; N. N. 35 Cts.; N. N. 41,25; 6). Meyer 51. 4,60

ByF. and W. Kollmann in Bristol, Ills. 2,00 " the comm. of Mr. Past. Lochner, Milwaukee, Wiöc. 50,00

" of the 6)em. of Hrn. Past. Trautmann, Adrian, Mich: yield of a collecte -42,81; A. Wagner 53; L. Schneider 51,25; M. Gottfried, M. Mulzer, 0). Schatzberger O 51; D. -:r!!; I. Wagner, M. Fischer kL 50 Cts.; W. Kanten- setter, G. Wollmc, W. Spat, B. Bolson, I' Karl, B. Ballenberge., 6). Holzinger, G. Ge- leinns, K. Liebermeister, K. Bauerfeind, K. Schnider, tK. Ostler, M" Ostler. 6j. BeiSwan- ger, I. Hofler. M. Wicsingcr, M. Stegner, K. Ulrich, M. 63rnbcr, L. 6)empcl, S. Wiesinger, P. Riedcl, Fr. Schottcubofer, Crone, I. Rup- pert, M. Klein, H. FuchS, Sk, N. (I 25 Cts.; B. Billenstein38 Cts.; Fr. Kantensettcr ZO Cts.; M. RabuS 42 Cts.; I. Honig 12 Cts.; N. N. 51; of some members in HillSdale: Ph. Grob, K. Müllrr, Fr. Gcinpcl O 50 Cts.; Wink, M. Schmidt, Wolf, K. Beck, I, Schachermeier, Ph. Jung, L. Schmidt G 25 Cts.--, 24,28

Mr. C. Piepenbrink, Fort Wayne, Ja. 4,00 „ Mr. Past. Wüstem ann from his mission book 2,50 " Juliane Albrecht in St. Louis-- 1,00

Nsujahrs - Collecte of the comm. in Pleasant Grove, Coopcr Co.. Mo. 3,27

By Mr. H. Mcier, Pleasant Grove, Coopcr Co, Mo. 5,00

New Year's Collectc of the Commun. of Mr. Past. Link, Pleasant Nidgc, IllS. 20,00

From the comm. of Mr. Past. Wagner, Watertown, Wisc. 19,00

" dcr Filialgem. desesselben in Lowell, WiSc. 2,58 Collecte der Gem. des Hrn. Past. Hoppe, New Or leans, La. 9,85

" theSt. PaulS'congreg. in Fort Wayne, Ja.---- 46,6,3 „, the congreg. dcS Mr. Past. Werfelmann 12,51 " „, " „, „, Tramm in Laporte-- 5,00

„ „, St. John's gcm. of Mr. Past. Neisinger 5,00 „ " 6)em. of Mr. Past. Stnrton, LoganSport--12 ,53

„ „, „, „, Schumann „, De Kalb Co. 5,00

„ „ „ „ „, „, in Noble Co. 1,83

„ „ „ „ „, Reichhardt 9,00

" „ „ St. PeterSgem. in Huntington, Ja. 8,25

" 0)em. of the Hrn. Past. Bergt, Williams Co.,O. 2,0i>

„ Mr. Past. Bergt 2,00

" the Gem. of Mr. Past. Fricke, Indianapolis, Yes. 23,78

From some members of the community in Frankemnnth, Mich. 15,24 " the 'schoolchildren of Mr. Teacher Riebet that. - 1,76 By Mr. Wüstemann, collected on the child's baptism of Mr. Pakt. Cobbler 2,00

From A. Tv'pel by the same 0,W

By Mr. Past. Trautmann, Adrian, Mich: Fluhrer, M. Langohr G .50 Cts; G. Wiesin- ger and Chr. Braun G 25 Cts. - - - 1,50

Collecte of the congregation of Mr. Pastor Biltz, Cumberland, Md. 6,00

Don some members in the Kreuzgem. of Hrn. Past. HollS 8,10

Don Mr. Henry Stirwalt, Jonesborough, Ill - - 2,00 „, the Gem. of Mr. Nennicke, Stannton, IllS. 9,50 " the Gem. of Mr. Past. Jüngel, Ncujuh.S-. Collecte 4,56

"whose branch Gem., WeihnachtS-Collecte 3,00

**b. To the synodal treasury wcstl. district:**

Cathedral TrinityS-Distr. in St. Louis§14 .15 " ImmannclS-Distr. in St. Louis 9,00

NcujuhS-Cvllccte der Gem. des Hrn. Past. Schliep- siek 6 ,00

Leicinigkeits-Tistr. in St. Louis ä6,00 E. Noschke.

Get

with great thanks from Rev. Halm and his congregation in Benton Co, Mo, for poor school and college students, 14 pairs of woolen winter stockings.  
C. F. W. Walther.

### Subsequent Receipt.

§1,00 by Mr. Past. Rinkcr in the course of last summer to thank crhattcn.  
Verw. Past. Calf.

**For the Lutheran have paid:**

**The 12th year:**

Messrs: I. Twenhöhl, C. Eignbrcbt, C. O. Noelting.

**The 13 year old:**

The gentlemen: H Niedcrt, I. Twenhofel, C. Cignbrodt.

**The 14th year:**

The men: W. Hiller, C. Wicbling, Fcbd, Dorne, Böse, Tappcrt, Bindig, William, Wcstpbal, Rodel, W. Culoff, F. C. Seifert, Past. W. Stubnatzy 6 Er, H. Bcnjtz, I. Twenhofel, M. Ekkert, Past. D. Klein, C. Eigenbrodt  
Furthermore: Wittwe Arndt.

**The 15th year:**

The men: Past- F. W- Hahn 17 Er., C. Dittmc, Fr. Töpel, Past. I. A. Hugly, A. Ulrich, A. Grimmer, Luck, Böse, Werzdorff, Bcekr, Butzow, I, Stehle, F. Keup, F. Wilke, K. Lintz, Jenseit, Ä. T. Gcissenhamer, Fr, Bürgin, Past. A. D. Stecher, Fr. Scifert, Chr. Bar- ley, Fr. NöSke, F. Gerding, H. Borrcnpohl, I. Twenhö- fel, I. Scheller, H. Flügel.  
Furthermore: Wittwe Arndt and Ekkert.

F. W. Barthel.

Invoice filing

Evangelisch - lutherischen Jünglings - Verein zu St. Lonis, Mo., for the year 1858.

Intake:

Cash balance from the year 1857 -\$193 ,2l  
Gcsammt income by monthly contributions-- - 292,0k Collecte, lifted on May 7, when at the foundingS-  
days of the association, celebrated in the ImmanuclS- Church 49,0l

Sumina §534.2:

Issue:

For catering dcr students of the Verei'nS	\$99.00
Clothes of the students of the Vccrins	93,15
" Books and crying materials	130.70
" Travel expenses	36,00
" Provision of the DereinS	12.05

Summa §370.90 370.9<  
Casscnbestand §163,3: Theodor Barthel, Cassirer.

Changed address: ü,6v. vV.

OriÄuices Oo., ^Viso.  
St. LouiS, Mo.,

Synodaldruckerei von Aug. Wiebusch u. S o h n.

**What do righteous evangelical Christians, especially Lutherans, have to do in view of the threatening future of their old or new fatherland?**

Whoever lives in this country for ten years or more sees it with his own eyes and can grasp it with his hands, how God, the Lord, has opened his good treasure here in many ways and blessed the country and its people in the temporal. Forests are being cleared, swamps are being dried up, and both, as hitherto barren prairies, are being transformed into fertile land; thousands and thousands of immigrants, especially Germans, at home accustomed to diligence, industriousness, and to perseverance and frugality, have come in, and through the purposeful investment of money and labor they have, with God's help and blessing, promoted the temporal welfare of the country in no small measure. But not only the increased extraction of all kinds of natural materials is visibly on the rise, but also their processing into all kinds of artificial products in factories and manufactories, for the benefit of the people. Similarly, the trade in these natural materials and art products is spreading more and more, both at home and abroad, and the steamboats and steam wagons are busy day and night, without rest and quiet, transporting both kinds of goods and God's gifts from one country and state to another in the shortest possible time.

so that the abundance of one may serve the lack of the other.

From all this, the prosperity and temporal well-being of the people increases; for even the poorer, even the very poor, who have only strong arms and skilful hands, are given enough opportunity in this richly endowed and sparsely populated country, through the activity and enterprise of the rich and through the generally high wages, to achieve something of their own within a short time, with diligence and moderation.

In addition, there are these and those benefits and blessings of the local constitution, by virtue of which every citizen has the same right, and individual estates do not have unjust privileges, i.e. privileges which excessively restrict the right of others and thus endanger the welfare of the whole, and still less is an unrestricted monarchical individual will the law of the land.

Finally, we German Lutherans, especially here in Germany, have the excellent blessing that, on the basis of the divine Word and according to the guidance of our precious confession, congregations can form and unite in free synods without being hindered by the so-called right of the head bishop of the sovereign, as is the case in Germany, in order to promote the overall welfare of the church.

Many people, including German Lutherans here, would like to ask: "What is still missing? And of course, on the part of God we are lacking

Nor is there anything where he has added to these same temporal blessings the spiritual and heavenly ones, and has added his pure and unadulterated word and his unadulterated sacrament; "for what would it profit a man, if he should gain the whole world, and yet suffer injury to his soul?" and never would he escape such injury without the foundation and edification of God's own holy, certain, pure, and wholesome word? - —

But precisely from the side of men, from our side as Christian confessors and citizens, there it is lacking; there, unfortunately, the temporal blessing is so often and shamefully misused and corrupted by ungodly nature and worldly lusts; there, unfortunately, back and forth for the spiritual blessing the faithful Gölte is rewarded with ingratitude, cold-heartedness and indolence for the noble gift of his pure word.

Let us first take a clear look at our present civil and moral conditions, without green or rose-colored glasses. How does it look there? We cannot deny it, exceedingly sad and distressed, even dangerous and threatening.

If we first look in general at the prevailing attitude of the people, especially of the natives, and compare it with that at the time of the formation of this confederation, then at least the writer of this cannot discover any progress, but must rather discover regression. At that time, there was definitely more fear of God, moral integrity, real love of one's country and care for justice in the country. This showed itself

already during the elections to the Congress. At that time, there was no such passionate, carnal partisan zeal as unfortunately prevails now. On the average, morally honorable, patriotic, discerning and experienced men were elected who had the common good at heart and who had the sense to subordinate their own benefit to that of the common good. And similarly, within the individual states, for the election of higher and lower authorities and officials from the governor to the township constable, the voters looked predominantly at the disposition and efficiency of the electors, and these, in turn, did not force themselves out of passionate ambition to obtain the higher and more profitable offices through dirty tricks of bribery, nor did they withdraw from the service of the country out of selfish money-making and selfish speculative spirit. And even if these elections were influenced by partisan interests at that time; even if the opposing ruling principles of the parties at that time gained the upper hand; even if it happened that during the election partisan fights on both sides in their Polish speeches and journals many times truth and justice were sinned against in the description of the candidates: On the average, however, the situation was quite different and better than it is now, when the tension and mutual spiteful fighting has increased to an appalling extent, when morally corrupt and spiritually unfit men are so often proposed by their parties for higher and lower offices because they are heated party supporters or blind tools of their voters; where these proposed candidates, stripped of all honor and love of justice toward the other party and its candidates, in the dirtiest and vilest way, by flattering the voters and denigrating their opponents, if not by bribes, loose promises, drinking opportunities, etc., obtain the majority of votes for their party. They do not, of course, seek to promote the common good of the fatherland, but to enrich themselves in money, honor, prestige and attachments during their term of office.

And to strengthen these abominations, not a little and to a greater extent, the traveling party orators, mostly blinded and heated by blind passion and selfish private interests, and the newspaper writers, who are settled but to an even greater extent so highly pernicious, and similarly minded to those orators, help. Good heavens, how their papers, especially at the time of the approaching new elections, teem with low and mean attacks and outbursts against the other party and its candidates, who are, as it were, pelted with excrement and filth by unruly street urchins, so that these partisan newspaper writers, these paper-knockers and roughnecks, do not hesitate to write from the more hidden private life of the other party members.

of the opposing candidates, often without any proven historical worthiness, to drag these and those flaws and deficiencies into the light of the public, to puff them up spitefully and to present them as highly dangerous against the good of the fatherland (i.e. against the interest of the writer's party).

It is no wonder, then, that with such dreadful electoral activities and these incessant gross and atrocious sins against the eighth commandment, a twofold evil is produced in increasing measure. The first is a growing moral corruption, both in the electors and their agents, as it is God's just order of punishment in the moral world that the constant increase of sin and unrighteousness also strengthens the power of the same; The other evil is the so frequent moral and official incompetence of the thus elected officials, who, moreover, with the lack of supervision and oversight, are either lazy and lax in the fulfillment of their official duties and regard their office only as a cow, which they have to milk but not to feed, or are only active and zealous for the enforcement of their and their constituents' part-heating purposes, in order to get re-elected.- —

It is no wonder that under such circumstances, even men are elected to higher offices who have their votes bought for certain private purposes of rich speculators, who furthermore handle the care of justice in a most careless or unjust manner and, for example, release premeditated murderers, if they have money or the intercession of the rich, before the investigation for imprisonment and acquit them after the same, and do not let live obvious grand murderers, such as the ungodly steamship captains or locomotive drivers, by whom often hundreds lose their lives or are severely damaged and maimed for life. For example, the godless steamship captains or lokomotivenfuhrer, by which often hundreds lose their lives or are severely damaged and maimed for life, are not punished with their lives and the companies with their bags, but the former are allowed to continue their grand murder in an outside place, so that in the infamous Russia, as it were, the life of a dog is safer than that of many people here.

What wonder, then, if even where the representatives of all the States meet for the common interests of the Confederation, in order to deliberate, in the fear of God, to the best of their ability, the common good of this Confederation, performances occur which one finds natural among wild and drunken loafers and rowdies, but which arouse respect and horror when they occur among those who, by office and position, should be models and examples of the American people in the fear of God, wisdom and justice, who, according to office and position, should be models and examples of the American people in godliness, sinfulness, wisdom and justice - performances which cover the whole American people in these their highest representatives in the eyes of the whole educated world of Europe and other parts of the world with shame and disgrace, strengthen the horn of the real despots and, in addition to the other political and societal and other

The fact that the people of the United States, while increasing in numbers, sources of income, wealth, industry, and external education, are declining in religiousness and morality at such a rapid rate as that of the United States, seems to be as incapable as it is incapable of governing itself, is pretty much proof of this.

In the world of trade and commerce, these hitherto unmentioned corruptions include the terrible swindles of speculative frenzy, which, instead of being kept in check as far as possible by wise and just and vigorously enforced laws, is rather encouraged partly by a lack of wholesome laws or of just rigor in their implementation, or even by a finicky and mercenary administration of justice, in

that these speculators, without due punishment, prevaricate and defraud the poor, or deprive large stretches of the most fertile land for decades of the cultivation of poor but industrious settlers, or take usurious interest rates on loans, or, in order to become even richer, occasionally also, and unfortunately protected by the law, do not hesitate to make a deceptive bankruptcy and thereby ruin innocent poor people.

In addition to these grandiose deceptions and swindles or speculative frenzy, another blight in the world of trade and commerce is the terrible fidelity and breach of promise in daily dealings, as, for example, employers withhold their workers' well-earned wages in whole or in part for months, in order to speculate or make a profit in the meantime and, if this fails, to finally defraud the poor workers completely, without them being able to find strong help from the courts. On the other hand, it is becoming more and more frequent that customers cheat their craftsmen, tenants cheat their landlords, debtors cheat their creditors, and the longer the longer the less loyalty and faith are to be found in daily trade and commerce.

If we now turn to the common evils and corruptions here in the country, they also present a terrible and saddening sight. Gross crimes are multiplying in a terrible way. Murder - even of spouses, parents and children - is no longer unusual, along with highway robbery, burglaries, arsons, embezzlement of public funds by the officials concerned, escapes of faithless bankers and cashiers with large sums of money, counterfeit coins and the production of false banknotes, malicious abandonment of spouses and remarriage in other places, clandestine fornication and forcible abortion of the foetus, laziness, drinking, gambling, wild and homicidal charging of loafers and hooligans especially in the big cities and even at the polling stations - these and other ghastly cancers, which are becoming more and more widespread, are quite in the order of the day and are published in heaps in the daily and weekly papers.

The people in all the major cities and regions of all the states have risen up against this rampant corruption without powerful and weighty voices and testimonies being raised, without magazines being published which, at least from a civic and moral point of view, seriously and zealously condemn this moral degeneracy, Without the legislative bodies of all states rising up to defend themselves, as much as they could, at least more vigorously and energetically against the gross outbreaks of these atrocious transgressions of divine and human laws.

(To be continued.)

## **A testimony of Luther against the Anabaptists, Chiliastes, Winkelschleicher and other swarm spirits.**

In 1530, Justus Menius, then superintendent at Eisenach, wrote a text entitled "Von der Wiedertäufer Lehre und Geheimniß" ("On Anabaptist Doctrine and Mystery"), which can be read in the second volume of the Wittenberg edition of Luther's writings. To this writing Luther made a preface, which is exceedingly rich in instruction, consolation, warning and exhortation and is of great importance especially for us here in America, since now, as nowhere else, all kinds of cults and sects are again swarming around us, as there are Anabaptists (who, however, prefer to call themselves only Baptists, that is, Anabaptists), Chiliasts, \*) Unionists (who prefer to call themselves Na-

As is well known, deep sect rumbles now, both in Germany and here, angrier than before. This sect, however, loves not to build its own nest, but to lay its rotten eggs in other people's nests. One example of this intrusiveness of the chiliastes was experienced by the Lutheran congregation at Altenburg in Perry County, Missouri. God has not only brought this congregation through many sad experiences to a deeper knowledge of the purity and glory of Lutheran doctrine and of the corruptibility of all false teaching and sectarianism, but also gave it a pastor in the late and unforgettable Pastor Gotthold Heinrich Löber, who did not cease to instruct the Altenburg congregation day and night in the pure doctrine and to warn them against all false doctrine and fanaticism, especially also against the soul-destroying chiliasm. By God's grace, all this was not fruitless in the Altenburger Gemeinde. Therefore, when the successor of the blessed Löber proved to be an unconvincing chiliasts, who was too fond of his chiliasm to accept even one article of the apostolic symbolism, she deposed him from his office. But what happened? The horrified man did not want to leave his old parish, although he had already willingly vacated the church. The congregation had to turn to the secular authorities in order to regain possession of its property. The result of the process was that the court, as was fair, awarded the parish to the chiliast and to the Lutherans. But this was not the end of the matter. Even a settlement offered to the Chiliast was rejected outright. Pastor Schieferdecker appealed to a higher court. The unbelieving advocate did his utmost, used lies, mockery and the meanest jokes to make the Lutherans hateful, contemptible and ridiculous to the court. But in vain, the laughing stock was, alas! mainly the Chiliast leader. The Christian-minded advocate of the Lutherans soon aroused the right mood among the court personnel by the serious treatment of the serious matter and soon convinced them by the most convincing reasons of the complete lack of everything.

Lutherans as well as evangelicals as their

The Lutherans are called the "Evangelicals", the Otterbeinians (who commonly call themselves "the United Brethren in Christ"), the Methodists, the Swedenborgians, and so on. It will therefore certainly give pleasure to the Lutheran reader to read Luther's beautiful preface. It reads as follows:

Our Lord Jesus Christ proclaimed clearly enough in Matth. 18, 7, that his dear church must always suffer from riots and sects, when he said: "There must be trouble, but woe to the man through whom trouble comes. St. Paul also proclaimed in 1 Cor. 11, 19: "There must be heresies and sects among you, so that those who are righteous may be made manifest among you," and 2 Peter 2:1: "But there will be false teachers among you, just as there were false prophets among them, just as there have been false prophets since the beginning of Christianity,

also at the time of the apostles, until therefore with the That full-

This is what has happened traditionally and will happen until the end of the world. For Christ is a king and lord, therefore he must also contend and fight. But he contends spiritually with the truth against the lies, so the lies resist and will not be defeated. So then the mobs go forth, and such noise and tumult arise in Christendom.

For this reason, no one should be surprised or dismayed if he sees the rise of the heretics among the Christians, and if they make such an abominable racket against the morality. If you are a Christian and believe Christ and his apostles, then you must also believe this and wait for them to lie, that there must be mobs and trouble, 1 Cor. 11:19, and consider their word to be no lies or loose, frivolous speech, but that they speak of honest, great, grave things, as God's word should be spoken, so that you do not let it be strange to you when they come, but get used to it, so that you can say, "Go on, let us go and see.

I have known for a long time that there must be mobs; if they are not, then others must be; if they leave, then others say. If you want to have the good gospel, you must also have the hellish gates and devils, so that you do not have the same gospel with love and peace, as Christ says: I give you my peace, not as the world gives, John 14:27.

And in sum, the devil is a poltergeist and rumbling spirit, he can't stop rumbling and rumbling. Until now, under the pope, he has rumbled in the houses, in churches, in the fields, in the forests, and has thus created a

Claim of a chiliasm representative to Lutheran Kir-

The court sentenced the defendant to compensation for the unauthorized use of other people's property. Condemned by the court to pay damages for the unauthorized use of other people's property and to leave the Lutheran parish in a hurry, the defendant had to vacate the parish apartment to his successor, regardless of whether he liked it or not. May God, however, have mercy on the man who once worked so beneficially and now carelessly separates the church for

the sake of human opinion, and soon lead him completely out of his insanity.

The Lutheran.

He has created a market for souls, has offered and sold himself for human souls, has dragged the mass and all Christian works into purgatory, even into hell, and has put all the good things of the world into lazy bellies, even sunk them into monasteries and convents, cloacas and secret chambers. Now, however, such a market of souls has been laid down for him, he is creating a new jumble and other garbage by the spirits of the mobs. Therefore, as one is no longer afraid of the rumbling spirits in houses, so we should also no longer be afraid of his rumbling in the huts; there must be rumbling and rumbling, as lukewarm as the world is.

But everything must be good for us and not of one use. First of all, that we are trained to keep the word of God more diligently, and thus become more certain of the truth the longer. For if we did not have such habits, which the devil woke us up with, we would become too lazy, sleep and snore ourselves to death, and both faith and word would darken and corrode in us, until everything would be spoiled. But now, such people are our grindstone and polisher; they sharpen and grind our faith and doctrine so that they shine smooth and pure like a mirror; they get to know the devil and his thoughts and become fit and skillful to fight against him; which all would remain, where we would have turnip before the people.

On the other hand, the word itself is brought to light before the world, so that many learn the truth through such a war, or are ever strengthened in it, who would not otherwise come to it; for it is a busy thing about the word of God, therefore God also gives it to work, hangs on it and hounds both the devil and the world, so that its power and virtue may be revealed and lies put to shame. Whether some are deceived by it is also right, and is done for punishment and vengeance on the ungodly, proud despisers and ungrateful people who persecute, blaspheme or despise our teaching. For what devout simple hearts are deceived besides, there is hope that they may get right again. But the proud and the clever shall be hardened within, and shall receive in themselves the reward of their ingratitude and their own foolish prudence.

You will find all this in abundance in this fine book, how God exercises and strengthens our faith through the lazy, lame jokes of the Anabaptists; and again, how justly he punishes their proud conceit and ingratitude, that they, blinded and obdurate, speak such foolish things and therefore do not want to come into the light anywhere, but hide their poison in the dark. And although all their lies in this book are clearly and powerfully overcome, I also want to give a little indication that one may think that the devil has sent them out, and deal with vain lies, as it is all understood before in this book (as said).

First of all, it is a sure sign of the devil that they sneak through the houses and run around in the country, and do not appear in public, as the apostles did and all regular preachers do every day, but are vain preachers of lies, and also come into strange houses and places, where no one has called them, nor have they been sent by anyone; nor can such sneaking and running bring any sure reason or sign. This piece is not missing and it is certain that they come from the devil, as Christ says Joh. 10, 8: All who come before me are thieves and murderers. I have already admonished both the authorities and the subjects in Ps. 82:5 not to tolerate such sneakers, assassins and preachers, for there is no God, but certainly the devil himself, no matter what.

Secondly, their doctrine is nothing but worldly goodness, temporal, carnal and earthly promises, which the rabble loves to hear; namely, that they, like the Jews and Turks, will invent a kingdom on earth, in which all the wicked will be slain and they alone will have good days.) Who would not like that? This is a public lie. For Christ has not appointed a worldly kingdom for His own, but a heavenly kingdom, and says Joh. 16, 33: In the world you will have fear and trouble! Item 18:38: My kingdom is not of this world, and it is called denying this world and waiting for the kingdom of heaven, otherwise the former saints and martyrs, Christ and all the apostles, would have to go without this worldly kingdom; therefore this piece is a sure sign that the devil is riding them.

Third, that they teach that Christ will kill the wicked by the sword and will command the sword to such covenant brothers: There thou seest manifestly the murderous, seditious, revengeful spirit, whose breath stinketh for the sword. And that is still much finer, they preach to themselves, they want to be such fellows to wield the sword; and that they would have cleaned the lies so, that not they themselves, but others should do, as the prophets prophesy of the future Christians, then it would have a little color. But these fellows are not well advised by their neighbors, therefore they must preach themselves and not Christ and his works, but what they would like to do and their murderous works.

But we know that Christ did not command a sword to His own, but forbade it, saying Luc. 22:26, "But you shall not be or do so. He has not revoked such a word, nor will he punish himself with lies, and will not punish the wicked with the sword, but with the ode or spirit.

In Luther's time, it was almost the Anabaptists alone who held on to chiliasm; but they finally got so carried away with it that the authorities had to get involved in it in order to destroy their unrighteous empire of a thousand years. Now, of course, chiliasm has been trimmed a little better, but basically it is the same. D. L.

He will kill him with his mouth and put him to death with the appearance of his future. 2 Thess. 2, 8. Therefore this is a sure and tangible sign that the evil devil is.

Fourth, behold how fine they teach of good! They say: they give their good works for a penny. With this they want to be our apes and teach us, because they have heard that we teach that good works do not make one pious, do not wipe out sin, and do not make atonement for God. The devil adds to this and despises good works so much that he wants to sell them all for a penny. I praise God, my Lord, that the devil, in his prudence, should so shamefully abuse and deceive himself.

We teach, then, that God's reconciling, sanctifying, and atoning for sin is such a high, great, and glorious work that Christ, the Son of God, alone must do, and is actually a pure, simple, and special work of the one and only right God and His grace, to which our works are nothing, nor are they able. But that therefore good works should be nothing, or worth a penny, who ever taught or heard that, except from the lying mouth of the devil?

I would not give my sermon one, my lecture one, my writing one, my Our Father one, yes, however small works I have always done or still do, goods before the whole world. Yes, I value it more than my life, which is and should be dearer to everyone than the whole world. For if it is a good work, God has done it through me and in me. If God has done it, and it is God's work, what is the whole world compared to God and his work? Even if I do not become godly through such a work (for that must first happen through Christ's blood and grace without work), nevertheless it is done for God's praise and honor, for the neighbor's benefit and salvation, which none can be paid for or compared with the world's good. And this fine mob takes a penny for it! Oh, how finely the devil has hidden himself here! Who could not grasp him here?

Against faith they teach a worldly kingdom; against good works they teach temporal goods and money, and consider them less than a penny; against the cross they teach sword and vengeance. Oh, they must be tender and fine Christians to me! Therefore, he who believes such obvious, tangible lies and blasphemy is surely condemned. But further you will find in this book itself and see how Christ attacks this lying spirit, overthrows and fails; to him be praise and thanksgiving forever, together with the Father and Holy Spirit, true God and Lord, amen."

(Submitted.)

### **Is private confession, as practiced in the Lutheran Church, a piece of Roman leaven?**

In the "Lutheran" this question has often been thoroughly and clearly discussed and decisively denied. Nevertheless, there are still many people in the Lutheran congregations, even among Lutheran readers, who still think that private confession is either nothing other than Roman auricular confession, or that it is almost as bad; whoever therefore wants to be sure and not be caught



again in the servile yoke, must be just as zealous against private confession as he would be against Roman auricular confession, if the latter should be introduced in a congregation instead of general confession. It can therefore do no harm, and may even be welcome to some readers, if the difference between our private confession and the Roman auricular confession is shown once again in a few words. Although this subject is often touched upon by preachers, both in sermons and in Christian teachings and private conversations, it will not be superfluous to give the individual a printed explanation.

Let us then first see what the Roman Church teaches of her auricular confession. She teaches:

1. Penance is a sacrament, namely one by which the benefits of Christ's death are communicated to those who have fallen after baptism.

Repentance consists of three parts, namely: repentance of the sins committed, confession of the sins, and works of penance or atonement. - New is the lively detestation of the committed sin, combined with the resolution not to commit it again. In addition, the repentant sinner must have the resolution to confess and to make the reparation to be imposed on him by the priest. Confession consists of the unreserved confession of all so-called mortal sins, namely those sins which one has committed with knowledge and will and which one remembers. Yes, even the secondary circumstances, such as the intentions and motives one had when sinning, must be told to the priest. The so-called venial sins, which one commits, for example, out of haste, can also be confessed with benefit, but can also be concealed without guilt, because they can be expiated by many other means. Confession is invalid, however, if the confessor conceals a grave mortal sin, or if he lacks remorse, or if he intends not to fulfill the penitential works imposed upon him. After the confessor has made his confession, the priest imposes upon him a penance for the sins confessed. This consists primarily of prayer, fasting and alms. Thereby the penitent shall be chastened for the sins committed.

He can thereby earn a shortening of the chastisement of the sweeper or salvation from it. But whoever does not perform these works of penance properly must suffer for them in purgatory after death.

Only to the ordained priests Christ has given the power to hear confessions and to judge and forgive sins. The priest hears confession as a spiritual judge who, in Christ's stead, judges the individual sins, forgives or retains them, and imposes the works of penance. If he believes that the confessor is to be absolved, he, as a judge, grants him absolution. And how does he do this? He says: "Our Lord Jesus Christ absolve you, and I absolve you, as far as I am able and as far as you need, from all your sins, in the name of the Father, the Son and the Holy Spirit. The suffering of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and all the saints, the good you have done, the sufferings you have patiently endured. Sufferings which thou patiently endured, may help thee to the forgiveness of sins, the increase of grace, and the reward of eternal life. Amen."

4 Absolution, however, is not a complete forgiveness of all guilt and punishment, but only the eternal punishments are thereby remitted; the temporal punishments and the chastisement of purgatory, however, are not thereby cancelled.

(5) The confessor can acquire the absolution pronounced to him only if he performs the penances imposed on him by the priest, for these are not only absolutely necessary but also meritorious. By omitting them, one incurs punishment, but by performing them accurately, one acquires forgiveness.

6 These penances imposed on the penitent, as well as the penalties of purgatory, can be reduced or even completely waived if the penitent fulfills certain conditions prescribed for him, which is called indulgence.

This doctrine is set forth in detail in the main confessional document of the Roman Church, namely in the decisions of the Tridentine Council, and it is freely taught and defended in public by all Roman priests. What similarity does it have with our doctrine of private confession? Well, just as much as a ravening wolf with an innocent pigeon, as we shall see by asking further:

What does our Lutheran Church teach about private confession?

In answering this question, let us consider the above six pieces. So:

Penance is not a sacrament, whether one understands by penance what the Romans teach about it or whether one means by it what we teach about it. Sacraments are only holy baptism and holy chrismation. Sacraments are only holy baptism and holy communion. Holy Communion.

2) True and right repentance is repentance and sorrow or horror of sin, and yet believing the gospel alongside it, and Absolution (the forgiveness of sins). The confession of sins before God is necessary, because before God one should confess oneself guilty of all sins, as we do in the Lord's Prayer in the 5th petition. It is also necessary before one's neighbor, if one has offended him or caused trouble. But before the confessor one must confess if one wishes to have absolution, for how can one absolve a person who does not declare that he is a poor sinner and would like to have forgiveness of sins? However, no one is required to name any sins or even all of them, because this is not commanded, therefore not necessary, and the latter is also not possible. But if someone wants to confess this or that sin, which he knows and feels in his heart, and which therefore makes him fearful and anxious, he may do so. For not only is he free to do so, but he also acts very sensibly, in that in this way he gives his pastor the opportunity to be able to report and comfort him all the better. Such confession can never do any harm, but it can be very salutary for the confessor, as many pious Christians know from experience. We know nothing of so-called penitential works that the confessor must impose. If the confessor has stolen, for example, he must of course return the stolen goods; if he has otherwise offended his neighbor, he must make atonement, etc., but not in the opinion that he can thereby earn forgiveness of sins, but because otherwise his penance would be a hypocritical penance. We can atone for, earn, and acquire nothing at all; Christ alone has already atoned for, earned, and acquired everything; through him alone and for his sake we obtain forgiveness of sins. The correction of life, which takes place in every penitent, is not commanded by the confessor, but by God, and it is not a part of repentance, but a necessary fruit of it, through which the sinner does not first earn grace, but which takes place when he has already obtained forgiveness of sins.

Not only the preachers have the power to grant absolution, i.e. to forgive sins, but the Lord Christ has given this power to the whole church. Of course, the preachers have the command and the calling to administer the offices entrusted to all Christians and to distribute the goods given to the whole church, because God has appointed the holy ministry for this purpose. However, just as in an emergency a Christian who is not in the public preaching ministry may baptize, so he may also absolve validly and powerfully. The Lutheran preacher administers the office of the keys not as lord but as servant of the church, and accordingly he then acts in confession. He leaves the office of ruler and judge to God, but he is nothing more and nothing less than a steward and dispenser of the treasures of grace that Christ has acquired and given to his church. Therefore, it does not occur to him to judge the sins, to weigh them and to pronounce a verdict according to them, but he absolves all of them, who seek forgiveness of sins from him. And how does he do this? In the name of the Virgin Mary and all the saints? Not at all! That would be blasphemy, because only in God's name can one absolve. That is why he always speaks to the confessors in this way: "By virtue of my office, as a called and ordained minister of the Word, I proclaim to you the grace of God, and forgive you in the name of God the Father, the Son, and the Holy Spirit, in the place and by the command of my Lord Jesus Christ, all your sins. Amen."

4 Absolution is a complete forgiveness of all guilt, all sins, and thus all temporal and eternal punishment is taken away. Although the pardoned sinners still have to endure various sufferings during this time, these are not punishments for them, but a salutary cross, which God lays out for His children, so that they may grow stronger in faith, be exercised in patience and become more and more complete in love.

(5) Only when the confessor feels remorse and sorrow for his depravity and sins, and yet believes in Jesus Christ that He is also his Savior, that He has also completely redeemed him, and that this Savior has really and truly forgiven all his sins through the mouth of the confessor, can the confessor appropriate the absolution given to him. Absolution is also offered and presented to the hypocrite, but only the truly penitent can take comfort in it. It is just like the enjoyment of the Holy Communion. Holy Communion. The impenitent also receives the body and blood of Jesus Christ, but not for blessing, but for judgment. The repentant, on the other hand, receive it for the forgiveness of their sins.

(6) Since there is no purgatory, there is no remission of the torment of it. What the Romans teach about it is nothing but lies and deception. Here on earth, the Lord God puts more crosses on one person than on another, but only God himself does that, and it is

not in the power of any human being to diminish or increase such crosses.

In short, this is our Lutheran, i.e. scriptural, doctrine of repentance, confession and absolution. In our confessional writings, it is thoroughly and extensively explained and proven from God's Word.

Compare now, dear reader, and you will have to admit: it is either ignorance or malicious slander if one claims that our private confession is a piece of Roman leaven. Would to God that all who, out of ignorance, have hitherto despised and reviled private confession and absolution, would be instructed, and that all who, out of malice, argue against it, would turn from their malice and give ear to the word of truth! Then they would praise the merciful God that He forgives all our sins through the word of absolution. Then they would not turn to the blasphemous cries of the Me-

thodists and other fanatics, who call us Lutherans half-Roman, while they themselves make it clear enough by their active work and lawmaking that they are confederates of the Romans.

Carl Fricke.

Indianapolis, Jan. 27, 1859.

## Two martyr stories.

### I. The heroic chastity.

Under the Roman emperor Decius, not only all sensible cruelty, but also the most selective cunning was used to induce the Christians to fall away from Christ. An example of such trickery was the following. When once a strong young man was brought before the pagan judge and no threat could induce him to deny his Savior, he was finally led by order of the judge into a garden and laid down among lilies and roses by a gently flowing river and under trees that were moved by the wind. Thereupon he was laid in a soft bed, tied up with silken bandages and led to a lewd harlot, who now had to provoke him to lust by all kinds of knots of the unclean spirit. The young man now sighed to t<sup>o</sup>tt for strength to resist these irritations, but when he finally saw no other means to pass the terrible battle victoriously, he bit off his tongue with his teeth and spat it along with the blood gushing out in streams into the face of the dishonorable strumpet! The pain, which now tormented him, freed him from the surges of lust, and even the horny strumpet now trembled back before the chaste Joseph. - What do you say, dear young reader, to this? Would you also be so faithful in the present persecution?-or are you not rather one of those who, even without a persecutor compelling them to do so, voluntarily throw themselves into the arms of shameful lust? - Oh, then know: in hell your bed will not be a soft bed far away, in order to cultivate lust in it, but that Pful, which burns with fire and brimstone; there you will not be bound with silken bandages, but with bands of darkness. For know, "The fornicators and adulterers God will judge!" Ebr. 13, 4.

### II. the converted fornication.

In the year 304 A.D., after the outbreak of a persecution of Christians also in Germany, Afra, who had formerly lived openly as a pagan in the sin of fornication but had converted to Christ from the heart<sup>^</sup>, was also dragged before the judge Gaius there in Augsburg. The judge, who knew her former way of life, said to her at the embarrassing examination which she had to pass: "Sacrifice to the gods, for it is far more useful for you to live than to die under torture." Afra answered, "I have sinned enough before I learned to know God, but now I will not do what you command me." Gaius said, "Go to the Capitolium and sacrifice." My Capi tolium, she answered, is Jesus Christ, whom I always have before my eyes, and to whom I daily confess my sins, and because I am unworthy to sacrifice to him, I desire to sacrifice myself for his name's sake, that the body with which I have sinned so much may be cleansed under torture." Gaius replied to this, "As I hear, you are a public whore, therefore only sacrifice, for you have no kinship with the God of the Christians." Afra replied: "My Lord and Savior Jesus Christ said that he came from heaven to the world for the sake of sinners. His gospel testifies that a sinner who wets his feet with her tears obtains forgiveness of sins, and that he was not ashamed of tax collectors or sinners when they repented." The judge continued: "Sacrifice only that your lovers may make you rich. But the whore who had been converted to Christianity answered: "I will not accept such cursed money of sin again, and the one I took otherwise I threw away as dung, because I felt how much my conscience was burdened by it. Even the poorest of my brothers would not accept it; I had to ask them to take it, and for me, because of the sins I had committed, to call upon God." Gaius continued, saying "Jesus will not have you; it is in vain that you should think him your God; a public harlot cannot be a Christian." "It is true, answered Afra, I am not worthy to be called a Christian; but the mercy of God, which looks not to merit and worthiness, has given me this name." "How knowest thou this?" asked Gaius, and Afra answered, "I know that God hath not cast me out of his presence, because he hath caused me to come into the state of making a glorious confession of his holy name; wherefore I look to him for forgiveness of all my sins ever committed." "Woman, said the judge, these are fables; sacrifice to the gods, and thou shalt sooner find salvation." Afra shifted, "My only savior is Jesus Christ, who on the cross promised forgiveness of sins to a murderer who confessed his name." Gaius repeated his command, saying, "Sacrifice! or I will have you scourged in the presence of your lovers." Afra replied, "Nothing else shames me but my sins." The judge/ stopped with the command: "Sacrifice! If you do not, you shall die!" "This is my wish, answered Afra, if I am otherwise worthy to find turnip in this confession." Gaius said again, "Sacrifice, or I shall first cruelly torment thee, and then have thee burned alive." Afra said, "The body with which I have sinned may always be tormented; but my soul I will not defile by an idolatrous sacrifice." Then Gaius pronounced the following sentence: "Order me to burn alive Afra, a public harlot, who pretended to be a Christian and did not want to sacrifice to the gods. should be burned." Immediately she was placed on a funeral pyre and consumed by the flames amid the most fervent prayers.

Behold, O reader, fornicators shall not enter the kingdom of God, they shall rather be "outside" (1 Cor. 6, 9. 10. Gal. 5, 19- 21. Rev. 21, 8.) and will not see God's grace for all eternity; Jesus alone is a friend of sinners; if they turn to him in true repentance, he

will still accept them, not be ashamed of them, let them confess him as their Savior, glorify himself in them and receive them into the kingdom of his glory, while he will push all self-righteous, virtuous, hypocritical people away from him and say to them: "I have never known you; depart from me, all you workers of iniquity." Matth. 7, 23. Compare Match. 21, 31. Luk. 15, 30.

(Submitted by F. N. T.)

## **"Your example has appealed to many."**

(2 Cor. 9, 2.)

Pastor Augustin wrote of his congregation at Insterburg in Lithauen: "The congregation members in Insterburg are faithful and firm. They make sacrifices for the preservation of their congregation. The maids are in very good standing in the town. They each give 5 Rthlr. preacher's salary annually, with 10-14 Rthl. wages per year. Then there is the rent of 45 Rthlr. for the church premises, to which these girls also contribute 1 Rthlr. 10 Sgr. to 2 Rthlr. each." Pastor Augustin reports something similar from some parishioners in Laugallen and Tilsit. He writes: "At Laugalten a servant has subscribed 14 Rthlr. annually, who receives at most 9-10 Rthlr. annual wages. In order to do what would otherwise be impossible, he gives his inheritance of about 100 Rthlr."

If one would take the willingness to sacrifice of these poor Lithuanian maids and that servant as an example, and learn from them what love for the pure word and unadulterated sacrament is capable of, then soon, with only similar love in faith, there would be no more talk of synodal and church debts among us, without someone being impoverished because of it. On the contrary, the Lord would graciously regard such love for his word and bless us physically and spiritually. For "I", says Paul, "mean this: He who sows sparingly will also reap sparingly; and he who sows in blessing will also reap in blessing." 2 Cor. 9, 6.

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## **Mr. Krebs and the St. Louis Lutheran Hymnal.**

Mr. Krebs has had the kindness to present several excellent excerpts from our hymnal to his public in his -Protestanten. We express our well-deserved thanks to him. He himself, of course, does not seem to know which per-

He has exhibited it with that excerpt. However, he can be forgiven for this, according to the well-known verse that is probably found in his hymnal: "What should the cow do with muskats, she probably eats oat straw"; or: "What is man?-half animal, half angel!"

### Our previous number

contains an essay on the distribution of the "Lutheran", which, as we were unwell at the time, passed into the paper without our perusal. We therefore take the liberty of belatedly remarking twice that the article was sent in by Mr. Pastor Eirich in Chester, Ill, and that the number of subscribers to the "Lutheraner" does not, as has been remarked, amount to somewhat more than 2000, but to about 3700.

### Introduction.

On the past 2nd Sunday after Epiph. (d. Jan. 16) the pastor called by the congregation in Freistatt. Ozaukee County, Wisconsin, called pastor, Mr. A. Wagner, heretofore of Watertown, Wisc. was installed in his new field of labor by the undersigned, assisted by the Rev. Jor. May the Lord of the Church grant that the newly called may suffer himself to be a good soldier of Jesus Christ and to do the work of an evangelical preacher.

Mequon, Wisc., d. Jan. 21, 1850. Martin Guenther. /

### Church consecrations.

The last Sunday after Trinity was a day of celebration for the Lutheran congregation of St. John's in Holmes Co., Ohio, because they had the great joy of dedicating their newly built Frame Church. In the morning Pastor Linde mann preached on Gal. 2, 16. and presented from it: In what the right adornment of a Lutheran church consists, namely, 1. in the truthful preaching of justification, and 2. in the listeners who appropriate such preaching in the right faith. In the afternoon Pastor Strikter preached on Luc. 19, 1-10. and showed from it: 1. how Christ entered this church, and 2. how we should receive him.

Similarly, on the 22nd Sunday after Trinity, the new frame church of the Lutheran St. Paul's congregation, also in Holmes Co, Ohio, was dedicated. Pastor Buhl (member of the Ohio Synod) preached Vermitags on Luc. 19:1-10. and after instructing the text, showed: 1. which is the house into which the HER Christ enters; 2. how he enters, and 3. the cause why we believe that he also entered this house. In the afternoon, Pastor Jungel preached on the Sunday Gospel and explained: 1. that everyone who is a true member of the true church of Christ has forgiveness of sins; 2. that such a person is therefore also guilty of forgiving his neighbor who has sinned against him; 3. but if he does this wantonly, he is also guilty of forgiving his neighbor who has sinned against him; and 4. that he is guilty of forgiving the sins of his neighbor.

that he would then cease to be a member of the true church of Christ.

May the faithful God richly bless the hearts of all listeners with what has been preached, and may the sincere preaching of His holy Gospel in our two churches be preserved in grace forever, and may many souls be led and preserved by it to eternal life for the sake of the precious Blood of Jesus Christ. Amen I

W. Engelbert, Past.

### Receive for the seminar on Fort Wayne, Ind, from

January 1, 1858, to January 1, 1850, partly in money, partly in food calculated at money, partly in other things:

Don the Mean to Fort Wayne- -- §221.78

""	desHr	. PastStreckfuß	90.38	
.....	HuSniann		26.62	
..	""	Wamb ganß---	11	.5)
.....	Jäbker		77.40	
"	"Fritze		43.66	
""	""	"Werfelmann---	57	.56
""	""	John	8.59	
""	""	„Schumann---	22,17	
"	"	Friedrich	6,73	
.....	"S-ink		14,00	
""	""	" Hattstädt		
28.00				
"	""	„ Dnlitz		9,0
"	.....	"Nordmann	7,10	

W- Stnbnatzv, CocperS Grove, Cook Co , IllS. erba ten: by the Women's Association 85; by the Inug- fruen Association Z2.50; voluntary collecte in church 14.10

## 21.w

"Frier rich Riemenschneider by several members of the community of Mr. Past. Ernst Niemenschneider; by Mr. Heim. Hoblt 82; Hrn. Carl Schaal 81; of Fritenka  
Tcmme 25 Cts. 3,2ö

" W. Stelhorn; by Past. Föhlinger 84; C.

Plinke 81, collected at wedding of F, W. Gvrsegner 85; C. Branles 82; Mrs. Plieke, Lancaster, O., 81 13.00

" E. Schnitz: J.-D. on Saginaw 83; Jr. V.

to Detroit 85 **8,M**

"F. Wesemann. late: from the Gem. to Ad-

dison, IllS., travel money **10,00**

### For college household and teachers:

From the community of Mr. Past. Lehmann, subsequently: 1 pig, 1 Bshl. Potatoes: 3 pru dried apples.

"of the congregation of Mr. Past. Stubnatzy.:? Brl. and 1 box of meat and sausage.

"of the Gem. of Mr. Past. Schliepsiek, from L.

Lucker and L. Schlechte G 1 Brl. extra fine flour.

„ the comm. of Neu-Bileseld: 6 Bush. Potatoes;

2 Bush. Beets; 4 pieces F eisch; 4 pcs. sausage; haar 25 Cts.

"The Gem of Mr. Past. Hosts: from Mr. Herliug 1 pig.

Don Mr. Körner in St. Louis 2 baskets of sausages.

---

## Get

n. Znr general cynodal cash:

From Mr. E. Roschke from the S nodal-Casse wrstl.

District---- 100,00

Lollekte am 1. Christtage vonderDriÄnigleitS-Gern.

**of Hrn. Mst Stecher in Syevvygan, LLisr." 4^8**



**Kollekte der St. Petri-Gem. daselbst-7. 1,17**

By Mr. Past. Keyl in Baltimore from H. 60

,,,,, F. Sievers in Frankenlust 2,00  
namely:

1.00 from Mich. Forester there,  
1.00 " of the comm. in Frankenhiif.

"Mr. Past. W. Hattstädt from the congregation of Mr.

Past. Lemke in Monroe, Mich. -- 3,50

For the general pres:

Don of the comm. of Mr. Past. W. Keyl in Baltimore, Md. 45.37

**d. To the Synodal Missionary Fund:**

S,57 and namely:

By Mr. Past. Dulitz in Buffalo, N. A.

3.57 collected in mission hours,  
1.00 from Mr. Witting,  
1,00 ,, " pitcher.

Collects at the Epiph. feast of the Trinity S comm. of the

Mr. Past. Siecher in Sheboygan, Wisc. - - -. 2.50 " on Mr. J. Kaufmaun'S baptism of children there- - - 1.00 By Mr. Past. W. Keyl in Baltimore, Md.- - 48.63  
and namely:

35,80 from his community collection at the Epiph. feast,  
5,00 from the sewing club,  
2.00 from I. T.,  
2,00 " P. K.,  
3,83 „ H. W- on his birthday ges.

"Mr. Past. F. Sievers in Frankenlust, Mich. -- 21.55 namely:

5.63 Collection in Jrankenlust,  
1.88 ,, "Amelich,  
1.30 subsequently in Frankenlust,  
88 from the comm. in Frankentrost,  
10,00 from Mr. P äst. Sievers himself, ,  
51 ,, " Cantor Mueller in Illinois, 1.25 collected at Adam White in Hermanson for Minnesota.

Don of the Eben^er congregation of the Rev. Besel in Staunton, Ill. 3.05

By Mr. Past. H. Wunder in Chicago, Ill. - - - 8,28 and "was:

**4.78 from the** mrsüonSbox of his congregation,

1.00 by N. N. m Chicago,

**2.50** by Mr. Past. Sallmann in Elkärove:

50 from W- Kirchhoff,  
1.00 " F. Meyer,  
65 " Ph. Ostmann,  
25 " F. HenningSmeyer,  
**10 " H.THake.**

**Don to** the schoolchildren of teacher Eckhardt in the Trinity District of the parish in St. Louis 3.50 ,, **an** unnamed person in St. Louis for Minnesota

by Mr. L' Romans 2 ,00

" of the St. Johannes - Gem. of the Hrn. Past. W.

**Scholz in Minden, Ill. 8.30**

By Mr. Ehr. Fr. Rohlfing 1.25

namely:

**25 from Mr. Probst in St. Louis,****1.00 " " GarrelS "****o. To the college maintenance fund, for teachers' salaries:** Christmas collection from the congregation of the Rev.**Summer** in Philadelphia **9.25****From the** Lollege-Laffe of the St. Pauls-Gem. of Hrn.

Past. HollS in Columbia, Monroe Co., Ill - - 2.90

By Mr. Past. W. Hattstädt in MoNroe, Mich.- 12,50 and namely:

10.50 from the Women's Association in his parish, 2.00 " Mr. L. Matches.

" Mr. Past. W- Keyl in Baltimore, Md. 73.68 and namely:

56.56 Collects from his congregation on Reformation Day,  
17.12 Contributions from individuals.

" Hrn. Past. H. Wunder in Chicago, Ill. 19.80 namely:

18.80 from the comm. of Mr. Past. Franke in Addison, Ill.,  
1.00 from N. N. in Chicago.

**ä. For poor students and pupils in Concordia College and Seminary:**

Collection at Mr. Engel's wedding in Buffalo, N. A. 2.13

By Mr. Past. W. Keyl in Baltimore from the sewing club there 15,00

**For** Ludw. Lochner from Mrs. Stroede at Osbkosh,

WiSc . . . 2,00

**"Nützel by** Mr. Past. H. Wunder in Chicago, Ill, from the second women's association in his parish - - 8.00 **By** Mr. Past. W. Hattstädt in Monroe, Mich. **for****the** sophomores in college from Michigan who **are in** need of support 5.00

and "was:

**3.56 from the schoolchildren of Mr. Past. Trautman",**  
**'1.44 from an unnamed person.**

**s. To the UWrhalts-Casse für verw. Frau Prof. Biewend:**

Christmas - CoHects from the Gem. of Hrn. Past.

John &gt;n Col'e/Tamp, Mo. - --5, 6^

By Mr. PM J. Ä, Nütz in Cumberland, Md. - " from his Gem.'-Wclbst and his HiM-I-Menl. , in Pine Hill

^,T20

From Mr. Henke through Mr. Past. Nuvprecht - ,1,00

F. Bohl au, Cassirer.

### 1. for the synodal treasury of the middle district:

From the comm. of Mr. Past. Farmer - 8,00

### 2. for the synodal missive fund - don some members of the congregation of the pastor-striker on the feast of the Epiphany 4,00

„ the congregation of Mr. Past. Bauer from the mis- sion collection 9,00

" Heinrich Otto - - 2 ,00

By Mr. Past. Jüngel collected at baptisms .3,01

### 3. for the college maintenance fund. in St. Louis:

From TrinityS Comm. in Cincinnati 10.00

### For the Fort Wayne seminar building:

From Mr. Joh. Schneider through Mr. Past. Sommer 1,00 C. Piepenbrink, Cassirer.

### u. To pay off the debt of the ConcordiaCollege construction:

Addendum from the Gem. deSHrn Past. Link, Pleasant

Ridge, Ill \$5.00

New Year's collection of the Cross Parish of the Rev.

Birkmann at Waterloo, Ill - 9,75

Immanuels-Gem. of Hr.

Past. Birkmann at Waterloo, Ill ^,00

From Mr. N. N. by Mr. Past. Brewer, Pittsburgh, Pa. 3,00

"of the St. Paul congregation of the Rev. Ott- mann, New Melke, Mo. -10,15

" of the comm. of Mr. Past. Dormann, Olean, N.A. 6,00

" of the congregation of the Rev. John, Cole Camp, Benton Co, Mo. 4.35

" the JohanneS comm. inWhiteleyCo ., Ja. ---- 5,38

" the Gem. of Hrn. Past. Nupprecht---- 5,00

New Year - Kollekte of the TrinityS - Parish iu

Cincinnati, O. - 18.74

Vou der Gem. des Hrn. Past. Keyl, Baltimore, Md. 68,97 " Hrn. P.K. ,', " 3,00

By Mr. Past. Sievers, FrankeUlüst, Mich.: collection in Frankenjuist on DMeihnachtS- tage 11,12; by Mich. Förster in Frankenjuist 1,00; collection in Amelith on 1 Weih-  
nachtStage 4,93; collection in Frankenhilf 3,45; collection in Frankentrost3,94; by  
Past. Sievers 6.00 ' 30.44

Proceeds of a collection in the parish of Proviso, Ill, at the ordination of the Rev. C. Meyer - - 7,00

From the Gem. of Mr. Past. Franke, Adoifon, Ill. 40.80 By Mr. Past. Ahner, Grafion, Wisc., from Glie

dem dem der Gem. in Codarburg: Fr. Lange §1; Cils. Geyer 10 cts; Chr. König- Joh. Wirth, Wilh. Groth, C. Kintelmann, Johann Groth, Dietrich Nero G 25 cents;

from St. Paul's congregation in Grafton collected at Epiph.-Feste 1.09; from M. Mintziaff cbendas.

25 Cts.; of members of the Filial-Gemeinde at Cedar Creek: Wilh. Schröter 50 Ers.; Joh.

Spimug 25 Cts. and by Past. Ahner 31 Cts. 5,00

From the comm. of Mr. Past. Wolff, Tandy Creek,

Jefferson Co, Mo. 5,50

"Hollowed by Mr. Past. Niemenschneider 1,00

Collecte der Gem dcS Hrn. Past. L. Dulitz, Buffalo 17.35

From Mr. F. Seifert 1,00

" of the Gem. in Town Moselle, Collecte at the first

Sunday after Cpip 4 ,21

„ the St. Iohannis parish in Long Green, Md. 2.50 "Hrn. Joh. Grau""0. 50

„ Fritz ""0,50

„ 3. Seidel „ "" 0.25

" Jräul. Carol. Faust ""0.25

By Mr. Past. Richmann, Plum, IllS. 32.00 namely:

§15.12 by the comm. in Schaumburg, Ills.

0.88 " an unnamed person.

16,00 " of the comm. in Rodcnberg.

From the men: Hoffmann, Arent and C. Alms (K

25 Cts. 75

By Mr. Past. M. W. Sommer by Mr. Joh.

Tailor 1,00

### I , d. To the synodal treasury westl.MLstrikts:

From the Kieuz comm. of Mr. Past. BirWann near Wateiloo, Ill. -rZ ,Z0

" the Immanue.ls pem. of Hrn. Past. Birkmam

near Waterloo/ Ill --- - 1,85

"St. Paul's parish of the pastor Ottnikany, .

; New Melle, Mo. - -- ' 5,20

" - E. Noi ch fe.

## Get

With heartfelt thanks from the First Women's Association of the Parish of Hrtt Past. Miracle in Chicago for arcke students and SchWr: a dozen, Unterbcinkleider, 4  
pillowcases and a pair of woolen stockings.

C. F. W. Walther.

DoütdLr GrnuMde to Staunton, Ills., for poor students individual members of the same k2,25 and by Hrn. Aug. Sievers therefore for the CollegrhauShait 4 chickencr and 1 goose. It thanks in the name of the recipients

C. F. W. Walther.

v

s

With heartfelt thanks from the community of Columbia, Ills, for poor pupils and > students 3 shirts with bustles, 3 fine white undershirts, 4 un crbeinkleidcr, 3 towels, and 3 pairs of woolen stockings.

C. F. W. Walther.

By Mr. H. Lanemann of the parish in Ehester, Ills., \$7.80 for poor students, for which heartfelt thanks to

C. F. W. Walther.

**For the Lutheran have paid:**

**The 11th year:**

Mr. Past. F. Schiedt.

**The 12th year:**

Messrs: H. Änoke, Past. F. Schiebt. ,

**The 13th year:**

Messrs: H. Knoke, Past. F. Ahner, Past. F. Schiedt.

**The 14th year:**

The gentlemen: S. Kämpfe, W. Kohlmeier, W. Becker, Past. F. Ahner, Bro. Giesecke, Mr. Becker, Chr. Taylor, A. Guintber, Past. Weyell9 Er., G. Strocb 4 Er., Past. F. Schiebt.

**The 15th year:**

Messrs: G- Mombcrgrr, Past. G. Wunder \$1,78 C. H. Walther, H. Holdt, Past. I. G. Sauer 5 Er., Jo- hanning, I. Horn, Vallowe, Past. F. Ahner, H. Hohmeicr, C. Kruse, C. Kölling, Fr. Lichthardt, Bartels, H. Kill- meier, C. Blecke, I. B. Krndop, C. Kohlmeier, Feiertrop, Past. A. Hoppe 21 Er-, Chr. Koch, Fr. Löscher, Past. Weyel 9 Er-, I. Anschutz, H. Vochsold, Past. A. Uebel- acker, I. Duensing, Fr. Burggrabe, Brennccke, Gürsbachcr, H. Holzgräfe, Habenicht, Schulde, C. Ohlendorf, H. Böger, Past. Frederking-  
Furthermore, Wittwe Kolb.

F. W. Barthel.

The next

## one-day pastoral conference

to St. Louis will be held on the 3rd Wednesday of this month at Concordia Auditorium.

Changed address:

kev. vf.

riulli X. 0.

Oooc 60th, 111s.

### Corrections.

In the subsequent receipt from Mrs. Past. Kalb in the previous issue, it should read: Ten dollars, instead of one dollar. A. Wiebusch & Son.  
In No. 10 it should read: für W. Bartling von dem Jünglings-Vereindes Hrn. Past. Wanderin Chicago, Ills. \$8.00, not: from the community itself.

**St. Louis, Mo.,** Synodaldruckerei von Aug. Wiebusch u. **Sohn.**

## Volume 15, St. Louis, Mon. February 22, 1859, No. 14.

(Submitted by Dr. Sihler.)

**What do righteous evangelical Christians, especially Lutherans, have to do in view of the threatening future of their old or new fatherland?**

(Continued.)

But even assuming that, from the moral point of view, a multiple, united reaction to the so visibly rampant, multiform, moral corruption were expressed; - assuming that more and more people would escape the as it were leaden addiction to sleep and awaken from the stupor, which, as it seems, holds almost the whole people captive despite such desperate damage and increasingly becomes a powerful witness against this and that.

and assuming, finally, that such punitive testimony would also have the fruit of limiting and restraining for a time the grosser outbreaks of this and that moral evil: the innermost malignant cancer of the American people, from which almost all political and

social ills stem, would still not be attacked, let alone cured; and it is therefore permissible for the writer of this to go into this matter a little more thoroughly and to dwell a little longer.

This cancerous damage is, in my opinion, the fundamentally and almost universally corrupted education of the youth, and not only by those parents who, without hearing the divine word and without and carnal, but also of those who belong to any church; for even in these families the breeding of children is on the average not very good.

The people are so badly corrupted, and so far removed from the thorough teaching and admonition of the Holy Scriptures. Scripture so decidedly

averted that it is no wonder that in

As a result, a naughty sex grows up, which, the longer, the more the

This is because the "moral bankruptcy" of this people, otherwise so richly blessed with earthly goods, is accelerated.

For where are the parents who, in the righteous fear of God, in true faith in Christ and in right enlightenment and obedience to the divine word, regard their children as the property of the triune God, who created them, redeemed them and reborn and sanctified them through holy baptism? He has reborn and sanctified them through holy baptism, but only as steward and caretaker of these goods, in order to raise them according to the will expressed in His word, in discipline and admonition to the Lord?-

Where are the parents, and especially the mothers, who, recognizing their natural inability and their own original sinfulness, would ask God with all seriousness and diligence for the wisdom necessary to carry out such a work of faith and such a labor of love in a godly way?

Where are the parents who then, in the wisdom thus attained from above and the enlightenment of the Holy Spirit, can teach the children about original sin in its manifold forms. Spirit, according to the guidance of the divine word, the original sin in its manifold forms.

They should attack the manifestations of disobedience, obstinacy, selfishness, wrathfulness, laziness, deceitfulness, manifold evil desires, unwillingness to listen to God's word and serious discipline with the salutary sharpness of the law together with its threats and punishments in their children and present themselves to them as the executors of the divine will in their souls and, as it were, illuminated by a reflection of the divine majesty. In order to instill in them the fear of God from an early age, to restrain the ungiving flesh in a salutary way, to guide them to good habits and above all to bring them to the realization of their sinful nature and their inability to do the will of God in his commandments and especially in the fourth, and thereby to awaken repentance and sorrow in their hearts and the eager desire for Christ their Savior more and more in them?

Where are the parents who, at the same time as this sharp discipline of the law, although in the evangelical spirit of Christian fatherly love, combine the sweet lure of the gospel, so that, where possible, from tender childhood on, the lambs may be led to Christ, their shepherd, so that they may recognize him as their Savior at times, Believe in him, pray to him and learn to follow him, so that then, according to the new man, the various discipline and listening also to various people in school and church, as well as later when entering a civil profession, will become dear and easy to them, putting all the seriousness and diligence to deny

the ungodly nature and worldly lusts and to live chastely, righteously and godly in this world?

Truly, such truly Christian-minded parents would be very few to be found among the church-going Americans of English, German and other tongues; and, unfortunately, the preachers, on the average, are very much to blame for this lack, since they are mostly content to make the spiritual, sometimes also political *speechmaker*, to advertise humanly for the growth of their congregation, to hold prayer meetings in a good enthusiastic manner without a definite purpose, to play a role in political partisan battles, to occasionally bring their partisan quarrels to the pulpit, to spoil a good time in unprofessional busyness, and in the best case only to act in a pietistic-legal way on the souls of their parishioners. Most of them, in fact, seem to be more or less spiritual businessmen, who, depending on their particular rental contract with their congregation, perform such and such church services for so much per year. And it does not occur to them from afar that they should be fathers in Christ to young and old, partly to educate the parents themselves in God's Word for a truly Christian education of their children according to the guidance of the divine Word, and partly either to teach the school-age children themselves or, in cooperation with the parents, to take care of the establishment and maintenance of Christian community schools.

In view of the widespread lack of such preachers and pastors, who would undeniably have a beneficial and lasting influence on the initiation and formation of Christian doctrine and discipline in the Hanseatic League, school and church, and in view of the abundance of such spiritual *speechmakers*, who act with their own children according to the custom of the country and contrary to the instruction of the Holy Scriptures, it is no wonder that nothing salutary happens from this side for the improvement of child discipline. It is therefore no wonder that nothing beneficial happens from this side for the improvement of child discipline; and just as little happens from these preachers for instructing the growing youth of both sexes from God's Word how a Christian marriage is to be concluded and conducted in a godly manner, and what important profession and office the parents of both parts also have in this.

For it is obvious and obvious that the average frivolous marriage in this country is also a main cause of corrupt child rearing, as this child rearing in turn also produces such marriages. If the parents, and I do not mean only the unchurched ones, were strongly imbued with the dignity and majesty of their divine calling for the Christian upbringing of their children, and had raised them in the above-mentioned manner in discipline and admonition to the Lord from their infancy, and had accompanied this constantly with faithful intercession, then on average the children raised in this way would also honor their parents in accordance with the fourth commandment.

and obey them, so that, for example, it would not occur to an eighteen-year-old daughter, i.e. one of civil age, to accept a secret courtship from a young journeyman, but she would

to their parents, who, according to divine order and natural rights, as is also the case with the pagans, have the right and the power to send their daughter out in marriage in a proper manner; And again, a young unmarried man, even though he had reached the age of civil majority, would not marry a young prostitute without the advice and consent of his parents, and the parents of both parties, being Christian, would exercise all due care, to make as thorough inquiries as possible about the Christian attitude, professional ability, suitable disposition and domestic virtues of the still unknown part among Christian and judicious people before giving their consent.

But where does this Christian and laudable custom take place among English and German Americans and among the already Americanized Germans, even among those who are in a church association?

Indeed, it would like to be found rarely. Instead, one encounters almost everywhere the master-

The author of this book is convinced of the fact that the parents leave their children complete freedom when they come of age, or even before they come of age,

to be married to whom they please; and again these promise themselves among themselves, without even asking the parents for counsel, much less desiring their consent, as they then usually, with their legal majority, regard the parental Hans only as a kind of *boarding-*

*house*, and among the noble Pennsylvanians it is the prevailing custom for grown sons and daughters to call their aged parents, instead of father and mother, "the old man" and "the old woman: father and mother, "the old man" and "the old woman", certainly not as a sign of esteem, but as a sign of respect.

but rather as a sign of contempt.

"She (he) pleases my eyes" is what usually decides, if the great god Mammon did not establish the alliance. The eyes of the carnal-minded young fellows can be taken in by a half-swinish chalk face and wasp-like figure (both as necessary requirements of an American female beauty), by a tasteful dress according to modern tastelessness and frills, by an affected tailing and pattering in the walk, by

hollow and empty chatter of superficial half-education, picked up at French educational institutions and from common knowledge books and such magazines, by the strumming of some waltzes on the piano and the singing or gyrating of some languorous love songs. How could a young American fan of this plethora of

The charm, beauty and education to resist, so as not to make such a goddess soon the lady of his...

And that, after a few weeks, this artificial intoxication is followed by a bland disillusionment. - That, of course, after a few weeks of this artificial intoxication, a bland disillusionment follows, that the enchanting goddess turns into a completely ordinary daughter of Eve, who lacks nothing but all the domestic virtues and who has no need of anything.

has more abundance than in the art of pulling money out of the man's purse for the procurement of her splendor, jewelry, precious furnishings, etc. - this is, of course, an annoying thing. This is, of course, an annoying thing, but the free son of America, accustomed as he is to a conventional slipper rule, knows how to send himself into it with the greatest possible phlegm; For the woman, according to Christian and German custom, is a submissive helpmate to the man, a homemaker and hospitable caretaker of his household, a faithful friend and companion of domestic joys, a wise educator of their common children, a faithful fellow-worshipper and intercessor, an understanding indulgence in all kinds of domestic affairs, a friendly comforter in his various professional crosses, a benevolent helper of this and that poor or afflicted one - of which an American husband, in the traditional style, has hardly a breath.

The young ladies of sweet sixteen and above, however, have a different taste with regard to their suitors. With commendable prudence and shrewd calculation, they look less at masculine beauty and dignity, firm bearing and character, professional ability, or real education, but rather, first of all, at whether he has or acquires money enough to satisfy all their whims and lusts in clothing, jewelry,

Secondly, whether he had sufficient phlegm or docility and customary devotion to all the naughtiness of the fair sex to remain an obedient husband even when she desired more than his purse could afford, and to find her amiable and interesting even when she was angry about it, and unprincipled.

If now, in the prevailing manner, marriages are thus contracted and conducted, as has just been shown, and not only in the well-to-do strata of society, but more or less also in the less well-to-do, - for here in this country, already because of the democratic constitution of the bourgeois community and because of the disappearance of a caste-like demarcation of different classes, there is no such diversity in all kinds of customs or manners, e.g. in the differences of wealth or education - how must it be with regard to the upbringing of children born of such marriages? How must it then be logical with the education of the children born of such marriages? - —

Of course, this is exceedingly pitiful and regrettable, and is in direct contradiction to God's Word and to the above-mentioned truly Christian way of education.

First of all, such parents, caught in unbelief, unconverted and therefore not enlightened by the Holy Spirit from His Word, are far from looking upon their just-born children as the sole property of the Triune God, even after creation and redemption, and especially as having been bought at a high price by the blood of the Son of God in soul and body, but just as everything is corrupted in the natural and unborn human being through unbelief and the corrupt nature, so also the natural parental love is so carnally corrupted and polluted that these parents look at their children only as their own flesh and blood, love themselves in them and thus embrace them only with carnal love, similarly as, according to their nature, such love also takes place in the higher animals, both the social ones and even in the predatory animals.

Furthermore, such parents - with the exception of the Roman and Episcopalians - are not in a hurry to have their children washed away from the guilt of hereditary and real sin in Holy Baptism. Furthermore, such parents - with the exception of the Roman and Episcopalians - are not in a hurry to have their children washed away from the guilt of hereditary and real sin in holy baptism by Christ's blood and to have them born again by the Holy Spirit through faith in Christ. Even the churchmen, who almost all adhere to the Calvinist heresy of baptism, do not believe that baptism is the bath of rebirth and renewal of the Holy Spirit. The Anabaptists, however, who are called Baptists in this country, deny that children can believe, contrary to the words of Christ, Marc. 10, 14, Matth. 18, 6, and thus fundamentally deprive them of this sacrament, which Christ instituted for young and old, in order to work through it in infants and tender children the faith in Christ and through it the forgiveness of sins, the Holy Spirit, the adoption as children of God and the redemption of their children. In the grown-up children and the elderly, who have already believed through the preaching of the gospel, these heavenly goods are sealed for them through baptism.

So if the mostly unbaptized children grow up in unimpaired original sin, they do not have to be the unbelieving and unenlightened parents do their best, partly by education, partly by neglect, partly by their own example, to strengthen the power of original sin in them and to corrupt them more and more.

For there is no thought of having, from early youth, by the sharp knife of the law, even in its wholesome chastisements and punishments, the original sinful wild shoots of the un-

To curtail, as far as possible, with a firm hand and persistent will, obedience to parental commandments and prohibitions, as well as obstinacy and self-will, malice, anger, envy, hatred, self-love, lying, and the manifold outbreaks of evil desire, to wisely restrain the naughty and ungiving flesh, and by this preparatory discipline of the law of the ten commandments, to bring them, as far as possible, to the fear of God, to obedience, to submission, to humility,

To accustom them to gratitude, truthfulness, service, and moral and chaste conduct, and yet at the same time to awaken in them a wholesome knowledge of themselves and of their sins, so that the longer they remain aware of how the law is spiritual, but how it sells them into the flesh and under sin.

But where such teaching and discipline of the divine law on the part of unbelieving parents is lacking, There is just as little teaching and enticement of the gospel to present the Lord Jesus Christ in his love for sinners and children, who are frightened in their conscience by the work of the law and who recognize themselves as sinners, in a quite lovely and enticing way before their eyes, as he also offers them forgiveness of sins, righteousness, peace and joy in the Holy Spirit and communicates it to them, if they believe. This is how he offers them forgiveness of sins, righteousness, peace and joy in the Holy Spirit and in his words, and how he communicates and assigns them, if they believe, so that they may become obedient, diligent, obedient, God-fearing and godly children, pleasing to God and worthy of men.

In addition, among the ecclesiastical Americans - with the exception of the Roman Catholics and us Lutherans of our Synod - there is an almost universal lack of well-fed, faithful and well-educated churches.

The children were taught from an early age, especially in biblical history, catechism, learning the sayings of the Holy Scriptures, and singing spiritual songs. The school is a place where children are carefully taught biblical history, catechism, the sayings of the Holy Scriptures and the singing of spiritual songs from their youth.

But that the Sunday schools, in which all kinds of well-meaning, but hardly consistently skilled people, in a good pietistic way, for example, in reading the New Testament, work on the souls of the children and casually teach them their special skills, but do not show them the way to salvation - that these Sunday schools are only poor emergency helpers and stopgaps, but not a substitute for well-established Christian parochial schools, needs well

no proof. The preachers, however, are as little concerned with the careful instruction of the lambs of Christ, who have been commanded to them, in the wholesome doctrine from their youth as the careless, frivolous parents who belong to their congregation.

If we now take a close look at this deprivation and neglect of children of both sexes from their tender childhood, we notice in particular how, partly as a result of the republican-democratic constitution here, partly as a result of the

Partly through the fault of carnally-minded, careless, bad, frivolous parents, the tendency in boys to untimely independence and self-reliance, even to impudent recklessness and wild boisterousness, to superficiality and inconstancy, to heartless and spiritless social pleasures, also to coarse and crude eye-

and carnality, while in the girls there is a tendency to vanity, finery and ostentation, to laziness and dalliance in the home, to affectation, affectation and insipid entertainment outside the home, and to the linking with a fashionable semi-industrial society.

and sham education in all kinds of knowing and ken-

which was not of the slightest use to them in their later careers as wives and mothers.

I say, if one notices how in this way the sinful inclination in boys and girls is strengthened and nourished, as it were, by those parents from the first age, and not weakened and broken: then one cannot be surprised if, as a result of such upbringing and neglect, a generation grows up that is full of true fear of God, living faith in Christ and righteous godliness,

from which alone the moral and civic virtues of justice, love of country, public spirit, diligence, truthfulness, etc., can flow. The people of this country are just as much exposed as they are filled with unbelief, forgetfulness of God, disobedience to divine and human laws, injustice, lies and deceit, selfishness, greed for money, party frenzy, laziness, unbridled insolence, frivolity and worldly pleasures - a generation that includes the masses of miserly peasants, swindling speculators, deceitful advocates, corrupt judges, of money-grubbing merchants, dishonorable office-hunters, unscrupulous officials, fanatical people's speech-

and partisan newspaper writer, frivolous banker, traveling soldier of fortune, li-

The number of crooks, idle day thieves, wild *loafers and rowdies*, and what is more of this filth and vermin in the moral world, increases from year to year at a rapid rate. And only then would these terrible moral, civil, and social evils diminish, and even gradually change into the opposite virtues, if the American people, and especially the Americanized Germans, would, on the one hand, thoroughly turn inward and repent against God because of their unbelief and disobedience, and on the other hand, especially because of the prevailing national sin, namely the corrupt child breeding, and through true faith in Christ righteously turn to God. And it is certain that without such righteous repentance and conversion to God, similar to what the inhabitants of Nineveh did, no thorough help can be offered against the above mass destruction and the rapidly increasing moral bankruptcy and ruin of the American people of the United States; for "righteousness exalts a nation, but sin is the ruin of men.

(Conclusion follows.)  
(Sent in by Past. Besel.)

### **Causes why one should listen to the Passion Sermons gladly and diligently.**

Without a doubt, all of God's children look forward to the holy Passion season, because God's love is especially revealed and praised to them during this time. Rom. 5, 8-11. But there is also a new complaint among many servants of God as well as other devout Christians that the Passion sermons are not attended at all or only rarely by many, which is not only discouraging for preachers but also for others and one of the annoyances for which the name of Christ is not mentioned in the Bible.



youth is held in low esteem and blasphemed among unbelievers is also sin against the third commandment.

I say that the preacher could easily become discouraged if he faithfully spends so much time and energy in his ministry in order to present Christ Jesus the Crucified clearly, penetratingly and usefully before the eyes of the sheep commanded to him by the Lord; if, in addition to studying and praying, he also carries many other worries on his soul, such as, for example, whether he will correctly capture the image of Christ and also correctly present it, etc. I say that if he does this and so many other things for the benefit of his flock and is tired of studying and memorizing (learning by heart), he will be discouraged. I say, if he has done this and so many other things for the benefit of his flock, and if he is tired from studying and memorizing, and comes to the service with a praying and trembling heart, and finds here about 6 to 8 adults (perhaps only grandmothers) and at most a few children, who betray in their embarrassed faces that they would not have come if they had known that so few were coming; and if the preacher preaches out of loyalty to duty despite the empty pews, then everyone can judge what thought must come to a preacher. Well, I have to say myself that in such a situation the thought creeps up on me: You should no longer climb this place at such a holy time. I must say that in such a situation the thought creeps into my mind: "You should no longer climb this place at such a holy time, because so few people have respected the grace of God to hear about the suffering of our highly praised Savior.

The preacher remembers that it is a working day and the people have to be at their work, as they say; but he also remembers that his people can go to weddings on working days, because one does not stay away without great necessity, in order not to offend the bride and groom, and for other reasons. Old and young hurry there, without the danger of the work doing itself alone in the meantime, or a stranger carrying a sack full of money into the house: It's a wedding!

The preacher also thinks of how the menfolk gather en masse on weekdays at auctions and other occasions, because it concerns earthly things - he also thinks of the hearing that is given to the authorities when they summon the people; he thinks of this, I say, and it pains him that he must be as God's messenger with the most blessed message, like one who slacks off. But a righteous shepherd consoles himself with the fact that nothing new happens under the sun by remembering how Luther also complains that the Lord's Supper is so little respected. And because what he says there of the reception of the body of Jesus also applies to the preaching of the same (for both are done so that we do not forget his), I will quote his own words here. So that we do not forget him, he says: "Give me in eight days, in four weeks 2c. also one day, that you may remember me. You may well do so; for my sake I could well do without it."

"Yes, if it were money, and you did not give the body and blood of Christ to everyone, but hun

If there were a hundred Hungarian guilders or even less, there should be running, running and running; and if blind people should dare to run through the middle of the Elbe or Mein after such a hundred guilders, we should spit at ourselves, we hopeless people, that we run and run like this for the sake of a little money. And here are not a hundred florins, which will soon be consumed, but the body and blood of Jesus Christ, by which we are redeemed. He gives us this treasure as our own in his will, and with it eternal life, so that we may be sure of it and take comfort in it, and always remember it. But there one still shies away from it as if it were poison and damnation. Who is it that we can run for the hundred coins and nod for this precious treasure? No one but the devil, who has our old Adam before him, who is lazy and indolent for eternal good, and prefers to take care of temporal things. This ingratitude and contempt is a greater sin than anyone can think. Otherwise we would be more diligent here, and not so earnestly strive for money and goods, of which we are not sure for a moment. But those who do so may see how they will fare one day. Now think for yourself what is to be thought of those who boast of being Christians, and go on for a whole year and even longer, and do not receive the reverend sacrament. The devil has certainly possessed them to such an extent that they either never pay attention to their sin and therefore do not think about how they can be freed from it, or they love this temporal life more than the eternal one. This is terrible to hear in both parts. They are not worth anything better than to hear a spirit of the rot 2c.

Therefore, whoever wants to be a Christian, and also keep himself Christian according to his name, should not abstain from the Lord's Supper, but use it often and much. For we may do so very well, as is now reported.

So far Luther. And another blessedly deceased and highly esteemed teacher says the following in a sermon about "the word of the cross": "What is simpler than this story and teaching? Is there anything more memorable than when it is told that our Creator and God died on the cross like a malefactor? Should not every man's attention be stretched to the highest by such a tale? Should not everyone, to whom the high purpose, which lay hidden in the suffering and death of his Creator, is proclaimed, be touched in the most intimate way and grasp it with both hands? One would certainly think so, and it would also be so if the redemption invented by the Savior were an earthly one. If today an edict were to come from an earthly king, according to which you would be released from taxes, what kind of movement would that cause?

among us? How one would run together, what questions and counter-questions this would cause, how one would try to get to the bottom of the matter, so as not to deceive oneself! Now an edict has already gone out from the King of all kings, promising the

redemption of all sins, and this edict is signed with the blood of the Son of God and sealed with an oath (Heb. 6:16, 17), but behold, most people listen to the proclamation of this will of God quite indifferently, few pay attention to it, and among these few the greatest part with secret or obvious reluctance, anger and hostility. Where does this come from? Because the word of the cross is the seed of regeneration, the center of all spiritual life, the source of faith, love and hope, etc., and every unregenerate person is opposed to it in the depths of his heart." Should this not deeply sadden a faithful pastor, if in his congregation he also has to notice such a preference of earthly things over the word of the cross, or even an aversion to it? Should it not in the end make him despondent when he sees that grace is so little respected? But, I say, he comforts himself and commands the Lord.

But the few listeners are even more easily discouraged; who does not know that, especially if there was already a Thursday at home, because they wanted to go to church. It is not uncommon to see the depths of satan in some eyes and to hear the devil's words coming from their mouths, so that weak souls wonder whether they should go to church. And that is certain, if the devil were asleep all year long, the word of the cross would wake him up; and that is also true, that especially in this holy time he offers everything to help seeking souls. This is also true that, especially in this holy time, he does everything he can to keep seeking souls from the Word. For this purpose, he also uses beautiful and weighty words, such as, one misses too much, especially if one has to work for a day's wages. Or, one could leave home; or the cold, unfavorable weather could be detrimental", which God does not want to ruin one's health; or one could read a passage from the history of suffering at home in the evening; or it is not Sunday, and possibly some would laugh if one went to church during the week; or because it is the custom in Germany that only the old and the unemployed go to such services, one should stick to one's father's ways and not condemn them in fact. And so the muddled man lispied in his heart and preached through his companions. Shouldn't such challenged souls really get angry when they see so few who want to hear the word of the cross? Of course, it should not be like that, but it is like that.

3 And what an annoyance is given to the dear youth! At such times, the heads of households should instruct their servants not to forget Jesus' suffering and death, so that the covenant of confirmation may remain important to them and so that they may keep the

desire for Christ's body and blood often become strong. They should therefore ask them to go and hear when the word of the cross is preached. But if they themselves have no desire for it, do not go themselves, but say: one must work, one can hear preaching at other times: what shall the servants do? Would it not be better if you said, "We can work before and after, but the word that preaches reconciliation we may never want to hear again?" Therefore, since God is not displeased to have it preached to us again, let us not be displeased to hear it either; therefore, whoever is able, let him come and let us hear the counsel for our salvation.

And what is said of the servants is also true of their own children; and they especially should hear of the love of the Savior, so that in their young hearts either the baptismal grace may be preserved, or they may be led back to it again at some time, and they may not go too far astray. But few think of this, and probably even think that the children do not understand much of it. Therefore, they should be sent diligently so that their senses may be exercised, and they should be tested at home so that they may become accustomed to paying attention.

Finally, the Catechism says: "We should not despise the sermon and its word, but keep it holy, listen to it gladly and learn it. But if I miss the sermon without great need, then I certainly despise it; then only interpret whoever wants to, he will not come to any other conclusion than: what I love, that I seek, what I despise, that I leave or avoid. But is it not frightening and especially shameful for Christians to be called despisers of God? And should not what Solomon says in his Proverbs, Cap. 13, 13, apply: "He who despises these things corrupts himself? And although there are three kinds of them, namely: obviously malicious despisers, then those who prefer the temporal to the word, and those who neglect it out of indifference, none of them is to be excused, because God will reject them, because they do not want to hear him, as Hosea 9, 17. is to be read.

(Conclusion follows.)

(From the Neue Zeitblatt by Münkler in Oiste near Verden.)

### Correction \*)

In No. 28 of Freimund's Wochenblatt, edited by Pastor Wucherer, in the article: "Verwirret die Gewissen nicht," (Do not confuse consciences) in which the author also illuminates the doctrine of the millennial kingdom, there is the following verdict on the Evangelical Lutheran Synod of Missouri in North America: "There are, however, in our time again many zealous Lutherans.

\*) To read this defense of the Missouri Synod in a German paper by our dear Fick, will hopefully give our readers the same pleasure as it has given us.  
"D. Luth."

There are those who deny this, who completely follow the way of many old theologians and want to reject a scriptural explanation, which seems to them not to agree with the explanations of the confessional writings, not with exegetical reasons, i.e. with explanation and proof of a scriptural passage and scriptural truth from it itself and from other scriptural passages, but with the simple indication that they do not agree with the confession or also not with the system, i.e. not with the conventional way of teaching among the church theologians. In this way, especially those of the Missouri Synod in North America are zealous, where at present a dispute has broken out about the millennial kingdom.

Hereby the accusation of undue zeal is raised against the Synod of Missouri, namely that it does not reject a deviating scriptural explanation with exegetical reasons. This accusation alone is a thoroughly unfounded one. Schreiber of this, who has been a member of the Missouri Synod for 12 years, has been a witness to its manifold struggles against unbiblical, un-Lutheran teachings. But he is also not aware of a single instance where the Synod has failed to give thorough, clear and convincing proof from the Holy Scriptures. Yes, to the honor of the Lord it may be said that precisely this conscientious faithfulness, with which it presents only the true Word of God as the sole foundation of our faith in the face of sectarian confusion, and presents from the Word of God the scriptural correctness of the Lutheran doctrine and, on the other hand, the scriptural untruthfulness of the sectarian doctrine, has often been blessed by the Lord so that sincere souls recognized the truth and abandoned their errors.

This happened especially in the case of the chiliastic controversy. There the synod did not spare any effort to investigate all scriptural passages to that effect in the most exact manner and to discuss this doctrine in the context of the whole scripture and especially in its connection with the doctrine of the last things. And when one of its members fell into chiliastic error and invoked the Scriptures as proof of it, his fellow ministers were not to be found out. When one of its members fell into chiliastic error and invoked the Holy Scriptures to prove it, his fellow ministers, both pastors and professors, did not tire of proving to him again and again the groundlessness of this error, so that more than once they were struck by the power of the divine word to prove it and gave hope for conversion. Furthermore, the general synod spent almost the entire ten days of the previous year's session to refute all his supposed scriptural proofs for the millennial kingdom and to prove to him with clear grounds of the divine word the nullity of his delusion, which succeeded so well that he himself finally declared his hope of a millennial kingdom to be a mere human one, i.e. doubtful. Finally, if one will consult the writings published by the synod, the Lutheran, and the last synodal reports, one will be convinced that the synod has by no means lacked sufficient exegetical evidence in this dispute.

Hereby the following accusation is already partly rejected, that the Synod of Missouri rejects a deviating scriptural explanation "not with exegetical reasons, but with the simple indication that it does not agree with the confession. It would, of course, be the most inexplicable renunciation of the Holy Scriptures. It would, of course, be the most blatant abandonment of Holy Scripture, an irresponsible contempt of it, if the Synod of Missouri did not know how to counter a deviating explanation of Scripture with anything other than the simple indication that it does not agree with the confession. But, as I have said, this charge is refuted by the constant practice of the Synod. For in its negotiations with erring or challenged Lutheran Christians who questioned a doctrine of the symbols, it has never been content with the simple reference to the symbols, but has also always provided exegetical proof that the symbolic doctrine agrees with the Bible word. And in her manifold disputes with non-Lutherans, where all reference to the symbols would be completely in vain, she has demonstrated by the most detailed exegetical evidence that the doctrine of our church rests on the most indisputable, broadest scriptural basis.

While the synod thus maintains the prestige of the Holy Scriptures as the highest rule and guide of doctrine. While the Synod thus preserves the prestige of Holy Scripture as the supreme rule and guide of doctrine by being vividly aware that it is taken from Holy Scripture and is in perfect agreement with it, and if necessary also proves it exegetically, it is also not ashamed to refer to Holy Scripture. If it is necessary, it also proves it exegetically, but it is not ashamed to take the reference to the symbols sacredly seriously. Because it declares the symbols to be the confession of its own faith, it also confesses them to be a "simple, certain, general form of doctrine, from which, because it is taken from God's word, all other writings, as far as they are to be tried and accepted, are to be judged and regulated," as it says in the Concordia Book.

Furthermore, the Synod of Missouri is reproached for rejecting a deviating scriptural statement even with the "simple indication that it does not agree with the system, i.e., with the conventional doctrine of the church theologians. To refute this, it suffices what the Synod says against a similar accusation in its last Synodal Report, p. 87: "To be sure, we have wanted to bind consciences and still want to do so, but with God's Word, with nothing else, with no traditional interpretation whatsoever.

When finally Pastor Wucherer says: "Men like Rudelbach, Löhe, Wermelskirch 2c. are suspected of apostasy, and honest souls, who until now have considered such men to be faithful stewards, even pillars of the church, are rendered foolish and confused in their consciences" 2c., then this is also no reason for a just accusation of the Synod. For when renowned newer theologians pronounce doctrines in public writings

If a Lutheran exposes and spreads contradictions with the symbols, he cannot be blamed if he also publicly exposes such contradictions, warns against them, and decisively testifies against them to the challenged or impaired validity of the confession. On the contrary, according to the Word of God, a Lutheran has an undisputed right, indeed a sacred duty, to do so. And the Synod of Missouri only made use of this, not for the sake of hatred and haters, but precisely for the sake of the weak honest souls, who, caught by the authority of renowned theologians, leaned toward false doctrine, in order to lead them back from erroneous human opinion to the doctrine of symbols and scripture. This is not to confuse the consciences, but to report them.

After stating these reasons, the author, who is also dear and highly respected by us, and whose Freimund has served to strengthen the faith of many in America through his frank and fresh testimonies, will certainly find it justifiable, if the writer of this feels urged by his conscience, to reject the accusations against the Synod of Missouri as absolutely unproven.

H. Fick.

### **The religion of cancer in the dinte.**

Since up to now absolutely no Christian man wanted to be found, who had desire to prove the falseness of the notes, which Mr. Krebs presents every week from the company "Christenthum" to the public for redemption, then finally to this work - a Jew was found! Mr. Krebs had denied that the doctrine of the immortality of the soul was contained in the Old Testament. But since in this point also the present Jews agree with Christ, who, as is well known, even proves the resurrection from the 2nd book of Moses (see: Matth. 22, 31. 32.), now the editor of the Jewish magazine "Deborah" went to Mr. Krebs. What is Mr. Krebs doing now? Seeing himself lifted out of the saddle, he refers to an old German store hand, which probably a German bookseller gave him, and cites it as his "authority! But this will hardly help the poor man much. For the Jew will hardly concede to Mr. Krebs that the German professors are oracles, whom - a clever Jew just like Mr. Krebs must believe and write everything according to. The Krebs religion, which would like to sell itself as Christianity, is obviously in deep trouble. We are indeed afraid of the outcome of the fatal matter. May the stars prevent that Mr. Krebs does not finally get the idea to join the Lutherans. We come to such melancholy thoughts because it is becoming more and more obvious that the large receipt slips in our "Lutheraner" are making a deep impression on the mind, which is so receptive in this respect.

Mr. Krebsen's efforts. Since he thinks that the money is for the preachers, his mouth is not a little watery. For the time being, this hint is sufficient for the case that Mr. Krebs should call on one of our fellow believers with the chapcau-bas (i.e. bearded) one fine morning.

(Sent to the pastor P. Beyer.)

### **Oh, who would be in heaven!**

Alas, how I am so weary of thee, vain, five-full world! Boast to others your goodness, your lust, honor and money; To me you remain barren and empty; - Oh, who would be in heaven.

Yes, I will grant thee, thou also pourest out joys; But, before the fools see, thou makest thy poison. - He who knows thee wishes all the more: Ah, who but was in heaven.

Do you want to improve yourself? - O, of course, experience has taught you that;  
First you threw upside down and greenish And now grayish and upside down;  
No more ointment will help you. - Oh, who would be in heaven.

Only forced, as in the dungeon, I stay, O world, in you;  
But I grow stronger every day, soon you may succumb to me. Then defy you and your army! - Oh, who would be in heaven already.

Just listen, I'll tell you frankly: I am your sworn enemy. May I now hope for your anger? Be angry if it seems useful to you; then I will only call louder: Lord, oh, who would be in heaven.

Christians, let us come to God in the strength of our holy faith and pray the world to death, that God will soon provide salvation. "Come," cries, "come soon, O Lord! - Oh, who would be in heaven!

### **An "American Lutheran" "whorehouse."**

Everyone who reads American political newspapers and compares them with those of other countries knows that the brothels, i.e. the public blatant advertisements of all kinds of things, are a genuine American national product. It is probably less well known that there are whorehouses that are genuine children of "American" Lutheranism. An example of this is found in the *Olive branch* of Feb. 9, in which Dr. Harkey lets himself be heard thus:

"The General Synod does not need our weak defense. It is by far the purest and best Lutheran body now existing in the world, both in Europe and in America, an honor to our church and to our name, and promising more for a living and spiritual Christianity and for the future greatness and glory of our church. beloved Lutheran Zion than can be found anywhere else."

Doesn't the Lord understand puffing excellently? It is only a pity that Dr. Harkey is the president of the General Synod. His puffing should therefore have no more effect than that of a bank by the director of the same.

### **Introduction.**

Rev. Friedrich Ruff having received a call from the newly formed! Lutheran congregation at Bloomington, Ills. and having accepted it with the consent of his congregation, the same was commissioned by order of the Honorable Presidency of the Synod of Missouri, Ohio & a. St. Western District on the 24th Sunday p. Irin, solemnly installed in his office by the undersigned.

The Lord multiply and keep in him his grace and adorn him with rich blessings in his new church!

Ms. Böling.

### **Church consecration.**

Dear readers are hereby served notice that on the second Sunday after Epiphany, the church built by the Lutheran St. John's congregation at Plymouth, Sheboygan Co., Wisc. was dedicated to the service of the Triune God.

Mr. Rev. Kolb preached that day on the Gospel of the consecration of the church.

May the faithful and merciful God in mercy grant that in this house the gospel may always be preached purely and loudly for the salvation of many souls.

E. Rolf.

Sheboygan Falls, Feb. 2, 1859.

### **Ecclesiastical message.**

After the removal of Rev. Friedrich König to the congregation in Cincinnati, the pastorate in Lafayette, Ind. was terminated, so the congregation had appointed the former missionary and pastor in South Africa, Mr. Heinrich Schöneberg, from West Prussia, as their preacher and pastor: For the sake of the Lutheran confession, he had given up his former connection with the united Rhenish Missionary Society and obtained an honorable dismissal from the same. Having arrived in America and become more familiar with the doctrine and practice of our Synod, he then offered himself for service to the Lutheran Church within our Synodal Union, and after having stayed here in Fort-Wayne for about two months, and after a colloquium on his orthodoxy had been held with him, he accepted the appointment of the Lutheran congregation at Lafayette, Ind,

on the third Sunday p. epiphan. by Fr. Stürcken, in my name. May the HCrr bless him there to many.

Fort-Wayne, February 4, 1859.

W. Sihler, P.

u. d. z. District Pres.

## Announcement.

Notice is hereby given to the members of the Lutheran Synod of Missouri, Ohio and other St. **Western Districts** that during the next public Synod meeting to be held at Addison, Du Page Co., Ill. from May 5 of this year, the following items, among others, will be considered:

- 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification.
- 2) Where does it come from that this awareness has dwindled in many cases even within the Lutheran Church?
- 3) What measures should be taken to reawaken this diminished awareness?

At the same time, the honorable HH. Amtsbrüder genannten Distrikt, to send to the undersigned within four weeks an answer to the following questions:

- 1) What has happened within their sphere of activity to bring Luther's writings to the people, to open their understanding and to awaken love for them?
- 2) What measures should be taken to achieve this purpose?
- 3) To what extent each person has made himself familiar with Luther's writings and studied them?

If anyone else wishes to see one or the other of these matters discussed at the next Synod, he is requested to send a written submission concerning the same to the undersigned so that it arrives here six weeks before the beginning of the Synod sessions.

St. Louis, February 20, 1859.

**G. Schaller,**

d. Z. Pres. of the Western District of the Synod of Missouri, Ohio a. St.

## Synod Message.

The Western District of the German Lutheran Synod of Missouri, Ohio a. St. will hold its meetings this year at Addison, Du Page Co, Ills, May 5-11 incl.

Mr. Past. A. Francke, as Past. looi, wishes at least two weeks before the opening of the Sy rode to receive from all gentlemen pastors, Deputirten 2c., news of their intention to attend the Synod, in order to save them long journeys as far as possible.

Those traveling via Chicago have another 16 miles from here by Galena Railroad to Cottage Hill, where they will find wagons ready to take them to their quarters.

Voting pastors are required to give their parochial reports during the session respectively, to be sent in. The undersigned cannot be held responsible for the publication of any subsequent submissions.

Aug. Selle, Secr.

Rock Island, Ills, 1859.

(Submitted.)

## Reminder again for synodical members.

(From a letter to Mr. Barthel.)

That the call and request of the congregations of Altenburg and Frohna, which can be found in No. 5 of the Lutheran, has also found favor in our congregation, is proven by the enclosed \$22,55, which we are sending to you for the payment of the debts that still burden the St. Louis College. As a result of the request and plea of the above-mentioned congregations, it was decided at the congregational meeting held by us on November 1 to hold a collection in our church on the first Sunday of Advent for the benefit of the college, which then also took place; and the enclosed sum is the result of this collection. However, since we ourselves have experienced that unfortunately there is still a need for giving, we would like to make a friendly request to the dear congregations of our synodal association: Do the same and let us all steer together, then the Lutheran will certainly soon bring us the joyful news that the debts have been paid. And the holy Christmas season should have especially encouraged us to give, since in this time the merciful God has given us His dear Son Jesus Christ Himself and with Him everything we need. Let us all keep this in mind and therefore not be grumpy when a small sacrifice is demanded of us, for we are only stewards of these temporal goods, and the Lord,

who has placed us above them, will one day ask us how we have managed them; therefore let us use them properly, and just now we have another good opportunity to do so. Well then, do not forget to give and share, for such sacrifices are pleasing to God.

On behalf of the Lutheran congregation of St. John in Echester, Ills.

The principals Friedrich Allmeyer. H e r m a n n Lanemann.

## Regarding the St. Louis Bible Society.

The undersigned hereby makes it known to all concerned that he has taken over the agency business of the Lutheran Central Bible Society of the West in place of Mr. Otto Ernst as of today; therefore, all who intend to obtain Bibles or Altenburg New Testaments from the said Bible Society should contact the undersigned by letter or verbally as of today.

L. E. E. Bertram,

care of Miss. Heinicke k. Lsiel, 8t. Tonis, Llo.

(My apartment is corner of Carr and 14th streets, No. 203.)

## The first Germans in what is now Iowa.

A narrative for instruction and entertainment for young and old.

St. Louis, Mo.

Printed and published by Aug. Wiebusch and Son. 1859.

We would like to draw the attention of all our readers, especially our young readers, to this interesting little book that has just appeared. We do not want to reveal anything from it. Whoever buys it will be grateful to us for having drawn his attention to it. The price for a volume of 54 pages in a colored cover is 10 Cts. (the dozen 85 cts. and the hundred \$6.00.) Also available from Mr. A. Siemon in Fort-Wayne, Ind.

## Receipt and thanks.

For Fr- Ruhland under Kindtaufe des Hr. C. Flach in Detroit collected \$4; from InngfrauenBereindaselbst 52; from Hr. Past. Jäbker, AdamS Co., 55ZUM

"I. P. Emrich through Mr. Past. Sommer in Harf and Baltimore Co. collected 53.35; likewise byHr. Past. SommerbyMr. Grün/5Cts. 4.10 " Friedrich Niemonschneider by Friedr. Frickenfchmidt, from the Gem. of Mr. Past. Riemenschneider 3 ,00

„ Carl Schmill, received from the Gem. of Hr.

Past. Ncisiilger 58 together with a skirt and legNeider 8, 00

„ H. W. Bewie of St. John's parish at Echester by Hi n. Past. Eirich 15,00

„ Ludwig Kolb by Mr. Past. Beyer in Town Hermän, Wisc on 2 weddings collected-- 1,64

"Heinrich Grupe from the JünglingS-Bercin in Chicago by Mr. Past. Wunder - - ' 5,00

„ Theodor Zacharias of the Virgins' Association of the congregation ofMr. Past. Dulih in Buffalo---- 4,00

" Otto Hanser by Past. Klinkcndrrg 55, by F.

W. Meier in his comm. \$ I 6,00

We have also received the following gifts of love for the building of our church:

Bon der 'Gem. des Hr. Past. Lochner821 .50

„ " „ " „ Learned- 3,00  
" " " " Horst 2,00

„ „ „ Schumann 6.05

„ „ „ liengel 2,42

„ „ „ Hoppe 10.30

„ „ „ Hanser---- 1.25

" Mr. Past. Red---- 1,00

For which I express my heartfelt thanks to the dear brothers on behalf of my congregation.

Fr. Bdlng.

Peoria, Ills, 11 Fcbr 1859.

With heartfelt thanks I certify:

From the gene, of Mr. Past. Fricke in Indianapolis 844,58 " the congregation of the Rev. Saurprt in Evansville 24,48 " the Trinity and Emanucls congregation des

Mr. Past. Weyel -- 16,80

Subsequent from the Gem. of Hr. Past. Penalties

in Collinsville 12.64

By I. Lauer and W. Niemann from Hr. Past.

Wonders Gem. in Chicago ü 81 2,00

" some members of the congregation of Mr. Pastor

Sharper at Indianapolis 2 .50

for the building of the church of the German Lutheran congregation in Terre Haute, Vigo Co, Ind. May God bless abundantly these gifts of Christian love, to givers and receivers, to His name Ebre.

H. W. Rincker, Past.

Terre Haute, Ind, 14 Feb 1859.

The first German Lutheran Immanuel congregation in Olean, N. I. received the following gifts of love for its church building:

Bon der Gem, des Hr. Past. Tulitz to Buffalo-829,35 " " to Scnecca, N. A. 16,37

„ „ „ of Mr. Past. Keyl zu Baltimore---- 13,25 " your sewing club in the same municipality 3,00

To the kind donors we give our heartfelt thanks along with God and wish them God's rich blessing.

On behalf of the community

I. H. Dörmann, Past.

In support of the German Evangelical Lutheran Immanuel congregation in Rock Island, Ills:

From Mr. H. Rinnebach at Lafayettb, Ind. by Mr. Past. Acr.ig- 81,(0



Bon to an unnamed person at Nich, Cook Co., Ills, through Mr. Past. Kühle 1.10  
 " Mr. Hartmann Werner, ZaneSViue, O- 2,00 " F. Ude. scn., St. Louis, Mo 1 ,00  
 " Past. Shepherd, collected in Marion Co.,  
 Znd.....7.....: 3,00  
 " Mr. Hemer to Cdgington, Ill. 2 .00  
 ,, the comm. in St. Louis, gcs. by Messrs.  
 Graves and short 50,00  
 "Mr. Past. Keyls Gem. zu Baltimore, by Mr. Böblau 18,00  
 May our God bless these gifts to the dear givers as well as to the recipients, so that His kingdom may grow in and among us.  
 Aug. Selle. Rock ISland, 11 Feb. 1859.

-----^4-^--

## Held.

### 1. for the synodal treasury of the middle district:

Through Mr. Past. C. Fricke in Indianapolis, Ja. - 2.70 and namely:  
 "1.00 from W. Brüggemann daselbst 50 from Igfr. Leönore Rvi'cnrc 1.20 for synodal reports sold.

### 2. for the Synodal Misstons Fund:

Through Mr. Past. C. Fricke in Indianapolis, Ja.--"11,20 and namely:

?8,0ll from the womancn dcrein his o)em.

1.00 " W. Brüggemann

2.2l> collectirt in missionary stink.

" Mr. Past. I. L. Daib in Jairfird Co., O. - -- 2.00 namely:

"1.00 by himself

1.1)0 " an unnamed person.

### Don of Zion Church in Cleveland, O. 24.05 3. For Concordia College in St. Louis:

By Mr. Past. E. Fricke in Indianapolis, Ja.-- "3.50 and namely:

"IM by W. Fr. Rösener

50 " Mrs. Engelking

1.00 " F. W. Drinkut

1,00 " Carl Stiegmänn.

### For poor students in seminary at Fort-Wayne:

By Mr. Past. I. L. Daib in Fairsied Co , O. - - § 8,26 and namely:

§7,11 on the wedding of Mr. Ioli-Ruff gcs. 1,15 " " ,,

" " W. Pfeifer ges.

### For the Fort-Wayne seminar:

Don of the commun. of Mr. Past. Wolff, Sandy Creek, Mo. "2 .65

"of the community of Mr. Past. N. Volkert in Laraoette

Co, Mo, Collecte on Erndtefeste, 25th to Irin. 17.00 C. P i e p e n b r i n k, Cassirer. Fort-Wayne, 14, Feb. 1859.

### 1. for the synodal treasury of middle districts:

From the community of Mr. Past. Heid in Pomeroy.... "22,70 „whose branch ImmanuelS-Gem. 2,06

" Hrn. Past. Schumann 1,00

„ Geo. Kautz 2,00

### For the general pres:

From the congregation of Mr. Past. Fr. König in Einciuanti" 15.00 2. For the Synodal-Misstons-Casse:

From the community of Mr. Past. Köstering "1,00

### 3. for Concordia College in St. Louis, teachers - salaries:

From the congregation of Mr. Past. Fr. König in Cincinnati "5.00 For the seminary building in Fort-Wayne:

Don Joh. Semmetinger "3,00

" of the comm. of Mr. Past. John 1,00

C. Piepenbrink, Cassirer.

Fort-Wayne, Feb. 18, 1859.

## Get

### ». To pay off the debt of the ConcordiaCollege construction:

From the Gem. deS Hm. Past. Harms, Cape Girardeau, Mo. » 7,00

"of the Gem. of Mr. Past. Wunder, Chicago, Ill. 22,90 „ the Gem. deS Hrn, Past. Ranschert, Moint

Clemens, Mich 6.43

„ L. DLnner, Cold Mater, by Mr. Past.

Trautmann 3M

Subsequently by Mr. Kalbfleisch, St. Louis, Mo. 4M By Mr. Past. Ior, Kirchhain, WiSc.- P. Ior "1,13; C. Retzlaff, H. Heckendorf, Ebr. Heckendorf, Kiekhöfer, A. Budlitz, I JakobuS, F. Benz, E. Hillmann, F. Bublitz L "1; Chr.

Woldt55 Cts; C. Milbrath, M. Uttch, Chr. Kurtb, D. Heckendorf, C. Groth, G. Krüger L 50 Cts.; G. Garbisch 38 Cts.; A. Schneider 30 Cts.; I. Höhne, A. Gadke, G. Zaste- row, F. Stower, Fr. Heckendorf ä 25 Cts.; Fr. Nadtko 20 Cts.; Surplus of sold calendars 44 Cts. 16,25

From the comm. of Mr. Past. Metz, N. Orleans, La. 29.70 " Mr. Chr. Alt by Mr. Past. Riemenschneider 3,00 „ the community of Mr. Past. WambSganS, Allen

and Adams Co, Yes. - 8M

By Mr. Past. Volkert, Lafayette Co, Mo: L. Stünkcl "1; H. D. Bruns 75 Cts; Wild. Freerking, Rodckobr, H. Kammeier, L. Bruns, H. Holster, Ung., luugklauS, Ung., D. Karstens, Fr. Brackmann, I. H. Freerking, W. Freerking, H. Brackmann, F. Walther, Franke, Fiebne, I. WolterS, G. Kücker, Ph. Flammer- meier, L. Stünkcl, H. Bruns, Seclmeicr, F. Meier, F. Stünkel, G. Freitag, Sch. Freerking, Brinkhof ä 50 Cts.; C. Bergmann, H. Bringkcttr, C. Bruns, F. Dedecke, F. Stürmer, F. Linkkugel ü 25 Cts.; New Year's Collecte "3,40 17,65

From the JakobuSgem. of Mr. Past. Daib, Fair- fieldCo., O. 7.25

"Mr. Past. Daib unk seiner Dreieinigkeitsgem. 15,30 " der Immailuelsgem. in Lancaster, O., ge,ani- melt durch Hrn. F. W. Hartmaun: von F. W. Hartmann, Ebr. Hartmann, H. Brink, Fr.

OchS, Georg He lbronn ä "1.00; Conr.Bran- des, Conr. Plinke, Cvnrr. Hartmann, Heinrich Schneider, Wild. Fißmcr, Heinr. schenk ü 25 Cts; Gottt. Dcyerliiig 5>>  
 Crs. 7,00  
 „ Mr. G. Netterer, Marion, O. 1,00  
 By Mr. Past. Dicke, Town Theresa, Dodge Co., WiSc.: Collecte esammclt at the wedding of A. Schul; "2.55; Collecte of the Gem. zum Kripplein Christi "1.80; Collecte  
 ker ImmanuelSgem. "4.33; by W. Dettlof, I. Grewing and Budahn ä "1; A. Benter, Schucker and W. Fektwock ü 25 Cts.; P. W- Dicke "1.52 14.00  
 By Mr. Past. Kolb, Town of Abbot. WiSc.: of I. L., V.L. and his Chc wife 4 25 Cts; I.M. "1 in Town 11; of N. Sch.; Gottf. Z.ä 50 Cts.; K., A. C., G. Z , G.L., W., H. ü 25  
 Cts.; D. 14 Cis.; B. 10 Crs.; St. 10 Cts.;  
 I. H. 23 Cts; St. 20 Cts. in Town 13, "he- boygau Co, Wisc 5 .37  
 New Year's lollectc of Mr. Past. Müller in Clü-  
 cago, Ill - 11,20  
 From the St. PaulnSgem. of the Mr. Past. Schuster in Madison, Lt. Joseph Co., Ja. - - - 2.60 " of the congreg. in and around Bremen, Marshall Co., Ja. 4.00 „  
 Hrn. Past. Schuster 1,40  
 By Mr. Past. Guenther, Mequon River, WiSc.: Collecte of the Gem. on the Mequon Niver "3.30; by loach. Dunestrey "1.50; F. Fink and F. Milbrath 441 7.80  
 From the congregation in Washington, D. C.: Collecten rn the church §12,37; from Fr. Stutz 25 Cts: his wife 50 Cts; their 7 children L 25 Cts, "1,75; Ant. Heitmnlcr and  
 W. Houenschild ü "2,5t>; G. Emmert and I. Pflüger ä "J,Ol>; L- Drescher, Joh. LOup, I. H. Schlösser, G. Willner, C. Preinkort, H. Heitmüller, Lehrer Pürner, I. G.  
 Homplr, W. Witheft, Frcu- denberger, C. Gluck. Nvscngarn, Hiller. Cich- mann -l 50 cts; Marg. Engel, Chr. Umhau, Barb. Walther, L. Pflüger, Ph. Ncißinger, Ferd.  
 Schlegel, G. Schlegel, M. Schäfer, H. Keller, Prinzborn, F. Willner, Stenzing, Wittwe Nosenthal, Marg. Halm, Igfr. L. Üninbau, G. Umhau, I. Vogel, Kammcver,  
 Hasenbusch, Marg. Wendel, Joh. Kaufmann, Frau Ballauf, I. Schlerf, I. Klingler, W. Braun, Louise Keller, WirtwcVornnofcn, H. Hegemann, Leonh. Emmert, C.  
 Heitmüller, W. -schlößcr, H. Fischer, Hcn;el, I. Kraft, Härtung, Priickner, L. Tauberschmidt, Igf. Schuhknecht ä 25 Cts.;  
 E- Emmermann "1.00 38.12  
 b. To the synodal treasury of the western district:  
 From the Trinityö District in St. Louis, Mo. "11.10  
 " Jminaunclü- " " " 10,98

E. Noschke.

## Get

### n. To the general synodal treasury:

From Mr. Past. F. Sievers in Frankenlust, Mich. "1.50 ", Konr Boehm there 1.50  
 By Mr. Past. Klinkcnbrg, White Creek, Ja.-- 2.00 and zwor:  
 " 1.00 by F. W. Meyer  
 1.00 " L. Balsmeycr  
 Mr. Geo. Willner in Washington City, Collecte der Gem. daselbst am Weihnachtssestc 9,60 From an Ungen. in the Gcni. of Hrn. Past. E.  
 Kähler in Gruncky Cd., Ists. 5,00

### d. To the Synodal Missionary Fund:

Don of the Gem. of Mr. Past. Hugo Hanser in Nainham, Canada West 3.00  
 "N. N. in Chicago, IIS. by Mr. Past. H. Wunder 1. 00  
 "of the congregation in Frankenmutb, for a sick person in Bethany, by Mr. Past. F. Sievers,-.^-.. 5,25  
 Through Mr. Past. C. Metz in Ncw Orleans 17M and namely:  
 "12,00 Collecte his Gem. am Epipb. Feste 5,00 from Mr. Joh. Funk from the Gem.  
 From the Trinity Tistr. of St. Louis Parish - 5.30 By Mr. Past. N. Klinkcnberg, White Creek, Ja.  
 by I. H. von Strohe- 1,00  
 From Mr. Cinwächtr in Baltimore, Md. from his children's savings 1.00  
 By Mr. Geo. Willner in Washington City - - - 7.20 and namely:  
 "1,00 Collecte at a child's baptism deS Hrn. Stenzing.  
 3.20 from the schoolchildren of Mr. teacher Pürner.  
 By Mr. Sebolb tn Ccntrcvillc, IIS. 1.25  
 " of the comm. in Grnville, Wisc. 4,85  
 "Mr. Heinr. Jäger in Mequon, Wisc. 50  
 " " Hunter's children 37

### e. To the college maintenance fund, for the teacher's fees:

From N. N. in Chicago, IIS. by Mr. Pastor Wunder 1.25  
 " of the parish in St. Louis 22,00  
 namely:  
 " 11.00 from Trinity District  
 11,00 " Immanucls "  
 „ theGem. of Mr. Past.P. Bcyerin Altenburg, Perry Co., Mo. 25.50  
 " of the comm. of Mr. Past. Selle in Rock Island, IIS. 4.65

### 6. for poor students and pupils in the

#### Concordia College and Seminary:

By Mr. Past. N. Volkert in Lafayette Co, Mo, Collecte on H. HolstorS wedding 5,00  
 "Hrn. Past, H. Wunder in Chicago, IIS, for the pupil Nützel, from the Jünglingsverein der Gem. deS Hrn. Past. Müller ta's. 7,50  
 From the comm. of Mr. Past. C- Metz in N. Orleans 24.00 „, the same comm. of Nov. 5, delayed out of consideration for further determination, and, since none has  
 been made, hereby receipted 34.6S  
 " Madame Strübing in St. LouiS 50  
 " Mr. W. Lothmami in Aurora, Yes. 1.00

### e. To the maintenance fund for Prof. Biewend:

From Mrs. Dorothea Umbach in Evansville, Ja. ---- 1.00 " of the St. Johannes Gem. of the Hrn. Past. W.  
 Kolb in Town Abbott, Sheboygan Co., Wisc. 5.50 „, the community of Mr. Past. W. Keyl in Baltimore 30.00 by Mr. Geo. Willner in Washington City - - - 3.00 ,  
 namely:  
 "2.00 by himself  
 1,00 " Fricdr. Stutz.

F. Böhlau, Cassirer.

### For the widowed Mrs. Koch, schoolteacher:

From Wittve Mietbaren from Hrn. Past. KtinkenborgS Gem., IoneSville, Ja. "1.00

## For the Lutheran have paid:

Mr. C. Gcßner.

### The 12th year:

### The 13th year:

The gentlemen: I. Pflüger, I. Lückcr.

### The 14th year:

The gentlemen: A. Wittenborn, F. Bünning, W. Bohnhardt, C. F. Beier, F. Fellwock, C. Machenmüller, I. Pflüger, teacher Pürner, H. Heitmüller, Fr. Nötiger, I. G. Ries, C. Ciega, G. Lücker, C. Dvsselmänn, D<sup>a</sup> Bohnhardt, G. Damm, Fr. Dreyer, E. Wetzcl, F. Fclldhauscn, G. Heinecke, F. Nagel, Past. F. C. Becker.

### **The 15th year:**

The men: 6). Brauns 3 Er., I. Hörr, D. Notb, F. Bünning, W. Bohnhardk, F. Fellwock, W. Dcttlaff, I. Krüger, C. Grewing, F. Budabn, C. Müller, E. Müller, D. Heitzhausen, H. Matter, Past. H Dicke, A. Benter, Baals, Hindcrs, Teichmüller, Past. H Schoenberg, Past. Scholz, C. Wecke, Past. A. Brosc 2 ex, Dittmann, Fr. Stutz, I. Pflüger, L. Schmidt, teacher Pürner, Past. E. M. Bürger, H. Heitmüller, W. Miller, Fr. Dankmeyer, H. Dankmever, C. Dösstlmaim, D. Bohnhardt, Past. I. Biltz, G. Tilp, G. Schlund, Past. F. Sievers 25 Er., Past. I. Ritter, G. Roterer, F. W. Raum, W. Lothman", L. Hofiuami, I. G. Sckarer, H. G. Trcide, J. <N. Frank, Br. Lcutncr, Br. Kowallick, Br. Nadocke, D. Debler, V. Horn, H. Bäpler, M. Reincl, G. Bauer, A. Lemke, P. A. Kleingecs, Past. F. C. Lccker, Past. P. Eirich, G. Nuff, J. Bauer, C. Alt, P. Schlichter, C. Unbehauen, Past. H. Wetzcl, Bishop.

Furthermore: Mrs. H. Bease and Miss. Drege.

F. W. Barthel.

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## **St. Louis, Mo,**

Synodaldruckerei von Aug. Wiebusch u. Sohn.

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## Volume 15, St. Louis, Mo. March 8, 1859, No. 15.

(Submitted by Dr. Sihler.)

### What do righteous evangelical Christians, especially Lutherans, have to do in view of the threatening future of their old or new fatherland?

(Conclusion.)

Admittedly, the signs of such repentance and conversion are not yet to be perceived from afar; most Americans, even with the present money crunch and business pressure, live recklessly and carelessly, as if there were no holy and just God, who still sits in regiment over America, and for the time being punishes sins by sins; And the few who still possess something of patriotism and public spirit hardly realize the depth and extent of the moral ruin in which the American people lie prostrate, and the actual seat and origin of this misery, and think that in the outward improvement of individual evils the welfare of the whole is mightily promoted.

In the meantime, the hostile tension between the parties is increasing from year to year; mutual hatred and bitterness are evidently growing, and the bloody and murderous incidents that occur several times at election time, especially in the larger cities, and accumulate more and more the blood debt of this country, which eats its own children, - incidents that at the same time reveal in a frightening way either the impotence or the partisan hatred of the authorities of this sovereign mob-

These appearances are hardly different from the already flashing lightnings and the dull rolling thunder, which announce the perhaps near outbreak of the tempest of a general civil war, which, as a terrible judgment of divine wrath, could, like a devastating prairie fire, in a short time turn these flourishing states into a wasteland.

And who would resist God, if the last day and his judgment did not strike sooner, putting an end to all the kingdoms of this world, if, as he did to the Roman Republic of old, he raised up tyrants for the weakened and exhausted American people, who imbued them with the insolent abuse of their former liberty, crushed them with thorns, and ruled them with an iron scepter? - —

In view of this threatening future of their present earthly fatherland, what is proper for the children of God and the citizens of the Kingdom of Heaven, but especially for the orthodox Christians, the Lutherans, who, through the power of His Gospel, which the merciful God has not yet taken away from this people, dwell here in true faith in Christ in the midst of the unrighteous and perverse race, the people of great iniquity, "in which" they are ever to shine as lights of the world?

Shall they, at the sight of the sad present, and foreseeing the perilous

What shall they think of the future of their old or new fatherland, indifferent and unmoved in their hearts and minds? Or shall they surrender in a pagan and Mohammedan way in artificial dullness and self-made hardening to the unavoidable necessity that a blind power of fate leads over them with irresistible force? Or shall they abandon themselves to impotent outbursts of wrathfulness and impatience, which in no way help to heal the damage, but rather damage their own souls? - Or shall they finally, although in the midst of such a deep decline of faith and morals, firmly and certainly of their own blessedness through the true faith in Christ, completely despair of their people and despair that no salvation at all, indeed hardly any endurance of the ruin that has already come and of the impending judgments of God is still possible?

None of this, because all this would not be in accordance with the faith, and therefore not in accordance with their calling as Christians, since everything should come from faith, and what does not come from faith is sin. According to faith, however, in view of the misery and ruin of their people, the children of God, namely the believing Christians who dwell among him from east to west and from north to south, and especially the orthodox evangelical Christians or Lutherans, who have the sharpest and clearest insight and the most sober view from the illumination of divine light, are the only ones who have the right to believe.

The following pieces are according to faith:

First of all, let them have the heartfelt compassion of Christ's love on more people and say with Jeremiah, the prophet of lamentation: "I am heartily sorry that my people are so ruined; I am grieved and wretched. Is there no ointment in Gilead? or is there no physician? Why is not the daughter of my people healed? Oh that I had water enough in my head, and that my eyes were fountains of tears, that I might weep day and night for the slain of my people! Jer. 8, 21. 22. 9, 1. For as Jeremiah in these last words heartily laments those of his people whom he, as later slain by Babylon, already sees before the eye of the Spirit, so the children of God in this land and at this time have similar high cause, partly to lament from the heart those who in unbelief against Christ and in the midst of their sins, and in the midst of their sins, even in the sins of fanatical partisan hatred, die suddenly and suddenly and perish eternally, and partly those whom, in the event of an outbreak of partisan rage in a civil war, death would sweep away en masse as the devil's cattle for slaughter and fattening, in whose ropes they are now being led captive, and plunge them into eternal torment in hell.

Then, following the example of Ezra and Daniel, they are to humble themselves before the Lord and confess on behalf of their impenitent people, saying: "O great and terrible Lord, who keepest covenant and grace to them that love thee and keep thy commandments, we have sinned and done wrong, we have been ungodly, we have gone astray, we have departed from thy commandments and thy statutes. Dan. 9, 4. 5. For although they, as believers and born-again, as children of God, as citizens with the saints and members of God's household, have no fellowship with the unfruitful works of darkness and are not guilty of the rampant decay in faith and morals of their earthly fellows, but rather are lights in the darkness and salt in the rottenness of the world, they are at the same time, According to their original sinful nature and deformity, they are fallen children of fallen Adam, poor sinners, flesh of the flesh, who for this very reason also serve the law of sins in the flesh, and who in the surrounding corruption and misery of their people, their brothers in Adam, recognize nothing but the sinful outbreaks and the manifold deformities of their own depraved nature; and therefore they also have great cause to repent in sackcloth and ashes, to repent and sorrow, and to humble themselves under the mighty hand of God, when he, who is righteous in all his works, begins to punish the works of the unrighteous, of his apostate and disobedient children, already in this life, on them, as- Such a thing for his dear children in Christ is only a fatherly chastening of their flesh. is, so that the longer the more they attain his sanctification.

Third, the children of God here in the land should lift up their prayers with all earnestness and diligence to the Father of their Lord Jesus Christ, who is also the God and Lord of America, that he would grant their people grace to repent, just as the people of Nineveh repented after the preaching of Jonah; and if they could not obtain this, that the gracious and merciful God would still pardon his great judgments and remain peace and tranquility as long as they lived; just as Hezekiah called on the Lord, Isa. 39:8; or, if they also did not obtain this, that he would grant them grace to repent.

Just as Jeremiah's cries and intercessions could no longer turn away the Lord's judgment, since Israel's iniquity was full, so the faithful and merciful God saved them at the time of such tribulation, just as He preserved Jeremiah and his own at the first destruction of Jerusalem and before the second carried out his Christian people to Pella.

Fourthly, according to their gifts, office and profession, and according to the opportunity given from outside, they are to testify orally and in writing against the moral corruption that has taken over in so many ways, and to expose the cause of it, which has already been mentioned several times above. For it is part of their general Christian vocation not only to have no fellowship with the unfruitful works of darkness, but rather to punish them and not to make themselves partakers of other people's sins through cowardly silence. And although it may be that most of them do not want their punitive If they received the testimony only with displeasure and anger or with contempt and ridicule, God would not fail to touch the hearts of some and the voice of truth would find entrance and beneficial fruit among them. In particular, they would have to direct their instruction and punishment against the perverse and corrupt education of the youth, which is demonstrably such a fruitful and terrible source of such manifold political and social evils (as was further explained in the previous number) as this education in turn is a consequence and effect of the fallen fear of God, Christian faith and conduct in the older generation; for although the liberal democratic principles of the local civil constitution Although the parents undeniably have a harmful effect on the education of the children, and almost always deprive them of all wholesome discipline and restraint far too early, this evil would not be so great if the religious and moral decay of so many parents were not so great.

Against this decay, or, to put it more simply, against the apostasy from the Christian faith and from God's word, as it is called, the testimony of true Christians should be raised; for since through such apostasy the full power of wickedness is left to the corrupt human nature of original sin, and the devil does not celebrate, this in all kinds of ways in their various outbursts in words and If we are to strengthen the destructive power of our works, it is no wonder that these outbreaks and deformities of sinful corruption are of the same nature as those described above.

Fifthly, the believers should let it be their highest concern that the Christian attitude also permeates their civil profession, that they are not mere Sabbath saints, who from Monday to Saturday put themselves on a par with the world and speak and act in the same way, but that they are true and reliable in their words and righteous in their deeds toward their neighbor, that they be true, faithful and reliable in their words and just in their deeds toward their neighbor, prudent and chaste in their conduct toward themselves, zealous and self-denying for the common good, service-minded and helpful to their fellow citizens, neither seeking nor despising civic offices in a carnal manner. Avoiding, adhering to the wording of the constitution of their old or new fatherland and guarding against all false interpretations or interpretations through the influence of fanatical partisan zeal, subordinating one's own to the common good and imbued with a sincere love of the fatherland.

Sixth, true Christians should make every effort to be faithful even in their elders.

They are to conduct themselves according to the word of God and the faith in their private and domestic occupations, in order to promote the common good of their homeland. Just as they should only marry and conduct their affairs according to God's word and

order, (of which they have already been informed), so they should also raise their children in discipline and admonition to the Lord, as was also demonstrated earlier. For the future well-being of the earthly fatherland is much better advised than by the establishment of even wise laws and ordinances, if a God-fearing, Christ-believing generation grows up, which with love and desire also takes care of all human

The children of this world would be there as a light in the darkness, as a salt in the rottenness, as a salt in the darkness, as a light in the darkness, as a salt in the rottenness, as a salt in the rottenness. And even if such a generation were only very small in number compared to the children of this world, it would still be there as a light in the darkness, as salt in the rot, as ointment for the ulcers, as a pillar and foundation of truth against the prevailing lies and errors, as a witness against the corruptions of change, as a richly laden refined fruit tree in the midst of the overgrown barren trees, to which the species is already laid to the root, as a burnt offering of love for Christ and a sweet odor before the Lord, in the midst of the made-up corpses and the musty smell of the unbelievers.- Summa, as a sign of God's gracious mercy toward the apostate world and as the blessed seed of the Lord, so that all will not become like Sodom and like Gomorrah.

For the seventh, the children of God should apply all earnestness and zeal, so that more and more

Christian schools should be established, in which the dear children should be instructed from their youth in the pure and wholesome teaching of the divine Word by faithful and skillful teachers, so that in time they may receive the divine seed into their tender receptive hearts and, under God's blessing, gradually take root among themselves and bear fruit above them as trees of righteousness, praising the Lord, in the midst of the rotten mire of this world.

Eighthly, the people of God should pay close attention to the fact that, in the midst of a people that is riven and torn apart by partisan ideologies, and against whose partisan newspapers, brimming with injustice and outbidding each other in bitter contrasts and harsh one-sidedness, bite and devour each other, such journals make their appearance and break through, which, above that low and mean partisan jealousy and filled with love for truth and justice, assert and defend the truly constitutional principles against all partisan disputes and try to assert these in turn, so that they (these journals) become an outward unifier of the people, would assert and defend the truly constitutional principles against all partisan interpretation and interpretation and would in turn try to bring them to bear in such a way that they (these journals) would become an external means of unification for all true friends of the fatherland who are scattered from time to time and all loyal supporters of the Constitution of this confederation of states and all resolute advocates of the Union.

Ah! God help that such a bright clear trombone soon lets itself be heard in its pure tones back and forth and gathers around itself the right men of war; then the Turkish music of many a fanatical parthei leaf and many a roaring lion of the day, not to mention the yelping little spits, would fall silent before such tones, or would no longer find so many willing listeners; and the merciful God forbid that it should not already be too late for such drowning truth.

In my opinion, these are the most important things that the true living Christians, especially the Lutherans, who have their outward being and their earthly pilgrimage in this confederation, should carefully consider in view of its threatening future, move in their minds, and with all seriousness and zeal set to work and put into practice. First and last, however, they should persistently call upon God to strengthen their faith, so that they will stand before the gaps and fight in the day of the Lord, and, if possible, so that they will endure the rift to avert his wrath, so that he will not destroy their people; for the righteous prayer is capable of much, if it is earnest.

(Sent in by Past. Besel.)

### **Causes why one should listen to the Passion sermons gladly and diligently.**

(Conclusion.)

In order to encourage devout Christians, as well as the lukewarm and the cold, to attend the Passion sermons diligently, I will mention three causes

ren. 1. because God wills it; 2. because our need requires it; 3. because the punishment for the despisers is certain.

God wants it and says through Jeremiah 55:3: Bring your rulers and come to me, listen, and your soul will live. And since God wants all men to come to the knowledge of the truth and all to be helped, 1 Timothy 2:4, then everyone must also hear the word, so that knowledge and faith may be worked out, for faith comes from preaching, Romans 10. God does not want us to miss the meeting, Hebr. 10, 25. He also wants us to hear His Son, Matth. 17, 5. and to hear Him now in His servants, Luc. 10, 16, whom He sends out to preach repentance and forgiveness of sins. Luc. 24, 47. He who knows God hears us, 1 Joh. 4, 6, and is also of God because he hears God's word, Joh. 8, 47. Therefore blessed are those who hear and keep God's word, Luc. 11, 28.

And whoever pays a little attention to our present catechism, it would soon be clear to him that on these days as well as on Sundays and feast days one should "remember the wonders of God that he has done," Ps. 105, 5. For there it bites, as all readers of the "Lutheran" will have already read (since hopefully all will possess this catechism), why one also keeps these days; 1. 1. so that we may learn the sacred history according to the order; 2. so that we may especially consider the exceedingly high benefits that have been bestowed upon us through this; 3. so that we may especially give thanks to God for these benefits and use them for God's glory and our blessedness. Therefore hear gladly God's word, (Sir. 6,35.) and this is also the word of the cross.

Now if there were no other cause than this, it would be enough; for a Christian should count it to high honor that God speaks with him; but there are other causes, and the next is:

2. our need, and the benefit that such worship brings us. I myself have many reasons for this, but I will let other men speak, whom I believe and follow. Necessity demands it,

a. that we do not forget such good deeds. Luther says about this in his preface to the Passion Sermons: "It is not an evil order that this useful and consoling history should have its certain appointed time in the year, when it is read from beginning to end, from word to word, in church to the common people, and talked about what it is good for us, and how we should use it; because the great power of the devil is before our eyes, who, although it is preached daily, nevertheless resists the word so much that the hearts grow cold, do not pay much attention to the sermon, and remain as they were before, where they do not otherwise become worse. Such distress should drive us to persevere with the word and especially the history of the suffering of Christ.

From piece to piece, as much as we can have time, we should imagine the simple-minded. For there is no joking here. If one should preach nothing about it for one, two or three years, it would go out so purely that the common people would not know much about it.

\*) For we, who always handle God's word, experience in ourselves what harm it does if we do not practice it for a day or two; what should it do to those who do not hear a sermon for a year or two? Raw people must be turned out like cattle. Therefore it is necessary that this preaching is always practiced, blown up and set on fire. For the devil does not allow it, he always pours cold water on it; otherwise it would not be lacking, more people would have to improve on the word, since it is always so clearly delivered. But as soon as one starts and says, "If you want to enjoy the suffering of Christ, you must not be so stingy, so greedy, so fornicating, so indulgent, so proud," the Rhine is on fire, and they do not want to be punished for their sins or to be considered unbelievers. But how shall we do to him? This is the way of preaching and especially of disciples; for the devil hinders where he can, so that it does not go into all hearts. Therefore, for God's glory and our salvation, we must always continue with the word, even though most of the people do not want it, lest the others also come away from it, and thus the sacrifice that the Son of God sacrificed for us should always be remembered. This sermon, which began in paradise, has remained in the church until now, and will also resound until the end of the world; and is actually the highest service we can do, that we remember such sacrifice in the church, in the pulpit, in the house and everywhere, and direct everyone to it. Where there is such a service, one may give thanks to God. In summary, this is one reason why we should be especially glad to preach and hear about the suffering of our Lord Jesus Christ, so that we do not forget such good deeds, since Satan is opposed to the word and would so gladly dampen or hinder it. The other cause is:

b. That the young people also learn something that they cannot learn from themselves; for example, the common craftsmen, laborers, servants and maids cannot all read, and yet they are also baptized Christians. It takes great diligence to teach such people properly, so that they also know something about such high and necessary things. (That is why I said above that they should be sent and questioned at home:

c. our own benefit, 'which we take from the word of the cross, which on the one hand is a word that brings about sadness, but, thank God, divine sadness, but on the other hand (says the old Steinhofer, who died as dean and city pastor in Weinsberg in Württemberg in 1761) "therein lie all the treasures of wisdom and

\*) As, for example, I found Germans in the state of New Jersey who eagerly asked, among other things, what the Reformation festival meant!



Knowledge is hidden in it, Col. 2, 3; therein are all sources of salvation and blessing, in which a poor sinner's heart can rightly be offered and refreshed; there one receives divine strength, there one learns divine wisdom, 1 Cor. I, 24; there a soul can receive many a beautiful lesson for itself. The word is not learned so quickly; then, when one has learned to understand it more accurately, faith can take hold of it and enjoy it for salvation."

And Joh. Arnd reports how it becomes quite a strong consolation for us when he speaks of the salutary fruit of the holy history of the Passion and says: "This consolation we hear that the Lord Jesus Christ has redeemed you from all your sins and from the punishment of sin. We have this consolation, that we hear that the Lord Jesus Christ has redeemed you from all your sins and from the punishment of sin; he has redeemed us from the righteous wrath of God and from the terrible and terrifying curse; he has redeemed us from the severe judgment of God and from eternal death. "And lastly, let the suffering of Christ be a daily remedy for thy sin. If hope is stirring in you, remember that Christ is caught between two murderers; if lust is tempting you, remember the scourging of Christ; if anger and envy are arising in you, remember that Christ prayed for his enemies, etc."

It requires our love for God, who just in this shows his love for us, that Christ died for us while we were still sinners, Rom. 5:8. If then he has loved us, we should love him again, and that we may, diligently hear what he has done for us: "If it has never become too much for him (says the above-mentioned godly Steiuhofer) to think of it for so many thousands of years, to speak of it, to make more and more things known about it, and to continue it in this way until it is fulfilled, it should not be too much for us sinners, it should never be boring, it should never seem superfluous, it should never seem too familiar, it should never seem mean, that we surround ourselves with the suffering of Jesus in our hearts, and consider it in all circumstances and use it for salvation. We are to consider the suffering of Jesus not only in this way in general, but circumstantially and in every way; for every circumstance has contributed something important to our salvation."

Finally, we should also consider what punishment follows the disregard of such grace preaching. Luther says about this: "If today we should have to bear such burdens and expenses (of which the people of Israel were burdened with their worship), I would worry that we would keep few Christians. But our dear Lord God does not burden us with more than this small service, so that we do not forget His unspeakable good deed, that His Son sacrificed Himself for our sins. Now where such service is, it will also bear its fruit; if this service (above he says that it is the highest service to remember Jesus' suffering) departs from us, the punishment will not remain outside for long. For if you do not want to serve God with that which costs you more than listening to a sermon for an hour, and the preacher tells you about Christ and his suffering, the punishment will not last long.

Do you think you are wronged if another service is given to you in exchange, which is in vain and yet much more difficult? For it must displease our Lord God very much, if we have such treasure, and yet give it up, and pay no attention to it, or if we already hear the sermon, keep our mouths open, and yet learn nothing from it. If you do not want to hear God's word and truth, and do not learn and remember it for your own good, then you must hear the devil's lies to your eternal ruin, as can be seen in the case of the Papists, Anabaptists, Turks, Jews (and Germany, where people have almost grown tired of such worship). Therefore, let us not grow tired of such worship, and let us gladly hear and often practice the Passion sermons. So far Luther.

Now, we ambassadors in Christ's stead, ask all of you, and especially those who like to say: "the preachers should preach the gospel," to come and hear, and let your hearts be filled. If you have such a service, give thanks to God and use it, for you can make good use of the word of Jesus' cross when you are in trouble and in mortal need.

But if you do not have it, do not rest until you have it. If your preacher does not have it, ask and urge him to have it; but if he hates it, he is certainly not an ambassador in Christ's stead, and you must make him flee. If the congregation does not want him, you must ask and exhort them to let the word of the cross resound among them, and if they constantly hate it and do not want it proclaimed, you know well that you must not and cannot stay with them. And if you are in a place where the gospel does not resound at all, do what you can to make God's light shine there as well, and if you do not succeed in this, then go from Meshech (Psalm 120:5) to where your soul can be satisfied with the rich goods of God's house.

Let us not forget Luther's faithful advice: "Let us gladly hear and often practice the Passion sermons; they will certainly bear their fruit. May God grant us His grace and the Holy Spirit through Christ. Amen.

(Submitted.)

### **A Testimony to the Deplorable State of American Theology**

Within the Lutheran General Synod, Pastor S. W. Harkey, Doctor of Theology and President of the said Synod, recently resigned against his will in No. 3 of the *Olive Branch*. In a theological dispute with the editor of the "Lutheran," concerning the intended incorporation of an unirreformed synod, as such, into the confederation of the Lutheran General Synod, the aforementioned expresses his indignation, in language not at all chosen, against Professor Walther: that the latter, as a "stranger," would dare to ignore the words and works of a "free-born citizen, of a

The "free-born American preacher" is to be censured.

This indignation of the doctor testifies to a silliness which in itself makes any further explanation unnecessary. Nevertheless, we believe that we owe an explanation, especially to our readers in Germany: how it is possible that a man of the indicated degree of general education and Christian knowledge can occupy and maintain such a high position within the American church. What we can say about it is this:

Probably a large part of the educated natives of this country have the most peculiar ideas about European relations and conditions. A native master of liberal arts once told the undersigned that he would never be able to bring himself to visit Europe as long as a king lived there. Upon further questioning about the reason for this strange shyness, it turned out that the person of a king in the mind of the magister had assumed the monstrous shape of a grinning, bloodthirsty beast roaming the land, spreading terror everywhere. He also asked me, among other things, whether I had had any personal dealings with Luther before I came over here.

In addition to this, the Negroes living here maintain the native American in living consciousness of his sublimity, pretended by national vanity, over the "inferior race" which has been educated here to servitude.

The fusion of the two ideas now explains, we believe, the possibility of appearing ridiculous without fear of the public, of taking the "strangers" supposedly born as slave souls, crawling in the dust before the tyrants, for a lower species of man, who, even when elevated to free citizens, as in the present case, are supposed to realize, because of their innately inferior nature, what presumption it is to put themselves on a level with free-born Americans.

It also explains how our doctor can describe his synod as follows: "It is by far the purest and best body presently in the world, whether in Europe or America; an honor to our church and our name, and more promising of a living and spiritual Christianity and of the future greatness and glory of our beloved Lutheran Zion, than can be found anywhere else in the world." It consists for the most part of free-born American citizens. This fact alone saves the doctor the trouble of getting to know the Lutheran churches existing in the world more exactly before their condemnation. He knows this much: here the people are not born, *ergo*.

But it does not explain how this idea can be applied by Christians as it is done here. Because the Christian believes that in Christ's kingdom the difference between

free and bond, and does not consider even an ass too small, if it should please God to speak to him through her. We may now cite as some excuse the fact that our free-born American preachers are so little accustomed to theological criticism, that they feel quite helpless and childish under their knife, immediately think their private life attacked, and in the embarrassment come up with "pabst, papal banns," and such like sparing things in reply, - to which, to be mild, we also want to reckon in our case that Dr. The real reason for all this, however, seems to lie in the fact that the General Synod has entered into the "glorious age of metallic and arithmetical holiness, which has now dawned in the Church, and which no longer asks: what does the Christian believe, but only: what does he pay? \*)

R. Lange.

## Correspondence of the "Lutheran" from Germany.

Dear Brother!

It seems that the new year will bring significant changes to the old world, both politically and ecclesiastically. As the latest newspapers report, Napoleon is quite deliberately trying to bring about a rupture with Austria, while he is seeking ever closer ties with Russia.

But what will interest you more are the changes in the ecclesiastical sphere which have recently taken place in Germany and are connected with the change of government in Prussia. Already in his first speech, in which the regent explained his political principles, according to which he intended to govern, he spoke out very hostilely against the orthodox direction and accused it of leading to hypocrisy. On the other hand, he declared that it was his intention to maintain and protect the Union. These words were soon matched by action. Hengstenberg was dismissed from the examination commission, Stahl from the Oberkirchenrath, and Nathusius, who dared to attack the Union, was sentenced to prison. In return, however, the prince received the richest and most enthusiastic applause in and outside Prussia.

It also seems to give us information about the peculiarity of a "freeborn American citizen," who is at the same time a professor of the German language, that Dr. and Prof. Harkey wanted to translate a short sentence from the "Lutheran," as he says, "literally," and, because he never tried to acquire the German language out of principle, he constructed our words wrongly and thus, instead of ours, brought his own thoughts into his alleged translation. A "free-born American" considers it beneath his dignity to learn a foreign, a barbarian language, as the German one is, and lets himself be appointed professor of it, as a Roman prelate is appointed bishop in *partibus infidelium*.

D. Red.

and there is still the loudest rejoicing everywhere that the "small but mighty Purthei", which had tyrannized Prussia for so long and had tried to stultify the people again, has finally been overthrown. Yes, the rationalists express the hope that the believers in Prussia will suffer a complete defeat and oppression.

In any case, this much is certain: the Union, which, because it lacks the essence of truth, must appear chameleon-like in ever new transformations, has, as mau is wont to say, again entered a new stage. The former King of Prussia, of course, was known to be averse to Lutheranism, but he was devout and broad-minded, so that within the Union he tolerated and promoted even those who dared to censure the Union. This has now changed. The indifference with which mau formerly regarded the difference between Lutheran and Reformed doctrine as meaningless and insignificant and fabled about a consensus theology has now given way to fanaticism, which no longer tolerates any contradiction against the lie of the Union, but wants to bring it to power at all costs.

This can be seen quite clearly in the case of Ph. Nathusius, editor of the "Volksblatt für Stadt und Land" published in Quedlinburg. In the August 14 issue, he had reviewed the pastoral letter of the General-Superintendent Dr. Lehnert, which was written in a blatantly unionist spirit! and said the following against the Union: "As things stand now, the crowd cannot be proved wrong if it adheres to that historical reality according to which the name of the 'Union' is nothing other than a shibboleth for the lack of confession in general, for unfaithfulness, the spirit of the times and the world. The fact, which is open to everyone who wants to see, and could be proved with numerous anecdotes and living examples, if these were not odious - the fact is this - we do not speak this out of any partisan zeal, but as a sober result of everyday observation: - If someone is - theoretically - a denier of God, a denier of his own soul, materialist, atheist, pantheist; if he is a worshipper of a self-redemptive mankind and of his own reason, deist, humanist, rationalist - then it is undoubtedly certain that, as soon as and as far as the question approaches him, he nowadays professes to be a 'friend of the Union'. If someone is - practically - a fornicator, an adulterer, a winebibber, a card player, a despiser of the church, in general an indifferent and worldly person, an enemy of the cross of Christ, if he is a secret or open supporter of the bourgeois and social revolution: it is just as certain that he professes to be a 'friend of the Union' and vividly imports himself for the same. This is the reality of the state of things, which cannot be misled by any definitions. Only in the penultimate issue of the paper did we discuss the application of this also to the

Shepherd's letter of our venerable Mr. General-Superintendent seen.

Everything that it contains so abundantly of Christian confession in general, everything that it even contains of specifically Lutheran confession, the Reform Jewish writer of that editorial in the red Volkszeitung accepts without reluctance, he gulps it down like water for the sake of the single word "Union". He holds on to this, even dares to press a man like Dr. Lehnert over it with an impure mouth. He knows-with the right instinct, which our enemies have; would that we could learn from them! - that this word is synonymous with the destruction of the church, therefore he rejoices. He, too, does not ask for all the definitions that are added, no matter how precisely. These are gladly accepted by the great mass of "Union" friends for the time being as a garment belonging to the decorum, as a changeable transitional medium; it does not matter to them at all. And in this, too, they are not so wrong. For as long as the matter is based on the changing declarations of Cabinetsordres, as long as the firm existence of the church's own right is not taken as a basis for its treatment: just as well as this declaration of the "Union" is valid today, just as well can the "Union" be valid again tomorrow as the validity of general humanity with the motto:

"We all' believe in one God, Christian, Jew, Turk and Hottentot," be declared.

"Friends of the Union" and Friends of Christ-these are the two decided main parties which face each other in reality today, and both know what they want.... They must not deceive themselves about this, namely the worthier men, who try to give a nobler meaning to the word "union" by connecting their own ideas with the fact that with everything with which they intend to promote the "union", even if it is in their sense, they in fact strengthen and promote nothing else than unbelief and enmity against the Lord. This will soon enough become tangible in detail, if the promotion of the "Union," as it seems to have been done again recently, should be

proceeded with. If, in the employment of superintendents, the first question is the abstract one: whether he is a "friend of the Union," then anyone who loves the coming of the Lord's kingdom, and knows our circumstances, will easily gauge the practical results of such a procedure. And if, as several cases of this have already come to our knowledge by chance, the authors of articles in public papers, which speak unfavorably of the Union, are investigated and threatened, then - apart from the intimidation of the cowardly (for brave men will not be frightened)- nothing will be achieved thereby but a confirmation of the judgment: that the "Union" - even with the subjectively best will of its bearers - cannot get away from the historical character which it has preserved from its first beginning, and that an unjust cause is stronger than the "Union".

Is than the people who also take care of them in the best opinion."

Because of these remarks, Nathusius was sentenced in November of last year to two weeks in prison. The court in Quedlinburg sentenced Nathusius to two weeks' imprisonment, from which he has appealed.

In this sense, the union is to be further promoted. Thus, for example, it is written from Berlin on Jan. 4: "Now the moment may have come when the division of the church, as well as the bearers and promoters of it, will be met with seriousness and decisiveness, and the factors on which the orthodox view has hitherto been based will lose their influence.... Now arrangements are to be made for the supreme ecclesiastical authority to take administrative action against transgressions of the clergy, without inhibiting the freedom (!) of opinions and views."

Thus, a Unionist Caesareo-Papist Church Court is to be established with the measured command to prosecute as orthodox and anti-police everything that dares to rise above the level of a watered-down and diluted Consensus Theology. But come what may, one thing will become increasingly clear, namely that the Union is not of God. May the Lord grant that all honest souls will see this more and more clearly and that they will faithfully testify against this error until death.

Your  
H. Fick.

Hildesheim, Jan. 8, 1859.

### The reprieve.

Predictably, even like-minded people find the religious content of the "Protestant" increasingly repugnant. Since its readers do not have to make their living with hypocrisy, as Mr. Krebs does, they naturally have no interest in its religious salvation. Therefore, Mr. Krebs himself reports that his readers want "more entertainment reading and a political newsreel" instead of the many religious things. Well aware that his Protestant's death sentence is thus sealed, he tries to save what can still be saved and to at least get himself a reprieve. He declares that he "would prefer to give only religious reading material instead of novellas and the like," but that he will comply with this request as of the next number-"since we," he adds, "do not write for ourselves, but for our readers. Because he does not write for himself, but for his readers, he wants to reduce the religious material to a minimum, and instead give purrs and snooks and do a little in politics! Certainly an open confession -both about the nature of his readers and his religious articles.

One more thing. Mr. Kr. had already written in the second number of his Protestant, In the eighth number, referring to the judgment of a professor, he defended this assertion against a Jew who had attacked it and had victoriously proved that immortality was already taught in the Old Testament. This and the ignominious defeat, which a Jew had prepared for him, we then reported. What does the poor beaten man do now? He **denies that** he ever said that in his paper and was attacked by a Jew for it and lifted out of the saddle, yes, at the same moment that he denies his own printed words, he calls us a liar for the sake of our report?As shameful as this is for the poor wretch himself, so that one feels pity for him, this fact is nevertheless very instructive: it shows that as high as the vulgar rationalist places morality, it has, like everything human, its limits; when he is in distress, he throws morality out of his sinking ship as a dangerous ballast and is glad to get at least a reprieve with a so-called white lie. Basically, of course, a religious paper is already dangling when it has to come up with love stories and political somersaults in place of the religious material at the request of the readers.

»

(Submitted.)

### Information from consultation hours.

In some congregations of our synodal association, there is a salutary order, especially one that promotes understanding, in which questions submitted by members of the congregation are discussed and answered by the congregation's preacher during certain hours. The attacks of the shameless unbelievers as well as the impudent swarming spirits of all kinds penetrate into the midst of our congregations; as clumsy and silly as these are as a rule, simple people who are not particularly practiced in battle can often only with great difficulty find the right weapons against them and wield them with skill; they may even become troubled themselves and carry themselves around challenged with various doubts. It is therefore very desirable that an opportunity be offered where the proper instruction can be given. Do not object: every individual can go to the pastor and bring up his doubts and misgivings. The answer is simple: it does not happen, or it happens very rarely. For many, unfortunately, it takes a good start to go to the preacher and discuss such a matter with him; they think they are bothering the preacher, or the question is too insignificant, or they are ashamed that they do not know how to find the answer for themselves, and so on. Also, by instructing the individual, only this one person will become clear.

The same help might be just as necessary for many others in the same matter. Therefore, the submission of questions without the

signature of the sender and the public answering of them (inappropriate questions are naturally rejected) is an appropriate remedy for a need that is certainly often felt. In addition to the defense against external attacks, there are also many other misunderstandings within the congregations concerning the interpretation of individual sayings of the Holy Scriptures or the correct interpretation of individual passages. Even the understanding of individual, somewhat difficult words is often very poor, so that a public explanation in the above manner would certainly produce fruit, with God's blessing.- It would certainly be instructive for the readers of the "Lutheran" if the more important things from such consultation hours were communicated from time to time. One could also often see from them what particularly moves the congregations.

But where such consultation hours are not held, important things of general interest often come up in the community meetings or on other occasions, the communication of which is useful, and which often only does not take place because one does not want to write a long article and does not quite know the form in which one should briefly report what has happened. Wouldn't it be the simplest and therefore most appropriate way to communicate this information in questions and answers under the heading "Information from Consultations?"

Question: How are the so-called "free men", free thinkers - free asses - who say: there is no God, everything is coincidence, everything goes by itself, everything is nature - to be refuted?

Answer: These unfortunate people cannot be refuted at all, for the very reason that they are brain sick, purely mad, purely crazy. They must be acted upon more physically. Plenty of cold water, plunging baths and drastic cleansing agents that keep the blood from the head are advisable, just as with the sick in the insane asylums. For what should one do, for example What should one do, for example, with a man who saw a beautiful clockwork, how it indicated the times exactly by hands and chimes through artificial, well-calculated connection of the wheels, and now wanted to claim: he was a thinker, a free thinker, he did not let himself be led behind the light by any priestly assertions, the light of enlightenment shone in him, he was no longer so stupid that he believed what the darkies taught, namely: that the watch was made by a watchmaker, he knew better: -the watch had come into being by itself, for he had not seen the watchmaker, nor had he been present when the watch was made, it was therefore nature, nothing but nature. - One would look at such a person with sadness and serious misgivings from head to toe, not argue with him, but only take care of the poor man, that he would not be able to-

would come under medical treatment. - But is not the man even more foolish, who can look at the great wonderful world clock, how the world bodies turn around each other and around themselves as enormous wheels and indicate with astonishing precision day and seasons in their different changes, so that only all other clocks must be regulated according to this master and normal clock, and who now claims: this clock was not made by a clockmaker, the wheels all came into being by themselves and ran together out of natural instinct, or in other words: the world has no creator and governor, there is no God. Truly, not to believe that there is a God is to step out into the bright noonday sun and say that it is pitch-black night; and he who says this may be a free man, a so-called "thinking Protestant," an enlightened man, a man of progress, of free, human self-development, - but by ver-  
It is not, and all the effort of serious refutation, a pearl thrown before swine. - —

Question: A preacher establishes a so-called Mission congregation, which in reality is an opposition congregation, in a place where there is already an orthodox Lutheran congregation.  
the counsel or the work is of men, it is subdued. But if it is of God, you could not subdue it." What is the answer to this?

Answer: It is most striking that the saying of a Gamaliel, a Jewish Pharisee, is accepted by a Christian preacher as the norm, measure, rule of his conduct. It is a strange, quite miserable principle that success should prove the validity of a thing. Such wretched experimentation is understandable in a Pharisee, who at this moment may well be doing well.

He wants to appease his angry colleagues and does not exactly condemn the apostles' doctrine of Christ's resurrection, but in the next moment he also gives his consent that the apostles are innocently "beheaded" and that they are given the godless and silly order that they should not "speak in the name of Jesus". If the counsel and the work were from God, why should the young not spread it? Why do they get beatings? Was the work "from men", that is, damned, false, seductive doctrine, how then may Gamaliel, this great imperial president, so consciencelessly malign his office?

What is the reason for this, that he does not break down the evil work with all his strength? But he lacks that delicious thing, the "firm heart", and that is because he, as a haughty Pharisee, does not necessarily submit his mind, his so-called good heart, his good feelings and opinions, to the word of God; if he had, he would have already known what he should have done with the apostles of Jesus Christ and their teachings. Thus

But he is a humanly wise, balancing church politician from the *Exgridiency* school, who would certainly have given those preachers of the General Synod the beautiful, reassuring, pleasant Zuwarte advice: "Let each one work quietly and silently in his little corner of the vineyard, where he is now placed, there let him grow with his pound, until he is soon, after sour work, taken away. But a preacher does not only have to work in his congregation, in the little corner of his vineyard, but God has also assigned him a very important and responsible place in the synod, should he not work there, not grow with his pounds? Shall he "the

Do you still let synods remain as they are? until he is soon - taken away? If the work (a certain synod with its confession, teaching institutions, journals 2c.) is of men, why should he let it remain? But if it is of God, why should he not always let it remain. Where is it written that one should not attack evil immediately and decisively and ruthlessly? Not in the heil. Not in the holy scripture, but in Gamaliel's political

The principle of a Lutheran Christian is: "that which is not of faith is sin" d.

h. he only does something if he has the firm confidence beforehand from the word of God that

For to do something in doubt, not knowing whether it pleases or displeases God, only wanting to know from success whether it is God's or man's, i.e., a good or bad work-this is sin.

Moreover, it is also true only to a very limited extent that what is of man will perish, namely, as it is usually conceived, will soon perish, indeed.

On the last day all mere human work will perish, otherwise it often lasts unfortunately only too long. Muhamedanism is of men and has lasted for centuries; the papacy is of men and of the devil - and will last until the last day. X.

### **To whom should the new mill deliver its first work to the house?**

asked the old friends of the Concordia-Collegium in Elkhorn Prairie, congregation of Mr. Pastor Baumgart, when the mill, which some members of this congregation had built, was about to begin its work. And in response, 1700 pounds of the excellent flour for the household of our dear institution immediately arrived, a gift of love that is both especially beneficial to the ever-growing needs at a time when many friends have had to limit their contributions in kind, and also an exceedingly

This is a comforting and beautiful proof of the loving, caring, motherly attitude that the dear congregation has in its heart for the institution and the education of faithful servants of the Gospel. On top of that, their love has

not even found satisfaction in this unique gift, but at the same time, together with the neighboring sister community of Mr. Past. Riemenschneider's neighboring sister community for further care. Certainly, no speech, no matter how beautifully set, could have offered the young mill such a beautiful salute as the round white sacks whispered to it quietly and secretly. When she has grown old and can no longer count the thousands of hungry souls she has fed, the first ones will still be freshly inscribed in her memory. Who only eight

The stones undoubtedly hummed and rustled twice as comfortably, the wheels did one more somersault and the bags rattled their song all the more joyfully. For just as the hand that serves a happy heart burning in God's love becomes light and docile, so too stone and wood serve the pious hand of the master quite willingly.

God bless the pious mill lords and all the other dear friends in house and profession according to his abundant riches, and Let us continue to do his work in fraternal fellowship with a willing heart.

A. S.

### **Church news from Elberseld.**

The excellent Pastor Feldner at the so-called Lutheran congregation in Elberfeld resigned from his office on October 20, when,

On the occasion of the appointment of a candidate as assistant clergyman by the "Pastoralhülfs-gesellschaft" (Pastoral Assistance Society), of which Feldner was the director, the Royal Consistory at Coblenz stated that the mutual admission of Reformed and Lutherans to their communion was not a free agreement, but law and compulsion. This was too much for his conscience. He turned to the presbytery of his congregation, which did not want to answer; to the representation, which did not answer. He went with the consistory and let him know he could go; not a word of love or thanks-.

The man who had served for 12 years with total self-denial and devotion. So he resigned from his office. The congregation itself was frightened, got angry with its presbytery and expressed disapproval of it, and the commotion is still great. How little Lutheran the so-called Lutheranism of Elberfeld is, however, could already be seen from the fact that the Lutheran hymn-

The book commission there excluded Paul Gerhard's hymn: "Du Volk, dass du getauft bist 2c." because of the Lutheran doctrine expressed in it. Doctrine  
From baptism.

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### Receipt and thanks.

For H. Heinrich Walker of the Irn Krauen Verein ter Dreien igkeild-Gem. West - Cleveland, O.  
Friedrich Melier von dem Oünglin. S-Perrin dcr Treieinigkeits Gemeinde zu West-Cleveland, O. 3, tX  
Jostpb Niethammer from the Fort-Wa'ne Society, by Prof. Crämer 5M  
Friedr. C. Th. Ruhland from Mr. G. Thieme from Fort-Wayne a Dinterweste and from Mr.  
T. Schäker -1-7 . ,r.. i,"



## 120

For K. Rittmaier from the Gem. at Frankeumuth -- P 10,00 " F. W. Stellhorn by A. Siemon, F. Aaiue,

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Members of the congregation of Mr. Past. Hattstädt in Monroe, Mich. \$10.25; from the Jgf.-V. there.

\$11,01; from the I.-V. there \$2,50; in Saarnaw City from the comm. of Mr. Past. Hügli \$6,00; from Mr. Streb \$1,00; Gäusbauc 75 Cts.; Stolzricde \$2; from the Gem. in Fraukeutrost \$5,4.9; I. L. Schnell \$2; Robrhuber \$4,25; P. Schlenk \$2; Blümlein \$1,50; I. Wunder \$1; Kittstcincr \$1, Wittmann \$1,50;

Tschuri 50 Cts; Abraham 75 Cts; Past. Eisfeller \$9; Munker 80 Cts.; Medcr, Huber, Küpfmiller, Billmeier, Neinbold, Klein G 50 Cts.; Roth, Hoppe, Kiefncr, Frisch OKI;

Nuff 60 cts; G. L. Meyer 75 cts; I. Hetzner \$1,50; Lux 85 cts; von der Gem. inFrankenmuth \$2; Dr. Koch \$1; Herzog 50 cts;

I. Hubinger \$2; from the Gem. in Jrankenhiif \$4,50; Edelmann \$1 , Brügl 25 Cts., Trnm 50 Cts.; in St. Louis from H. Kalbfleisch \$1;

I. Veal \$1.50; Chr. Lange \$2.50----- 88.82

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». To the general Syrwald-Casse:

Vacat.

b. To the Synodal Mission Easse:

By Mr. Past. H. Locher in Frohna, Perry Co., Mo. \$18,00

namely:

\$4,50 Coll. of its comm. das. on epiph. feast.

8.50 from his comm. in New Wells

5.00 from N. N. in Frohna in gratitude for God's miraculous help.

"Hrn. Past. F. Sievers in Frauenlust, Mich. 1.50 and namely:

\$1.00 by Stephan Noth

50 " Mrs. Schmidt there.

Collecte am Epiph. Feste der Gem. des Hrn. Past. P.

Beyer zu Altenburg, Perry Co., Mo. 18.55

"On the Feast of the Apparition of the Holy Spirit.

Past. Theo. Grüber 7,00

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\$34.45 of whose ZionS-Gcm.

5.50 from the Women's Association in this comm.

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By Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecte on the baptism of children by Mr. F" Frickenschmidt 3.00

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## Get

1. for the synodal treasury of the middle district:

From the G m. of Hrn. Past. Engelbert \$7,00

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From the comm. of Mr. Past. Engelbert 6,00

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2. for the Synodal Missionary Fund:

By Past. C. Fricke in Indianapolis and its Gem.: Louise Blase \$1,50; Chr. Möller, Maria Schäfer, H. Seele, K. Ncrge, Chr. Bredemeier, Ant. Möller, Fr. Dickmann, H. Baumböfer, Ebr. Ostcrmeier, H. Koch, Fr. Vcbling, Fr. Ostcrmrür, W. Piel, H. Nohlfing, H. Koller L \$1,00; K. Röwer 75 cts; I. Fr. Rösener63 cts; Chr. Brdcmcier

sen, L Meyer, I. Hittmann, Sopbie Hillmann, Wilhelmine Ba<sup>e</sup> kemeier, Elisc Menke, Maria Paggemeirr, Liscotte Menke, Anna v. Strvhe, Heim. Syerup, Maria Rösencr, Louise Pahlmann, Fr. Koch, Chr. Wilbarm, W. Rösencr, Fr. K. Koch, Wittwe Ostcrmeier, Ant. Bade, H. Bormann, W. Koch, K. Wischmcicr, Chr. Schildmcier L 50 cts; Bro. Schröder 45 cts; Karl Rösencr, N. N. ä 30 cts; Mrs. Ebr. Rösencr, Leonore Rösencr, H. Fable, Louise Müller, W. Niemcier, W. Röwer sen, K. Tebbe, K. Sticgmann, W. Schöncmann, I. Schuer, W. Weiland, W. Meyer, W. Berg, K. Dammeier, Ebr. Hartmann, Fr. Spicr, K. Weiland, W. F. Rv'scner, Chr. Weiland, H. BalS, Leonore Schmidt, "D. Albcrcsmeicr, K. Schwicho, Chr. Harmcning, H. Buddenbaum, H. Rösencr ch 25 Cts.; Wittwe Rösencr. Chr. Schwier ä 20 Cts.; N. Simon, Chr. Büsking ä 10 Cts.;

Past. C. Fricke §1.47 38.50  
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### 3. for the seminar organ:

the comm. of Mr. Past. Keyl in Baltimore- -- 4,00 C. Piepenbrink, Cassirer.  
 Fort-Wayne, 3 Mar; 1859.

## Get

for the Preacher's and Ledrer's Widows' and Orphans' Fund:

#### 1. contributions:

From the pastors: Föblinger, W. Kolb (§3,00), Brose, Hüsemann, Reisinger, Beyer, Strnken, Lehner and Mr. Lehrer Brauer.

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From Mr. Sucher through Mr. Past. Brohm§ 4,00 " the community of Mr. P. Birkmann 2,25  
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Collecte on New Year's Day in the parish of Mr. Past.

Volkert 3,40

Of the following members of the congregation of Mr. Past.

Volkert: Mrs. Rodekoher, Bro. Kemmeier, Ungen., Bro. Fichne, H. Bruns ch50 cts; Marie Bruns 25 cts; from a child 10 cts. - - - - 2,85

By Mr. Past. Weyel, Wcihnachts-Collecten -- - 11,25 and namely:

\$6.35 from his TrinityS comm.

1.55 "" ImmanuelS-Gem.

3.10 "" Pctrus comm.

25 from a Uug.

From the Gem. of Hrn. Past. H. Locher, Wcihnachts-Collectc 2,50

I. F. Bünger.

## Correction.

Inadvertently, in the 13th number of the "Lutheraner," the receipt of the gifts of the laudable women's association of the congregation at Defiance, O., was omitted:  
 3 sheets,

6 pillow cases.

By adding this here, I kindly ask the dear givers for forgiveness.

A. Crämer.

Fort-Wayne- in Feb. 1859t

## For the Lutheran have paid:

### The 12th year:

Mr. Past. E. I. M. Ways §2.50.

### The 13th year:

Messrs: M. Bauer, Past. E. I. M. Wege §2.50, H. Dreinhöfer.

### The 14th year:

Messrs: C. Snebrink, Blum, I. Schmidt, I. G. Merz, Past. F. Eppling, Past. E. I. M. Wege 5 Er., H. Drkinböfer, H. Walkenhorft, Koch 50 Cts, Gottfr. Iahn, C. Müller, A. Ahner, G. Hilbert, R. Schindcldocker.

### The 15th year:

The gentlemen: M. Ebcrhardt, I. G. Merz 5 Er., Past. Reisinger 2 Er., Wolpinghaus, Fr. Jacob, Bernthal, (A. Spiegel, Past. C. Schliepsick, S. Bächler, R-Schiuldcdckrr, ' Fr. Bartling, Past. H. Eisfeller, Past. I. I. F. Auch, C. Bodemer, H. RLgener, I. Mönninger 2 Ex., I. Möller, John Boß, H. Walkenhorft, Past. E. Riedel 9 Ex., (9th Darnstädt, H. Burscind, Hartm. Grwing, Koch 50 cts, Z. Müller, C. Wunderlich, A. Schuppan, A. Vogel. H. Blanken, C. Roth, G. Noth, P. Munzel, C. Friedrich, I- Baierlein.

Furthermore: Wittwe Kalb, Fränl. H. Hesse and Elisabeth Sänne.

### The 16 vintage:

Mr. I. Mönninger 2 Ex.

F. W. Barthel.

## In the Luther song

the following should be improved:

ne 16 from top: the pain instead of: the pain.

<ck

" 17, " 4 " below: G luth instead: Fluth.  
 " 21, " 5 " above: in äch " g e instead: näch't'ge.  
 " 28, " 8 " below: Bust instead: Lusts.  
 " 36, " 14 " above: H ei l'gen instead of : heil'gen.  
 " 37,, , 12 " below: T od cS stra ß cinstead ofTo

of the penalty.

"	44,	"	4	"	above:	time instead of: time.				
"	49,	„	3	"	below:	g lei ch instead	:	of	:	equaling.
"	51,	"	7	„	above:	punished instead of: threatened.				
/,	51,	"	12	„	below:	G ö tz enp rie st er instead:				

High Priest.

"	53,	"	14	"	below:	torn instead of: torn.				
"	54,	"	6	"	above:	ausz uz i eh n instead of: ans-				

tighten.

, , above: h ei l w ä r t' g e instead of: heil- wüld'ge.

"	57,	"	8	„	above:	n um instead of: only.				
"	61,	"	3	"	above:	rests instead of: calls.				
"	62,	"	9	"	below:	C h ri sten instead of:ghosts.				
"	63,,	,	8	"	above:	C h r i st instead: Spirit.				

Sinusoidal pressure slur in No. 13.

line 7 from the top read instead of: never- like.

98,	„	1,	„	13 „	"	lics instead of: Wäh				
						lenden-z n voters.				

98,	„	1, -	„	22 „	"	read instead: yes-y e.				
-----	---	------	---	------	---	------------------------	--	--	--	--

98,	„	3, ,	„	30 „	"	read instead of: or- the.				
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## Display.

The fourth annual report of the Middle District of the Lutheran Synod of Missouri, Ohio, etc., which contains, among other things, a most important general report on the condition of the synodal congregations of the Middle District, is available, including postage, for 10 cts. Orders should be sent to Mr. Wiebusch and Son in St. Louis.

Th. Wich mann, Secr.

**St. Louis, Mo,**

Svnsdaldruckrrri by Aug. Wiebusch n. Sobn.

**Enclosure.**

**Nature of a Union Catechism.**

Unsuspecting Lutherans who immigrate to our West are not infrequently lured into the local Uniate community by assurances that they can be good Lutherans after all. We have therefore been asked from several sides to write something about the catechism which the gritty Uniate so-called Lutheran Church Association of the West has published and introduced in its congregations. At first we were undecided whether we should comply with the request, since the matter touches only a small part of our readers and precisely those who are most in need of enlightenment are fearfully deterred from reading the "Lutheran" as a dangerous paper. However, since the spirit of the unchurched church can be seen in the example of One Catechism, we believe that the required description could also be useful for those readers who would otherwise never come into contact with the catechism described.

Old Lutheran readers will know that there is a religious community in the Mississippi Valley called the "Lutheran Church Association of the West". This association took on this strange name in 1840, when it was founded, when people were still afraid of every "synod" as if it were a horrible ghost in this region, which was then mostly populated by new immigrants. One The founders thought, well, if people are so afraid of synods, they can help themselves; they just call the new synod - church association. The great majority of the members of the association and the actual founders of the same come from the mission schools in Basel and Barmen, where they were originally prepared for the heathen mission service, some expressly for the mission service among the local Indians. The direction to which the association pays homage is the so-called absorptive union, i.e. such a union of Lutherans and Reformed, by which the Lutheran as well as the Reformed faith is absorbed, i.e. merged, and a completely new so-called church or religion is founded. In 1844, the association published its constitution in a then appearing journal, called "Theophilus". The only unchangeable paragraph of it was the following: "The members of the association recognize the Holy Scriptures of the Old and New Testaments as the Word of God and as the sole guideline of the faith, and in doing so they profess the interpretation of the Holy Scriptures which is contained in the symbolic books of the Bible. The current organ of the "Kirchenverein" is the "Friedensbote" (Messenger of Peace). This sweet title has a similar meaning as the title "Kirchen-Verein" and the name "Peace Messenger".

"Evangelical". That title is just a figurehead that has been chosen for the sake of certain people and for certain purposes. Unfortunately, one must apply the following to the "Messenger of Peace"! Pf 55:22: "Their mouths are smoother than butter, and yet they have war on their minds; their words are softer than oil, and yet they are mere swords. Anyone who knows the circumstances will notice this in every leaf. What the Apology of the Augsburg Conf. Conf. writes of the papists also applies to our Unirte: "But the adversaries should also be ashamed of themselves that they write and preach so excellently about love and write love! Love! in all their books, and show no love at all." (Fol. 51. d.) As much as the "Messenger of Peace" tries to conceal his evil character, since he speculates precisely on those who have been awakened in Germany and are accustomed to regard every struggle for the truth as something unchristian, he, the "Messenger of Peace," at times falls clumsily enough out of his otherwise quite well-rehearsed role. For example, about nine months ago the sweet "Messenger of Peace" called our synod "an old Lutheran sect" and the editor of the "Lutheran" a "Satanic angel who beats others with his fists" and the like. If we had written like this about the gentlemen, what a "holy" indignation this would have caused them! But, they say, according to the headline, the paper is a "messenger of peace"; that is proof enough, if an Old Lutheran is called a devil in it, that this is only out of a

But let us leave that and now go to the review of her catechism. It was first published in 1847 under the following title: "Evangelischer Katechismus. Printed by N. R. Cormany. St. Louis, Mo., 1847." Although *nehmlich* (as a co-worker had reported to us earlier, the later Anabaptist Rev. Rauschenbusch,) the catechism was composed by members of the association, they wanted to see how the matter would proceed before they publicly acknowledged the paternity of the catechism. This seems to have happened only ten years later. At least, it is only in a stereotype edition of 1857 that we find the following on the title: "Evangelischer Katechismus Herausgegeben von dem ev. Kirchen verein des Westens. All this is in perfect harmony with the spirit of the unchurched church, which apparently hangs its coat to the wind and therefore, before it publicly confesses its faith, always first makes all kinds of tests to find out which way the wind is blowing.

As it is written, "I believe, therefore I speak; but I am greatly afflicted" (Ps. 116:10), and, "If a man believe with his heart, he is justified; and if he confess with his mouth, he is saved" (Rom. 10:10)-so also does the true orthodox church reveal itself. She is concerned to always express herself in such a way that everyone can know what she believes and that no one can misunderstand her or hide a false belief under her speech. She never thinks: "But what will people say if you say this or that so nakedly and blatantly? Rather, the more the unbelievers or false believers are averse to a divine truth, which the orthodox church considers to be truth in its heart, the more firmly it confesses the same, so that it does not incur the guilt of being ashamed of the divine foolishness and the cross of Christ before the super-smart world and before the false brethren. The more the false believers approach the orthodox church in their speech, the more carefully the church tries to ward off such dangerous intruding allies by trying to express their faith all the more precisely and sharply. Her character is sincerity and honesty. Therefore, she does not want to deceive herself or others and is more afraid of a false peace, which, instead of being based on truth and unity of heart and faith, is based on mere ambiguous words, than of fighting and quarreling. It does not entertain the hope of converting the false believers to the truth by accepting them among itself; rather, it is concerned that the true believers will be led astray. She knows that when lambs unite with wolves, the wolves are not made lamblike, but rather it is to be expected that the wolves will eat the lambs. The orthodox church knows that the union of light and darkness does not produce light but twilight, and the mixture of fire and water smoke and steam. The false church thinks and acts differently. It does not use language to confess its faith, but to veil it. She would gladly speak with David: "I believe, therefore I speak"; if only she would not then have to add: "But I am greatly afflicted! But she is too shy to do so. Because the church of false faith always has an evil conscience, it does not like to stand alone. It always wants to unite with the orthodox so that it can be quiet. By uniting with the false believers, the true believers should express to them the seal that they, the false believers, also have a good faith, and thus cover up their shame, so to speak. Although the false church sticks to its false faith, it tries to come as close as possible to the orthodox church in idioms; so far, in fact, that it can still understand and hide its false faith under it. If one reads, for example, the history of the disputes between the Lutherans and the Reformed about the Holy Communion, it is surprising how the Reformed, in order to be recognized by the Lutherans as believers in good faith, talked more and more Lutheran, and yet kept their old unbelief. Pressed by the Lutherans, they finally admitted that the body and blood of Jesus Christ were present in Holy Communion. When pressed further, they also admitted that it was a true presence and that it was the true body; indeed, that the substantial body of Christ was there. Then it seemed that they had finally accepted the true biblical faith. But when they were asked whether the ungodly also truly received the true body of Christ, it finally came out that all the previous concessions had been only pretense, only beautiful words, that they had secretly understood by true body and true presence something quite different from what these words denote; that they had meant only a spiritual body and a spiritual presence! This game with concealed words, which has become commonplace among all false believers, is of course found to a particularly high degree among the unbelievers. They certainly want to unite different believers into one church.

The Lutherans and the Reformed, in particular. In order to achieve this purpose, they must always speak in such a way that both the Lutheran and the Reformed can understand their faith. But since those who are Lutherans from the heart and therefore have a faith firmly founded on God's Word may never have anything to do with religious mongering, the false-believing reformers are usually the soul of an unrighteous church. Hence it usually comes about that in the unreligious writings everything is set in such a way that above all the reformed

The Lutheran can find his faith in it only with great effort, if he interprets the words differently than they read. An example of this is our "Lutheran Catechism, published by the Lutheran Church Association of the West. This catechism is thoroughly reformed, but here and there the words are put on screws in such a way that even a Lutheran can screw them up to the highest necessity, if he is indifferent enough not to take it exactly with the words of the catechism, but above all with the clear word of God. It does not allow for a firm faith and even less for a cheerful, round confession of faith. It transforms the Christian faith into human views and opinions and the confession into untruthful hidden duplicity. The kind of union, however, as it has been made by the Protestant Church

Association of the West, is the very worst. It professes the symbols of the Lutheran and Reformed Churches, but only "in so far as they agree. But since, in order to exist, it does not dare to say whether these different symbols are wrong on both sides in the parts in which they do not agree, or which of the two is wrong, it sees itself compelled to speak ambiguously about these parts, or, as Luther says, to say mum mum and to limp on both sides. Woe to the Lutheran who learns in such a Union school for a long time, when he finally has to confess his Lord Christ and His full truth in the time of persecution! In this school he has methodically learned to speak ambiguously. Therefore, nothing is closer to him than to practice what he has learned in times of need, and even more so, that is, to deny Christ and His truth by speaking ambiguously.

The first thing to be noted about the Catechism is that, as already indicated, it is thoroughly reformed and decidedly reformed except for one point, and that the Lutherans, on the other hand, are fobbed off with only a few meager fragments, namely with a few ambiguous expressions, which they may interpret for themselves if they wish. Therefore, it is a blatant untruth when the Lutheran Church Association of the West pretends that it wants to be neither Lutheran nor Reformed in those points in which the Reformed and Lutheran symbols do not agree with each other.

The fact that the Catechism does not mention the Apocrypha in the doctrine of the Holy Scriptures in a genuinely reformed way, we do not want to count that at all. What is more decisive is that the Catechism divides the Ten Commandments in a reformed way and includes everything that concerns only the Jews. Therefore, according to this catechism, the

fourth commandment: "Remember the Sabbath day, that thou hallow it," etc., and the Christian child, according to this catechism, must thus recite the first commandment: "I am the Lord thy God, which brought thee forth out of the land of Egypt out of the house of bondage;" and the fourth commandment: "Thou shalt do no work .. nor thy stranger that is within thy gates;" and finally the fifth commandment, "That thou mayest live long in the land which the Lord thy God giveth thee"-all of which evidently presuppose and concern the Israelite people and the kingdom and land promised to them! Although it is undoubtedly one of the merits of the Lutheran catechism that it has the ten commandments in a form suitable for Christians of all nations, Luther follows the apostle Paul, who, for example, gives the commandment to honor one's parents not in a Jewish but in a form calculated for Christians, stating the words thus: "Honor thy father and thy mother, that it may go well with thee, and that thou mayest live long upon the earth" (Ephes. 6:3) - so it could well be tolerated that also in a Christian catechism the commandments are given as they were once given to the Jews. In itself, however, this is a matter of Christian freedom. In any case, this division of the ten commandments and the inclusion of the words that refer only to the Jews is a sign that the catechism does not want to be Lutheran, but Reformed. For the authors cannot say that they followed the Bible exactly, since the apostle Paul, for example, prescribed the commandment of honoring one's parents differently even for Christians, namely as it is written in the Lutheran catechism. The authors of the unite catechism, in order not to come under the suspicion of Lutheranism, have themselves departed from the apostle Paul and have rather kept to the Old Testament than to the New!

More important, however, is the reformed interpretation of those passages, first of all of the prohibition of images in the Lutheran Catechism. When God says: "Thou shalt not make unto thee any graven image, nor any likeness," 2c. and adds: "Worship them not, nor serve them," then everyone easily sees that here only the making of images for worship, that is, the making of idols, is forbidden, but not, for example, memorial images, under which God has revealed and represented Himself, as Moses himself interprets 3 Mos. 26, 1. the prohibition of images as a prohibition to make idols. In the answer to the 14th question, "What does God forbid in this commandment?" the Lutheran Catechism says: "He forbids that we represent Him under any image." According to this, it would be forbidden to represent the dear God under the image of an old man, as Daniel (7, 9.) saw him, or under the image of a dove, in the form of which the Holy Spirit appeared at Christ's baptism.

or under the image of a man, whose form and nature the Son of God has assumed! If this reformed interpretation were correct, it would be a great sin that on the title page of the Lutheran Catechism even the Holy Spirit is depicted under the image of a dove; or is the Holy Spirit not true God?

That the Lutheran catechism not only gives the commandment to keep the Sabbath holy in Jewish form, but also interprets it Jewishly and does not even mention Col. 2, 16, 17, according to which passage the outward Jewish Sabbath has now lost its validity, we do not want to give the authors much credit, since even better catechisms often make a Judaism in this point.

The Catechism also proves to be decidedly reformed in the doctrine of Holy Baptism. Instead of asking with Luther: "What does baptism give or benefit?" the catechism Fr. 198, genuinely reformed, only asks: "What does Holy Baptism assure us? Therefore, although the saying 1 Petr. 3, 21. is cited, the words which say that the water in baptism makes us blessed are omitted! There is a big difference if I say: I assure you this, or: I give you this. The assurance either promises it for the future, or confirms what is already there.

The doctrine of Christian children who are to be baptized is also decisively reformed. Under the 201st question it is said of them: "Because they already belong by their birth from Christian parents into the covenant of God and the faithful community. Accordingly, the children of Christians are not 'children of wrath by nature, just as the others are.'" Ephes. 2, 3. Furthermore, the teaching of the Catechism on Holy Communion has been decisively reformed. First, in answer to the question, "What do we believe about Holy Communion?" it says. - That in Holy Communion our Lord Jesus Christ presents and communicates to us his body and his blood as the true food of life and the true drink of life." Whether the real body of Christ, or only the body of Christ in the figurative sense, i.e. his power and effect, is presented and shared, whether it is given through the Holy Spirit or under and with the blessed bread and wine, and whether it is really eaten or only spiritually, i.e. only in faith, the answer of the Catechism itself says nothing about this; but because the following passages are the first proofs for the answer: Joh. 6, 51.55.56., it is clear enough that the catechism only wants to understand a figurative body of Christ, only a figurative presence and only a figurative eating of the same; because in the 6th chapter of John only this is mentioned. But the fact that the catechism does not say it outright belongs precisely to those meager chunks that are to be reproached to the Lutherans. One has thought, are the Lutherans silly enough, when they read the words "body and blood of Christ" and "to present and to share", to take this as if it were here

If they speak of the real body and blood of Christ and of a giving and sharing through the blessed elements, then they can be left alone; indeed, it is all the better, since we thereby keep them in our union. Of course, it is frightening to play with the most mysterious truths of Christianity in this way and to turn them into a waxen nose that everyone can twist to his liking!

But the horse's foot of unbelief looks even clearer in the answer to the 208th question. It says: "Jesus Christ has commanded us

such a memorial meal, in order to assure us through it that his body was so certainly sacrificed for us on the cross and his blood poured out for us, so certainly we see with our eyes that his bread is broken for us and his cup is shared with us. Yea, that with his crucified body and shed blood he himself might as surely feed and water us unto eternal life, as we bodily partake of the bread and the cup." All this is not only taken literally from the reformed Heidelberg Catechism, but also expresses most explicitly the reformed doctrine of distinction of the Holy Communion. First of all, it is genuinely reformed that here the certainty of salvation, which Christians have from Holy Communion, is placed on the sight of the eyes, thus on the certainty and security of the carnal senses. According to this, no blind person can draw proper comfort from Holy Communion, and those who see must base their faith on bodily sight instead of God's word and promise, while faith according to God's word is a firm assurance of that which is hoped for and does not doubt "that which is not seen." Ebr. 11, 1. On the other hand, it is expressly taught here, as in the case of baptism, that the Lord commanded such a memorial supper, not in order to actually give us His body and blood to eat and drink with and through it, but only: "in order to assure us through it that He Himself feeds and drinks us with His crucified body and shed blood to eternal life as surely as we bodily enjoy the bread and the cup." The Holy Communion is therefore not the feeding and watering with Christ's body and blood, but only an assurance that Christ feeds and waters us with it; for what assures me of a thing is not the thing, but only a pledge of it, which I need when it is not there. Therefore it is said more clearly and honestly in the reformed Heidelberg Catechism: "Just as the water in baptism is not changed into the blood of Christ or the washing away of sins itself, of which it alone is a divine sign and assurance, so also the holy bread in the Lord's Supper does not become the body of Christ itself, although it is called the body of Christ according to the manner and custom of the sacraments.



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All that is admitted is that the blessed bread can be called Christ's suffering, but to believe that it really is Christ's body is considered old Lutheran superstition, a superstitious attachment to Christ's words. Therefore, in the answer to the 109th question, "What is the blessing of Holy Communion?" it says: "Because the Lord makes us partakers of his true body and blood through his Lord's Supper, so that all his suffering, death, and hearing may so surely become our own 2c." Here the words are again placed in such a way that by the sharing of the body and blood of Christ one can understand the sharing of the suffering 2c. Christ can be understood. This duplicity is all the more sinful, since there are members in the church association of the West who really believe in the presence of the body of Christ in Holy Communion. Such deny their faith with this catechism in an irresponsible way.

(To be continued.)

(Sent in by Pastor Müller)

### The evening visit.

Or:

A conversation about a chapter from the thick book of American crooks and swindlers.

Heinrich, an honest farmer, enters the parlor of his friend Christian: Good evening, dear Christian!

Christian (puts down the Lutheran, in which he has just been reading eagerly): Good evening, dear Heinrich! Well, that's nice that you finally visit me! It has been a quarter of a year that we have not seen each other!

H. Of course, a quarter of a year! But since you've been with me, I've had my hands full on my farm, and today is the first time I've been in town.

Ch. Well, I'm glad you kept your word and didn't go to my house; now we can chat together again for a whole evening. But above all, take a seat and make yourself comfortable.

H. (sits down and picks up the Lutheran from the table): What have you been reading? - Aha! I notice that this is the essay against the sneaks and angle preachers who circulate in the country without a profession.

Ch. An excellent essay. Would to God that all Lutheran Christians would take it to heart and show such self-runners the door! - Do you like it?

H. That is understood! Everything is already proven in God's word, that he must please one.

C h. I like to hear that, dear Heinrich, that you think highly of God's Word, and that you praise the essay because everything in it is proven with God's Word-but how is it out there with you? You've had enough to do with such unprofessed self-runners.

H. You mean the Methodist preachers? - Well, they may still show up from time to time, but they won't do much more with us,- we now have a preacher of our own.

Ch. What? You have a preacher? For how long?

H. Only four weeks, - a capable man!

Ch. Well, I am glad that the Synod has finally thought of you too.

H. The Synod?--No, the Synod did not send him to us. It took too long for the people to wait for the synod to send one, and when they had a good opportunity to get another one, they took it.

Ch. What good opportunity?

H. Well, the man came to us. He had been a preacher in Germany, resigned and emigrated to America to serve the church here; he had also been preaching in various places here, and now we have called him.

Ch. O Web! Heinrich, you may have fallen into beautiful hands!

H. How so?

Ch. Because here in the country many a lost student, many a chased away schoolmaster, even worse Burjchen pretend to be a German preacher and deceive the people.

H. Don't be too hasty, dear Christian! You should only know the man!

Cb. Do you know him?

H. Well, as far as I can get to know a person in four weeks, that's how far we know him. He is a very friendly and affable man and condescends to people; he can get along with anyone. And that's just the kind of man we need, he'll have people together nicely - they're all quite fond of him, too.

Ch. Surely you know the word of Christ: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves?"

H. Very good, I already learned that saying in school. But how does it fit here? What do you want to say with it?

Ch. Well, I just mean, how if the philanthropy was hypocrite mask and sheepskin, and underneath was a ravening wolf?

H. How you can judge so harshly, dear Christian! I think that friendliness and cheerfulness are the very hallmarks of a true pastor of souls. Did not Christ, the Archpastor and Bishop of our souls, set an example to all preachers especially in this?

Yes, certainly. That is why St. Paul writes to Timothy and Titum: "A bishop should not be obstinate, not angry, not devout, but kind, gentle and an example of love to the faithful; that is why he says of himself, his fellow apostles and all faithful servants of Christ in 2 Cor. 5:11: "We are good with people. But do you not know what the same apostle says in 2 Cor. 11:13-15?-I will open the passage and read it to you.

Notice that it says, "Such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder. For he himself, Satan, disguises himself as an angel of light. Therefore it is not a great thing if his servants also disguise themselves as preachers of righteousness. - Well, what do you say to this?

H. Well, I admit that one can be mistaken in a person; but whether the friendliness is larva and dissimulation, one must wait and see. You will not demand that one should look at every friendly person with suspicious eyes and think that there is falseness behind it?

Not at all; let me give you an example. Let's say a complete stranger comes to you whom you have never seen in your life." He stays in your house for several days and behaves very nicely and kindly. Finally he asks you to lend him a hundred thalers; he has seen a farm in the neighborhood that he likes, he wants to buy it, and he is still short of a hundred thalers to pay the purchase price; within a short time, however, he will receive a bill of exchange from New York, and you should get your money right back. What will you do, Heinrich? You will give him the money without further ado, won't you?

H. I don't know if I would do that, I would have to think about it first.

Ch. Why reflect? Whether there is falseness behind the kindness, you have to wait and see!

H. Yes, but if the person were a crook and ran away with my money, how then?

Well, then you would have to suffer, of course, and ridicule and scorn from the people on top of it. Then it would be said, "The fool! Why did he also good-naturedly and stupidly slip his money into the pocket of a man who was a stranger to stone! Then you would slap yourself on the forehead and say: "I am a gullible Thor! that I have not been more careful even against an unknown man! And now I return your question: How, if your friendly and affable pastor were a crook and a tramp, and after he had eaten his way through you for a while and swindled the money out of your pockets, he would croak with a stink, how then?

H. Well, I don't want to hope that it will happen to us like that; we won't experience that in a man who is a pastor.

I don't want to wish it on you, but if it were like that, you wouldn't be the first. And I must frankly confess to you, Heinrich, that I have once and for all no confidence in such fellows who do not bother about any synod here in America and thus do not ask anything about church fellowship, but roam around the country on their own and look for congregations. Either this or that synod has already been fooled by them,

and then had to exclude them again as unworthy people, or they became so obvious as unbelieving and godless people right at their immigration that no decent church body wants to have anything to do with them. Since they cannot count on a proper appointment by a synod, they roam the country as traveling crooks and defraud the congregations. And there they have it most of all on the people who live in the country, they think: Oh, people like the Buschbanern, they do not see through you? And behold, the ruse succeeds! Many preacherless congregations are so foolish as to accept them, and often wonder for a while what they have caught when such a person, whom they should have swept out with a broom, has crept in. Of course, the jug goes on until it breaks, and the glory is usually soon over; for when the heart is full, the mouth overflows, and what is in it soon comes out, and comes out so clearly that it bites everyone in the eye. When it becomes obvious that the clean pastor is a windbag, a mocker, a curser, a gambler, a drunkard, that is a bit too bad for the people, the blush rises in their faces, they beat their foreheads in consternation and say: that you too have been such fools and did not intend to be better! and the loose mockingbirds, the children of the world, say: The asses! that they also picked up an unknown man from the street and made him their pastor! - Now, however, the rascal is chased away by a pastor; but what does he make of it? Has he nevertheless achieved his purpose, has he eaten his way through again for half a year, or a year! And as for the future, well, a traveling adventurer like that doesn't grow any gray hairs either. If they don't want you here anymore, he thinks, you just go on and do the same in another, third and fourth place; there are enough simpletons in America whom a smart companion like you can outsmart. This way you can get around the world comfortably, and you also have the pleasure of seeing the country and its people. - And the lied to and deceived congregation, which at first could not praise the pastor enough, what does it do? Well, they are silent as mice now and don't even want to think about the whole story anymore; because to experience something like that, to have acted against all wisdom and prudence, to have become such a mockery of the whole world, that was no small thing!

H. Christian, you exaggerate! Truly, you exaggerate!

Eh. I say what is true and do not exaggerate; I only speak out what experience has already taught in a hundred examples.

H. That would be! Won't you tell me one of the hundred examples?

Eh. You don't even think I could do that! But you are mistaken; for only the other day our pastor told a few people in a party.

such examples, which he has experienced himself. Since they are still fresh in my memory, you shall hear two for one.

A few years ago, a long, slender, handsome man with flaming red hair came to the West from the Eastern states, where he had been a preacher. In the East there are enough preachers, there is no need for the Lord, so he is drawn to the West to the preacherless, abandoned congregations, which he comes to comfort in their desolation. That he cannot get a job in the East because of his well-known immoral way of life, the venerable gentleman of course wisely conceals. Well, he comes to a congregation without a preacher, appears and knows how to work his way up the pulpit with his voice and with his arms and legs in spite of a Methodist preacher. The people like him and take him as their pastor. In the beginning the thing goes quite well; however, it does not take long for the people to notice that he likes to go to the grocery and pinch one. They are surprised, they feel uncomfortable, and every now and then a muffled murmur runs among them. One fine day it happens that the venerable pastor staggers out of the pub drunk, so that his legs also fail to hear him; the story gets out, like wildfire it spreads through the whole community that the pastor is drinking, the cheat is exposed, the people are ashamed of him and he is ashamed in front of the people, after a short time he has disappeared into the western primeval forests, like a certain animal leaving behind a bad, bad smell.

Not long after, a young, stocky, gloomy man, who looks like he was made to be a hoizbacker and a fence-splitter, arrives at a congregation that had just become preacherless. He says that he did not study for the preaching ministry, but that he had been to the school teachers' seminary in Germany and had learned as much and probably more there than many an American preacher; he would therefore dare to administer the preaching ministry just as well as another. Because the congregation had already contacted a neighboring preacher, who had also preached there a few times, some told him that he was too late and could no longer get the job; some, however, thought that he could preach once; that hearing him once would do no harm. When he realizes this, he gets hope that he can outsmart the peasants and become their pastor. But this time the peasants were clever, as you will hear in a moment. - As soon as he has found hope, he makes himself at home with a member of the congregation, sits down and writes a sermon, in which he lets the host help him and assist him with advice and action, and now appears in the church to deliver his sermon. But look! The thing doesn't work, he has to pull his paper out of his pocket and read out his wisdom to the curious listeners, and what comes out is such wretched, miserable

drivel that people are ashamed to listen to the wretched man.

have only unlocked the church. **Although** he is so disgraced, he still does not give up hope. For weeks, he still hangs around in the area, runs from house to house, tries to win people over, but in doing so, he is revealed to the simple farmers as an ass-stupid man, as a forced-wind bag, as a genuine liar and as a frivolous, unjust eamerad, so that everyone finally despises him. His stay is now no longer in the area, that he probably sifts in, so he takes off from there and disappears. Some time later, one hears that he has sneaked into a remote, preacherless congregation as a pastor.

What do you think now, Heinrich, if you experienced similar things in your pastor?

H. Ha, that would be bad! Then we wouldn't be able to save ourselves from scolding and ridicule, and the unpleasant story would be that we wouldn't even be allowed to grumble against the mockers, but would have to take all the jibes quite calmly.

Yes, that would not be the worst of it; how unbearable would be the burden of an evil conscience that you would have in this matter! Have you not yet thought, dear friend, how unjustly and unconscionably a congregation actually acts when it accepts a man it does not know as its preacher?

H. That it is a dubious thing, a dare, yes, I have to admit that now; but that you call it downright unjust and unconscionable, that sounds a bit harsh, but I have not recognized it until now.

All right, I will help you to this knowledge. Let us take the Bible at hand and open 1 Tim. 3. There it says: "But let him be a bishop's priest, a wife's husband, sober, temperate, sedentary, hospitable, doctrinal; not a winebibber, not thirsting, not dealing dishonestly, but gentle, not vicious, not stingy; who presides well over his own household, who has obedient children with all respectability; not a neophyte, lest he puff himself up, and fall into the judgment of the blasphemer. But he must also have a good testimony of those who are outside, lest he fall into the blasphemer's shame and snare." Similarly, St. Paul also writes to Titus Cap. 1, 7-9. The passage thus reads: "Let a bishop be blameless, as a steward of God: not self-willed, not angry, not a winebibber, not a throbber, not a dishonest handler; but hospitable, kind, chaste, just, holy, chaste; keeping the word that is sure and able to teach, that he may be mighty to exhort by sound doctrine, and to punish the gainsayers."

Now I ask you: Why do you think St. Paul described to Timothy and Titus in such detail what a righteous preacher of the gospel should be like?

H. Now, surely for this reason, so that both Timothy and Titus may take an example of how they should administer their preaching ministry properly and walk in the church of God.

Yes, quite right, that is one reason, but the other reason is that they should pay attention to what kind of men the congregations elect and appoint as preachers, and ordain and ordain them themselves to the preaching ministry; for you know, Henry, that both Timothy and Titus had to supervise entire large church districts and to fill the cities and congregations back and forth with elders, i.e. with preachers. If they wanted to elect and appoint preachers in and with the congregations, they should first examine them according to this apostolic regulation, whether they really had the gifts, qualities and requirements necessary for the preaching ministry. Therefore St. Paul also admonishes Thimotheus in 1 Tim. 5,22 and says: "Do not lay hands on anyone soon. By this he means: Do not be hasty to ordain someone to the preaching ministry by the laying on of hands, but first be thoroughly convinced whether he is also fit to teach, whether he is capable and worthy, whether he is powerful to exhort by sound doctrine and to punish those who speak against him, whether he leads a godly life, has a good reputation among those who are outside, i.e. among the children of the world, and so on.

H. Well, that is all right and true; in  
I still don't see how you can prove that we have acted unjustly and unconscionably in appointing our pastor.

Have you tested him beforehand to see if he has all the qualities that the apostle requires in a preacher of the gospel?

H. How could we? We had never seen the man before. By the way, I should think that a man who had been a pastor in Germany would be tested enough.

Ch. Did he give you testimonies about it?

H. We asked for his testimonies; only by an unfortunate coincidence did the man lose the testimonies he had from Germany and America. During the journey his suitcase was stolen, and the certificates were in it.

Ch. Hm, hm, lets hear it! the history sounds almost probable! However, that an orderly, sensible and careful person, even if it were only a shoemaker's apprentice, should not carry such important documents, such as certificates of ability and morals, with him wherever he goes and stands, seems to me very unlikely!

Here I remember what our pastor recently told us. In addition, more than half a dozen pastors and schoolmasters have already come, and have requested that he help them to office and bread. But as he said after

One of them said that he had forgotten to have certificates issued in Germany, but that he would soon be able to have them sent; the other had lost them from his pocket on the journey, but did not know how; the third had had them burned on the burning steamboat together with his suitcase, and the others knew other stories. But so that we don't stray from the main point, - in view of the sunny scriptural passages cited, should you not now recognize that it was most reckless and unscrupulous of you to have accepted a man as a preacher without knowing him and, what's more, without any testimonies?

H. However, I was not at all pleased that he could not show any testimonials; only I  
I think we can still live up to Pauli's words. Let me tell you how I see the matter. We have hired the man on a trial basis and will watch him very closely and test him according to his teaching and his life. If he proves to be a righteous preacher, good, then we will keep him; if he is  
as a hireling and wolf apparently, well, then you chase him away.

Ch. So this is the plaster so that you want to close the wound of your conscience! I only fear, it is not a soothing healing plaster, but a burning band-aid.

H What do you mean by the equation?

I will make it clear to you by means of an example. Suppose the strange, but extremely friendly, kind and polite man I mentioned earlier, asks for your daughter after a short stay in your house. Will you give him your child on trial and only afterwards check whether he is also a righteous man for your daughter?

H). Christian, how can you ask this question! I would have to be the most frivolous person in the world and a true father of ravens, and I would not have to have a conscience in my body if I were to give an unknown person my  
I wanted to entrust my child to! No, whether the man would be a righteous man for my daughter, I would have to know beforehand.

Ch. And how are you going to start learning about it?

H. Well, that goes without saying; I would examine him for a longer period of time, observe all his doings and activities, gather all the news I could get about him, and generally try to get to know him as closely as possible.

Look! dear Heinrich, how sensibly you speak! But do you also realize that you have thrown a noose over your own head?-You see, you cannot entrust your child to an unknown person; for that would be reckless and unconscionable, it could turn out badly, your child could become unhappy, you could have to reproach yourself about it all your life. Is it then less reckless and less

conscienceless to entrust an unknown person with your child?

and entrust him with your and your children's immortal souls, bought at great cost by the blood of Christ? What if this were to turn out badly? What if your supposed pastor were a soul murderer? How if he, instead of saving them, corrupted your souls? You say that you have hired your pastor on a trial basis. How? So you want to test whether he will lead you to heaven or to hell? Is this not blasphemous talk, and God-forsaken action? What the apostle commands a preacher to investigate before he is appointed, do you only want to investigate afterwards? So you want to turn back God's word and commandment? Doesn't that mean you are acting ungodly? After you have entrusted your souls to a strange man, you first want to see which spirit child he is. What is that different from letting the wolf in among the sheep and only then wanting to see whether it is also a wolf? And where is the command of Christ: "Beware of false prophets"? Alas! God have mercy that so many congregations still so little recognize the seriousness of the ministry of preaching, that they play such games and fool around with this holy office! God have mercy, that baptized Christians, while they act so prudently and cautiously in matters concerning money and property, in such a highly important matter as the calling of a pastor, since it is a question of curse or blessing, death or life, heaven or hell, salvation or damnation, drive so exceedingly recklessly and conscienceless, as if it were a trifle to put soul and salvation at stake! Behold, my dear friend, if you farmers in the country have need of a groom, take care that you do not get a man who does not understand the work, or is otherwise a lazy and disorderly day thief; but to appoint as your pastor a man whom you do not know at all, and who may be a knave in the skin, could you bring that upon your conscience?

(Conclusion follows.)

There have often been loud public complaints **about the Methodists breaking into** Lutheran congregations. Nevertheless, they are so bold as to continue to deny this sin of Rotterianism. They claim that they only ever take care of souls neglected and left unprovided for by their own communities. A new proof of how untrue this prevarication is is found in the "*Missionary*" of Pittsburgh. In it, the following is reported about the fate of the Swedish Lutheran congregations in Minnesota and Indiana:

"Last fall the Methodists sent a missionary to this settlement-to Chicago Lake, nine miles west of Taylors Falls-who has commenced his work here. I hear that they are now surrounded with building a church a few steps from the Lutheran Church, although the number of their members is not

four or five; some of them were expelled from the Lutheran Church for immorality. It is a little strange that they were immediately received into the Methodist fold with open arms without any change of heart."

"Seven miles west of Marine, Washington Co. Minn. is a small Sweden Lutheran congregation, numbering in the aggregate about two hundred members, some of whom are very enterprising people . . . In this congregation, too, the Methodists have caused some disturbance. I would not speak out against them in a word if they would only use honest means to secure new girdles; but this breaking into our congregations, this lying in wait for the absence of the pastor, is in my opinion very bad and ungodly."

"Our people in Attica, Fountain Co. Indiana. ... are much troubled by the Methodists who have a church in that place and are making every attempt to tear up the Lutheran congregation. - They used a little artifice to procure funds when they went about building a church. The citizens of Attica had for some time promised support to our people if they wished to erect a house of worship; but before they went around with their subscription list, several Swedish Methodist preachers set out to ask support for their church, telling the citizens it would be a church for all the Swedes in the town. When asked if they were all Methodists, they replied: not yet, but they were sure all would be, and none would ever be built except the Methodist church.-By this little "trick" they secured a little more help than they would otherwise have obtained. They knew very well, however, that at that time there was an orderly Lutheran congregation of about a hundred communicants, while the Methodists numbered at most no more than eighteen to twenty. When the Methodists first sent their missionary to this place, there was not a single member of their community; all belonged to the Lutheran Church. This is their way of working among us, and if we object to it, we are accused of paganism or popery."

### The vulgar nationalism

is the religion of hypocrisy and lies for the sake of money. We have already said this repeatedly. The newest number of the "Protestant" provides a new éclatant proof for it. He writes: "For example, here in St. Louis, in the middle of the 19th century, which calls itself the enlightened century, we had to read the following verbatim in the ""Lutheran"" of the previous year: ""And that no one can be blessed apart from the Lutheran church is only too certain.""

This sentence, however, occurred in the "Lutheran," but as one of the "Lutheran's" convoluted fener, detested and refuted! The "Protestant", however, cites it as if it had been one set up, asserted and defended in the "Lutheran". This is what we call a rogue's trick, of which only a vulgar rationalist is capable. However, it does not occur to us to ask Mr. Krebs to recant because of this. He who keeps his paper desires nothing else than to be fed with lies. By the way, we will probably not bother our readers with mentioning the wiper of lies called "Protestant" any time soon.

### Testimony

from the Lutheran Church in North America, in answer to the question: Why do we cling so tightly to the Lutheran Church?  
Hildesheim. Gerstenbergsche Buchhandlung. 1859.

Under this title, our dear Pastor Fick, who has worked tirelessly for our American Lutheran Church, has published a brochure of 48 pages. It contains in a preliminary report of 12 pages an account of the state of the Lutheran Church in America and the reprint of the preface to the present volume of the "Lutheraner. We hope that this report will be richly blessed, and we certainly wish the dear editor and all our readers the first fruits of this blessing.

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### Church News.

The congregation of New - Wells, Cape Girardeau Co. Mo., founded mainly by a number of Lutherans from Eastern France, was served from Altenburg during the first period of its existence. Later it got its own pastor in the person of Mr. Pastor A. Lehmann and there were now the best prospects that it would soon strengthen internally and externally. But these pleasant prospects were soon to fade away. It was not long before the miserable chiasm, as in the neighboring congregations, led to a sad split here as well. Mr. Past. Lehmann felt compelled to follow another call made to him already in the summer of 1856. The members of the congregation who remained faithful to their Lutheran church, who still made up the majority, were since then served by the undersigned in particular as a branch. However, it remained the ardent wish of the congregation to be provided with its own preacher again. When the congregation had regained its former strength through the addition of new members, an appointment was made last year to Rev. Frederking in Central Township, St. Louis Co. was issued by it. A trip of the same to Germany prevented the immediate acceptance of the profession. The joy was all the greater when, after a happy return, he finally accepted the call, with the approval of his former congregations.- The Sunday Septuages. of this yr.

res was a double day of joy for the congregation of New Wells. On the morning of that Sunday, the consecration of their newly built church took place. After confession had been heard in the parsonage, which had been used as a church for some time, the congregation - among whom were also quite a number of guests from the neighboring parishes - went to the new place of worship,

which was close by. The consecration prayer was said by the undersigned and then the consecration sermon on the usual church consecration gospel was held by Mr. Pastor Beyer from Altenburg. He presented from it: "The teaching of the Word of God about the consecration of a house as a house of God. 1. how a house is consecrated as a house of God; 2. how this consecration is preserved for it.

In the afternoon, on behalf of our Presidium, Pastor Frederking was installed in his new office by the undersigned (after preaching a sermon on Rom. 10, 13-17.) with the assistance of Rev. Beyers into his new office. May the faithful God make him a blessing for many and let the congregation grow and prosper all the more for the glory of His name and for their own salvation. Amen.

Ch. Heinrich Löber.

Address:

Uvv. 0. IV. R. k'ukwnuLintr.  
I^>eahontn8 I'. 0.  
Oup6 Oiraäoau. No.

After Pastor Heinrich Grätzel, until now in Bremer Co. Iowa, had followed a call from the Lutheran congregations in Franklinville and Long Green Md., he was inducted into his new office by the undersigned at the latter place yesterday, on Sunday, Sexagesimä. Baltimore, Feb. 28, 1859.

W. Keyl.

Address:

kov. 8. oraotLoi, ssorusrUem NiUs, Ilarl'orä Oo. Nä.

After Mr. Carl Meyer from Oldeslohe in Holstein had received and accepted a proper profession from the Evangelical Lutheran congregation in Proviso, Cook Co. Ill, the same was appointed by the undersigned on behalf of the president, Mr. Past. Schaller with the assistance of Mr. Past. Wunder on Jan. 12 in the midst of his congregation on all symbolic books and installed in his office.

A. Franke.

Addison, Feb. 1859.

### Church consecration.

Readers of the "Lutheran" are hereby informed that the only Lutheran congregation in Cedarburg, Ozaukee Co., Wisc., since their previous little church had become too small, purchased a church building formerly belonging to the Humanists.



Thus, next Epiphany on February 6, solemnly inqewleht has. Admit were the Drn. Pastors: F. Loctnicr of Milwaukee, M Guntber of Mequon River, and J. H. Ior of Kirchbain, as well as lower members of neighboring congregations and the singing choir of Milwaukee. Pasi. Lochner preached on Apost. Gesch 26, 22. and Past Gunlber on Rom. 7, 16. 17. Past. Ior spoke the Weibgcbet. The order of the fclerliect keit was quite similar to those that have been widely\*) published in the "Luth. May the Lord grant His Church that in this, ibin on's new geiveibten Hanse, His word be not again rejected and trodden in the dust, but resound purely and loudly, as long as the same shall prevail. Amen.

Grafton, Wisc. 11 March. 1859.

F. A. Ahner.

### Warning against scammers.

Already several times and again recently it has happened, as we hear, that persons in congregations of our synodal district refer to the Lutheran preachers and congregations in St. Louis, as whom they would have recommended to their fellow believers for support or acceptance. The dear brother back and forth are warned against such persons, since we here, of course, never ask anyone to verbally give our recommendation of his person himself. Such a pretense is a pretty sure sign of intended fraud.

St. Louis, Mo, Feb. 26, 1859.

C. F. W. Walther.

### Conferenz display.

The three-day conference from the Southern Indiana District will begin on May 6 of this year at the congregation of the Rev. King in Cmcinnati. T h. Wichmann,

Secretair.

### Receipt and thanks.

For H. F. Grupe, of the lünglingS-Vcrein at Chicago, through Hrn. Past. Wunder85 ,00  
 " M. Broening, 2IN of several bodices of the  
 Gem. of Mr. Past. Keyl in Baltimore, the same P5 from there Ziing'ings Verein, as well as 85, collected on the wedding of Mr..  
 C. S daselbst ' 20,00  
 " Peter Kcstcl, from the lünglings-Verein of the Gem.  
 of Messrs. Past. Keyl to Baltimore 10,00 " LaSpar Nagel vom Fiingling'-Vcrein der Gem.  
 of the Hrn. Past. Schwan zu Clevelvnd, O- 4,50 „ Bertrrm Kohistock by some members of the congregation.  
 deS Mr. Past. Beyer, Howards Grove, Sbe- doyan Co., Wisc., namely by Mr. Fried- rich Linker!, E Lücke 50 Cts., Heinrich ThciS sen. 50 Cts. 2 .00  
 "Riemenschneider by several members of the municipality.  
 that of Mr. Past Niemenschneider, namely from Mr.GerhardBrockschmidt 184,50, Heinr.Gräwe 42 Cts , Heine. Jakob 8 5,92  
 "Joh. Ricbling.von der Gem. des Hrn. Past.  
 Franke zu Addijon, by Mr. LGrer Bartling 3,00 " Tbeod. Zacharias, through Mr. Past. Hattstädt zu Monroe: Sacrifice at the Reformation Feast by its Gem.  
 P2.8S, by A. Hang 81. >3, by Hrn. Past. Hattstädt "I 05, by A. A- and F.  
 A. G 50 Cts. (-8'0'0) from G. A., Ebr. A., A. C and J. L. (I 25 Cts. ( ,00) 7,00  
 "For Carl Gärtner by Mr. Past. Hattstädt  
 from the Franen Association of his parish 5,00 „ Bruno and Tbeod. Mießicr by Mr. Past.  
 Hattstädt from lungfrauen-Venin 86, anf der Kindtaufe des Hrn. Past. Hattstädt collected 82,06. on the wedding of Mr. I. Gütter collected-K2.00 10,09  
 „ H. EverS by Hrn Past. Schwans Gem. by  
 Mr. Ernst Volk, in Cleveland, O. 5,00 „ Paulus Rupvrecht, through Mr. Past. Föblingcr at New York collected in his parish \$8,05:vn the  
 löbl. Flauen Verein there 85z  
 \*) Which, according to the sender and our own conviction, is rarely desirable. D. L.  
 by Mr. Math. Mie -81; by Mr. H W-ie 8; from the ^oa.büchse of the child by Mr. Ernst Leenieier rU; by Mr. Tr. ^ibler of your .ning'ngs-Berein in Mcuiphis, Tenu.  
 \$20; by Mr. F. W- Bartbel in St. Lo u's of the Fünglings-Verein at Eeiur ville, Flls. \$9; by Mr. G. Tbicme in Fort Wayne 8i 49.05  
 For Hermann Neisert of rin g n Freuncei in Fort Wayne -4 .00  
 " Fri d l Mo i'r of the Fungfr nien-herein of the >?rne!Nigkeirs-Gc "i. in West- Eleve! and - - - 3.96  
 „ H S euer of Mr. P is Siech r in Sbeboy- gar, Wisc. 5 00

### Get

#### a. To retire the ConcordiaCollege construction debt:

From the Johannes Gem. of the Hrn. Past. Voigt, Fef- fersvn Eo , Mo. KI280  
 By Hrn Past. 'Wege from an Ung. 81, and W.  
 Bog 50 Cts. 1 ,51)  
 Subsequent from the Gem. of Mr. Past. Löber, Frohna, Perry Eo., Mo. 1.50  
 By Mr. Past Klinkenberg, Fonesville, Fa: G.  
 Vom, Dor. G. G 8t; Alt, Nor, N. Bur, H. Mol, H. Mci, K. v. LI!! 50 Cts.; Hag, Z Oew, Tri, G. Ritt, Boa., Wel F. W Mci H Knb. Kno. H. Wen, Mio, G. v. d. F., Lorw., D.  
 Par, H. v d. F, Dös, H. Kuh, Abl, Wob, Lau, B. Bur, K. Mei, Borg, Brock, KI. G 25 Cts. 12.25  
 Collecte of the Gem. of Mr. Past. Rinker, Drre Haute, Za 0 .00  
 Don Mr. Heim D. Korbe, Cim-riton Co., Mo - -- 2.51) „ the Mararenden family in Rochester, N I -- 1.0!) „ the comm. of Mr. Past. Hattstädt, Monroe,  
 Mich. - 23,75  
 including \$1 as a thank offering for a happy delivery, and \$3 from an unnamed person.  
 By Mr. F Willner. Wasbingkon. D. C: by Hi n, Zoachim and Mrs. Müller G 25 Cts.... - 0,50  
 Collecte of the Gem. of Mr. Past. Bernreuther, Mi-sbawauka, Fa. - 4,00  
 Dnrch Hrn. Past. Geyer near Watertown, WiS.: by Hrn. Look, Fr. Witte, Fr. Schwefel, Past. Geyer O 81; G. Müller, A. Biieße G 50 Cts.;  
 Teacher Neitzel 25 crs; some other members 63 cts. -- 5,88  
 From several members of the community of Mr. Past.

Riedel in Paiydorr, Perry Co , Mo. 8.75  
 ,, Julie Dölke. from Past. Detzers Gem., Desiance, O. 2 .00  
 ,, ai ,en members of the congregation in Frankenmutb.Mich. 4.14 ,, the triune cMsg'm. of Mr. Past Laupert, EvanSville, Ja.: Fte, ^chulyc Um'oach, Fr. Holzgräfe, farmer, H. Holzgräfe, Schende. Nobbe, Meesberg. Ko'cnberg. Lilienkamp, Knorr, Lettermann, GneSbächer, G. Bivvns, Dönges, Brenneckc. Schulde, Tieboppe, Däuble, Fridc'ein, Meier (K 25 CkS.; Griese, -Lpindler, Köster, Korff, Krämer, Rnschmeier, Becker!A 50 Cts., Seipp 4o Cts.; Alens and A. Sau- pertGAI 11.40  
 ,, the Emmanuclsgem. deS Hrn Past Sanpert, EvanSville, Fa: Karl Wilke, Schnur, Meierding ka) 25 Cts. 0.75  
 "a member of the congregation of hrn. Past. King, Lafayette, Yes 2 .00  
 "Mrs. Elisabeth Merz, as a thank-offering for her renewed recovery, from the collection of Mr. Past. Lebmamm near Manchester 1,00  
**b. For the synodal treasury wesil. Districis:** From the Centkasse of the congregation of Mr. Past. Löber, Frohna, Perry Co , Mo. 5.00  
 From DreieeiunketS Distr. in St. Louis, Mo. --- 12.85 " ZmmannelS " ,, ,,,9.70

E. R o s c h k e.

## Get

### 1. for the synodal treasury of the middle district:

From the municipality of Mr. Past. Reich.rtdt

83,64 Dnrch Hrn. Past. Stricker sold synodal reports 17

### 2. for the Synodal Missionary Fund:

By Mr. Past. A. Saupert, EvanSville, Ja.--. 11.60 namely:  
 810.00 in de))en Dreiemigkeits-Gem. am Epivb. Fixed ges.  
 1.40 from Mrs. Alms,

50 ,, Mr. Fob. Uml-ach.

From d.r CZem. of Mr. Past Rnik-rt

4,76

For the Fort-Wayne seminar:

By Mr. Past. A. Saupert, EvanSville Yes. --9,  
 namely:

00

8l,00byChr. Däuble, as a thank offering for the birth of a child,  
 3.00 collected on Fr. Langele's child baptism,  
 3,00 ' "" Cbr Däuble's "  
 2,00 by Hern. Past. A. Laapert himself

### For the seminar building in Fort-Wayne

From Michael Schmidt from Henance

2.50

C. Piepe nbrink, Cassirer.

Fort-Wayne, March 10, 1859.

Erhnlrtett

rr. **To the general synodal treasury:** Dnrch Hrn Past. F. di vers, Frankenluit, Viich - -? 2.50 namely:

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50 ,, Past. Li'vers.

From t-rn, E- Roschke, from Synodal-Casse westl.

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For the allstem. Praeses:

From the gions lcuui. of the Hiu. Pa>t. A Hoppe in New-Or an-

Collecte, dur-h Hrn. Franz WOLu-r in Wasbington, D. C

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### h. To the Synodal Mi sion Fund:

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tl-om Dreieiusyscits Distr der tycm. in St Louis-- v,35 By Hrn. Leb' er W Rickner in Hrn. Past. Licke's

Geni , Mavvillc, Wis. 5,00

"Gotlfr Merz from the em of Mr. Past.

A. Lebmamm at Ma-chester, Mo.

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1,00

By Hru. Past. S-races, in CotOusville, Flls.-- 3.00 namely:

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82.00

,, ,, ck'nftl. Fraum G 50 Cts. 1,0!) ,, Mr. Geo. Williur in Washington, D. C. -- - 2.57 namely:

Kl,37 from the basin on display, 1.20 from Schalk-udern.

### 6. to the college tuition fund,

for the liver contents:

From St. Louis Gem.

22,00

namely:

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"Gottfr. Merz, from the Gem of Mr. Past. A.

Lehm ann l ei Manchester, Mo. 1

.00

### 6. for poor students and schoolchildren in the

Concordia College and Seminary\*):

By Mr. Paulus Finzel, through Mr. Past. H. Lcmke, Monroe, Mich. 1 .00

By Mr. Patt. Dr. tstotsch in MempbiS, Tenn , Collecte at the joint Caufmavle of three brothers-in-law, Messrs: Nicvl. Frech, Heim. Gliedkemp and Wüb. Rinawald--9.

50

From the Gem. of Mr. Past. E. M. Bürger in Washington, D. C. ^.

95

Collecte on Hrn. ^chaeferS wedding in Blvomington, lsts.

2,60

### e. To the maintenance fund for widowed woman

Prof. Bwwend:

Monroe, Mich.  
 Paulus Finzel

2.00 F. Bö blue.

13d

4" 0 copies of No. 14 are 830 from the church of Mr. Past. Keyl in Baltimore under the heading "for poor students and pupils in the Concordia Coikgc and Seminary", which appear in all other copies, as they should, "to the Untcrhalts-Casse für verw. Iran Prof. View end" appear. This is due to the fact that the accidental error was discovered and corrected during the printing process, but the error must be mentioned afterwards to avoid a possible wrong result.

## For the Lutheran have paid: the 12th year:

Gentlemen: L. Rüst, C. Weitnich.

### The 13th year:

The men: m. Laubensniu, Z. Müller, H. Lange, T. Weihrich, Fr. Sperber.

**The 14th year:**

Messrs: I. Müller, R. Scholz, H. Lange, H. Pvk-ler, C. Lang 85, C. Geistfeld, Past. G. Neichbardt 3 Er., Past. W- Hattstädt 13 Er., Fr. Nöse6 Ex., H- H'l- brecht, W. Schneider, W. Wesel, Past. Merz, C- Weihrich, Knvke, Fr. Sperber, I. (8th Kump 83.60, C. Ninne- bach 81.75, Past Z. Best 3 Ex. Furthermore, Ms. Barbara Nestele.

**The 15th year:**

The gentlemen: H. Lange, N. Kirchner, H. Degcncr, F. Batkje, H. Weber, Fr. Kraqe, W- Prccht, H. Pöhler, C. Lang, H. Koke, A. Mci r. H. Heine, Past Z. P. Beyer, Fr. Plagge. Past <9th Neickbardt 3 Ex., Br. Reese 45 Er., Past C. <9th Mödinacr, C. Warnke, W- Scükr, Br. Braunschweig, L- Biaunschweig, C. Look, Br. Schwefel, Past As Hoppe3 Er., H. HÜbrcht. W- Schneider, W. Wesel, Paul Beier, Fr. Brand, Th. Gotsch, C. Weib- rech, W- Lauen! ardt, F. G. Kuntz 06 Cts, R'nnchach, Sattler, Schwarz, Weidelich, H. Gra! au 50 Cts, H. Fischer 50 Cts, A. Heilmüller, Fr. c^chlsge! Past. Z. G- Hahn, Past. Bernreuther, Phil. Ellinger, F. Deiscr.

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## Volume 15, St. Louis, Mo, April 5, 1859, No. 17.

### Nature of a Union Catechism.

(Continuation and conclusion.)

In the Catechism of the Protestant Church Association of the West, which is truly reformed, absolution is called a mere announcement of the forgiveness of sins under question 215, and it is taught under the 217th question that one may only appropriate absolution on the condition that the confession arises from a sincere, repentant and grace-hungry heart. In addition to the reformed view that absolution is not a real absolution, i.e., forgiveness, but only an announcement, i.e., only an explanation, a meaning of it and a preaching of it, the reformed and papist doctrine of erroneous conclusions is haunted here at the same time, the doctrine, namely, that absolution is a real absolution only if the man is a believer, but that absolution is not an absolution but a fallacy, namely, that the redeeming key of the kingdom of heaven does not exclude heaven if the man to whom absolution is pronounced is not a believer and a convert. \*) Instead of saying that the absolution

Just as the Reformed make the presence of the Body and Blood of Christ in Holy Communion dependent on the faithfulness of the communicants, they also make the power and validity of absolution dependent on it. They confuse the essence and validity of divine institution with the blessing and fruit of it; for it is true that no impenitent enjoys the fruit and blessing of Holy Communion and absolution; but God Himself deceives us with empty signs and words - but always offers the

lutiou on the part of God is always valid and powerful, but that unrepentant people **cannot** believe the absolution, it is therefore said that they must not believe. This is quite wrong, indeed it is highly unevangelical, to say that a person may not believe God's word, while it is the office of all truly evangelical preachers to establish the obedience of faith among all people (Rom. 1, 5.), to proclaim to them that they should believe and that the actual condemnable sin of man is that he does not believe, Joh. 16, 8. 9. Ah! God would that all could believe, there is no lack of permission. By the way, when the Catechism says that only grace-hungry hearts may believe absolution, it means that one may believe absolution only if one believes; for to be grace-hungry and to believe are one and the same. The reason why people now usually, instead of saying that the impenitent do not believe, is what he indicates and promises by this. He remains faithful even when we are impenitent and do not believe. 2 Tim. 2. 13. Luther therefore writes in his writing on the keys in 1530: "Whoever does not believe that he is without sin and that his sin is forgiven, shall in time learn how certainly his sins have now been forgiven, and he has not wanted to believe. St. Paul says Romans 3: "For our unbelief God will not be lacking. . He who does not accept it has nothing, but the key is not lacking. Many believe not the gospel; but the gospel lacketh, and therefore leaketh not. A king giveth thee a lock: if thou receive it not, the king hath not therefore lied, nor erred; but thou hast deceived thyself, and it is thy fault; the king hath certainly given it." (Erl. Ausg. , Vol. 31, p. 172.)

The reason why people say that they must not believe is that they think that faith in Christ is something different from faith in the word of the gospel, and that they do not believe that all people are already completely redeemed and reconciled and that man can therefore only be saved by believing this and appropriating the general redemption for his own person.

The Uniate Catechism also teaches very poorly and confusingly about Christ. Since the Reformed do not believe that in Christ the Godhead and humanity are really united in one person, they regard such sentences: The man Jesus is God, the Lord of glory is crucified, for mere phrases and deny the divine attributes of the man Jesus: so the union of the Godhead and humanity in Christ into one person is not mentioned at all. After enumerating the proofs for Christ's divinity, it is said in answer to the question: "What do we believe about Jesus Christ? - We believe that he is the visible image of the invisible God" 2c, to which Col. 1,15. is referred, where Christ is called the image of God according to his divinity, according to which he is not the visible, but the essential invisible image of the invisible God. Thus Christ's divinity and humanity are confused and mixed with each other in the catechism. That Christ's humanity received divine glory through the personal union with the Godhead, is, as already indicated, not called divine glory.

When, finally, in answer to the 46th question of the Protestant Catechism, it is said: "Christ, by his holy life, has taken away from us every excuse for transgressing the law," this is a thoroughly unchristian speech. For if this were true, Jesus would have to be a mere man, like us, in whom we could see what we would be able to do, if we only seriously wanted to. However, this sentence seems to have been taken from some rationalistic catechism more out of ignorance than with mischievous intent.

Whoever deviates from God's word never stops, but falls further and further away from it. Our Unirter Catechism also proves this. In the first edition it says to the 115.

Question: "What does it mean that Christ has descended to hell? - It means that after his death he revealed himself to the kingdom of darkness as the victor and to the already dead people as the redeemer and judge. "This can now be heard at best. But the Reformed do not believe this. Rather, they believe that Christ

Hell's journey is to be understood only figuratively

and means \*) only the anguish of the soul felt by Christ in the Garden of Gethsemane and at the Cross in order to overcome the hellish torment. For example, in the Heidelberg Catechism it says: "Why follow: Descended to hell? - Answer: that I may be assured in my highest temptations that my Lord Christ has redeemed me from hellish fear and torment through his unspeakable anguish, pain and terror, which he also suffered in his soul, at the Creuz and before." After this, the Hcrru saw

Protestants that they had not yet posed their 115th question in such a way that everyone could find his faith in it too z so they helped out in the new edition and set to beginnings with

The following is added to the blocked scripture: "It is said that Christ has also overcome the torment of hell. After this addition, the gentlemen thought, the faith of the Calvinists would hopefully be taken into account and truth and error would be mixed together in a useful and pleasant way. - They did the same with the doctrine of the church. In the first edition of the unirte catechism, the 133rd question reads: "Where

Does the Holy Spirit work in the first place? - In the Christian church, by which is to be understood the community of all believers, which has been gathered by him from the whole human race as the property of the Lord and is being gathered continually. This is obviously pure doctrine of the church, but this is the curse that rests on the false union, that those who are entangled in this soul-destroying net, as often as they have once

It is strange that the Reformed say that almost all biblical mysteries are to be taken only figuratively, not really; thus they say that baptism means only regeneration, that the Lord's Supper means only Christ's body, that absolution means only the forgiveness of sins; when Scripture says that the prince of life has been killed, that Christ, the God-man, is with all his own on earth, that Christ has gone to hell, and so on, these are only expressions that must be taken figuratively.

The catechism conceals the fact that Christ has been exalted and derives all the glory that he has after humanity from the exaltation. From this it follows of course that according to this catechism Christ received only exalted gifts after his humanity, which is what the Reformed teach. Genuinely reformed is therefore also, under question 119, the passage Mark. 16, 19: Christ "was taken up to heaven and sits at the right hand of God," thus explained: "Christ went to heaven, where he sits at the right hand of God the Father. Here again the reformed faith is clearly evident. The Reformed believe that heaven is a closed place and that Christ, after his humanity, is enclosed in this heaven as in a place until the last day, therefore he is not omnipresent and therefore not really present in the Holy Communion. Therefore, he is not omnipresent and therefore cannot be present in the Lord's Supper with his body and blood in all places where it is celebrated. Thus, for example, in the Reformed Heidelberg Catechism, in answer to the question: "What does it mean to eat the crucified body of Christ? - It means not only to accept with a believing heart the whole suffering and death of Christ and thereby receive forgiveness of sins and eternal life, but also to be united more and more with His blessed body through the Holy Spirit, who dwells in Christ and in us at the same time.

and we are on earth, yet are flesh of his flesh." Furthermore, the 80th question of the Heidelberg Catechism says: "Holy Communion testifies to us that we . Christ, who is now with his true body in heaven at the right hand of the Father, and there will be worshipped." There we have the key, why in the Evangelical Catechism it is not said: Christ went to heaven and sits at the right hand of God, but: Christ went to heaven, where he sits at the right hand of God. Mau wanted to indicate by this small change of the biblical saying that Christ, after his humanity, was not omnipresent, but alone in heaven, like other blessed ones, and that, being shut up in it until the last day, he ruled the world and the church from there, like the sun, which, even in its directing, was not present in heaven.

The world remains pinned to the sky. - —

\*) According to the Reformed, Christ does not feed and drink through the blessed bread and the blessed cup with his body and blood, but through the Holy Spirit, who forms the middle link between Christ's body and blood, so that both, although they are and remain far away from each other, are connected to us by means of the Holy Spirit, just as Europe and America are connected to each other through the telegraph, despite the remaining distance.

\*\*) In the Latin text it says even more clearly: "Who now according to his human nature is only in heaven at the right hand of the Father" (*qui Zam "ccunllum nnturum sunm Uumnnsm tantum in coelis esd etc.*). One sifts from this, also the Heidelberg German catechism is somewhat unionistic; in the Latin one, which is for the scholars, one goes out more clearly with the language, than in that one, which is for the unsuspecting people.

If they have confessed the truth, they become restless, fearing that they have caused offense. If they perceive such an offense only from a distance, the truthfulness of God must immediately give way in order to remain in good peace with men. Now it is known that even in the unchurch more and more men are appearing who have the papist-rationalist doctrine that the church is not the congregation of believers and saints, but an external institution like the secular state. Since the Uniate Church has as its founder a secular king, King Frederick William III of Prussia, who first instituted it through his soldiers with sabers and bayonets, there is a growing number of men in the Uniate Church.

Since the Protestant church can only maintain itself through the coercion of the secular state, it naturally does not hold to the old doctrine that the church is the totality of the faithful, i.e. a spiritual kingdom, and prefers to regard the church, like the papists and rationalists, as an institution. This is what led our Unirteevangelicals of the West to change their catechism. To

In the new edition of the same book, the question: "Where does the Holy Spirit work? In the Christian church, which is the divine institution of salvation through which the Lord continues his work on earth. This church, however, consists of the visible community of all baptized persons and includes in itself the invisible community of all believers" 2c. With this change are now also the worst contradictions' the catechism gckom-.

men. For after this change, it is no longer appropriate to ascribe unity in faith, sanctification by the Holy Spirit, and contending with sin to the church under the 135. 138. 140. and 141. question. The change is no longer appropriate if, under the question of the church, unity in faith, being sanctified by the Holy Spirit, contending with sin, and calling Christ its head.

is not. To this ghastly confusion is added that the words of the apostolic symbol: "The communion of saints", which are only an explanation of the word church, are made into a special article of faith in the catechism. In this, the Uniate Catechism again follows the reformed Heidelberg Catechism. The Uniate Catechism has proceeded most honestly in that it says under the 135th question that all churches are "more or less pure in doctrine and conduct" and that also under the 137th question it is only said of the so-called Protestant Church that it recognizes "no other guide of faith and life than the infallible word" of Christ alone. The Catechism is completely silent about the fact that the pure preaching of the Gospel and the unadulterated sacraments are the marks of the true church, and even less does it dare to attach these marks to its Evangelical Church. We must praise this, because it would be bad if the Unirt-evangelicals wanted to say that they have the pure doctrine. But by admitting themselves that they cannot be recognized by this, they admit clearly enough that they are nothing but an irreligious sect,

which has only the principle that the Bible is the only guideline of faith, but which does not follow this principle, but has thereby united God's word and man's word, truth and error, pure doctrine and false doctrine, light and darkness in itself. The fact that the Catechism, under Fr. 139, says that the church is a universal one because it "has the purpose to spread over the whole earth and to receive all peoples into itself," shows that the Protestants do not at all believe that the church is universal; they think it is called so only because it is to become so, probably shortly before the millennial kingdom. In any case, they wanted to use this question to let the chiliasts know that the Union would open its motherly arms to them, too, and would gladly accept them into its wide fold.

The teaching of the Uniate Catechism about the effect of the Holy Spirit in man is quite frightening. Under the 128th question, it is first said that the Holy Spirit was "first poured out upon the faithful on the tenth day after the ascension of the Lord, on the feast of Pentecost." To the 120th question: "How did the Holy Spirit already work in the Old Testament?" the answer is given: "He not only testified in general in the conscience of men, but also spoke clearly and definitely to them through the prophets. However, He only came upon individuals at individual times, while in Christ the fullness of the Holy Spirit dwelt permanently and was also communicated by Him abundantly and permanently to the whole multitude of His faithful, as this had already been promised by the prophets." - In the Old Testament, therefore, the b. Spirit came only "over individuals at individual times", not "permanently". In the other time the believers of the Old Testament were therefore driven by their own spirit, governed, preserved in faith and good works! Yes, even the believers of the New Covenant did not have the Holy Spirit before. Even the believers of the New Covenant did not have the Holy Spirit and brought themselves to faith and kept themselves in it until the Holy Spirit was poured out at Pentecost! The catechism obviously mixes and confuses the effects of grace and the visible and miraculous effects of the Holy Spirit with each other. Because the Holy Spirit was poured out publicly with miraculous gifts only on the feast of Pentecost, he thinks that the Holy Spirit did not remain in the believers at all before, that he dwelt in them and worked all good things in them, but that the believers had to convert themselves and remain in grace. While the catechism denies the believers of the Old Covenant the Holy Spirit, and only some of them have the Holy Spirit. While the Catechism denies the Holy Spirit to the believers of the Old Covenant and allows only individuals to be visited at individual times, it declares that He Himself has testified "in the conscience of men", i.e. of the Gentiles! That the catechism means the Gentiles among the people is indicated by the saying Rom. 2, 15, which is placed underneath, which is stated as follows

(The Gentiles) prove that the work of the law is written in their hearts, since their conscience testifies to it, as well as the thoughts that accuse or excuse one another. The word "the Gentiles" was printed in large letters in the Catechism itself, so that it would not be overlooked that the Holy Spirit had also begotten among the Gentiles. Therefore it bites the" also under the 132nd and 133rd question, that the Holy Spirit works "through the Word of God and the holy sacraments foremost" and also in the Christian church "foremost". Thus, according to the Uniate Catechism, the Holy Spirit works only namely through the Word and in the church, therefore also without the means of grace and outside the Christian church, which only an obvious enthusiast can claim. Obviously, the Zwinglian belief peeps out here, that the meshes, however, are also given another name, in which they can be saved, than the name of Jesus, and that the Christians will one day also meet pagans like Hercules, Thesens, Nnma, Scipio, Cato in heaven \*).

The so-called Protestant Church is under the delusion that it is particularly Protestant. But it lacks nothing more than the pure gospel in the narrower sense, namely the pure doctrine of faith and justification. The sentence: "Faith alone makes righteous" is much used by her; however, as often as it comes to an encounter, she denies this sentence in the crudest way. Under the 145th question of the uniate catechism, it is taught that one must be "led to faith and new hearing through repentance. This is followed by two questions, 1) what is repentance? and 2) what bites: believe? Repentance is taken here in a narrower sense, as the first part of conversion, which is followed by faith, and yet the main part of this repentance is called "the desire to believe". The catechism shows "the desire for God's grace, the hunger and thirst for righteousness". Therefore, whoever has been filled with desire for God's grace and hungers and thirsts for righteousness does not yet have faith, according to the Uniate Catechism. May God have mercy on the poor souls who are counselled according to this doctrine of repentance and faith!

There are people in our days who believe that the angels, even the dear God, also have a body and that, apart from the angels and men, there are other rational creatures with which the moon and other stars are populated. In order to make room for these strange oddballs in their so-called evangelical church, the authors of the Catechism ask the 81st question thus: "Which are the most excellent creatures of God, of whom

This is what Zwingli wrote in one of his last writings, which came out after his death. When Luther read this, he was shocked and gave the following verdict: "Such a writer, preacher and teacher can believe otherwise about the Christian faith, than that it is equal to all faiths, and that everyone can be saved in his own faith, even an idolater and epicurean, than Numa and Scipio. (S. Luther's short Confession of the Holy Sacrament of 1544. XX, 2198.)

we know?" The answer is: "Among the visible the men and among the invisible the angels". Probably the authors were afraid that one would discover people in the moon with binoculars, therefore they feared to say that the people and angels are really the most excellent creatures of God. To the question 82: "What are the angels?" it is then said: "The angels are created spirits invisible for us

2c." The little words "for us" are obviously added, so that those would not be shocked before the head, who believe that the angels have an ethereal body, that is, a body so fine that our eyes cannot see it \*). But these are things of secondary importance.

We have said in the previous number that the Uniate Catechism is decidedly reformed except for one point. This one point, with regard to which the Catechism is not decisively reformed, concerns the election of grace. In this respect, however, the Catechism is only not decisively reformed. It is suspicious, however, that it bites in the answer to the 95th question: God "has chosen in Him (in Christ) all who belong to Him to eternal life. Why does it not say: All who believe in Him to the end? Suspicious is also the answer to the 159th question: "Why are not all saved and blessed to whom God offers his grace through the gospel? - Because God wants all to be helped by coming to the knowledge of Christ" 2c. Here God's word is changed a little bit, because 1 Tim. 2, 4. says: "God wills that all men be helped and come to the knowledge of wisdom." Why was this change made? Because when it is said that God wants all to be helped by coming to the knowledge of Christ, it may mean that God wants all who are to be helped to be helped by coming to the knowledge of Christ. Finally, it is also suspicious that it is not stated outright that a truly converted person can fall away again; only those are spoken of who "draw near to Christ" and then leave him again, who "are content with having experienced something of the consolations of grace" and fall back into lukewarmness and carnal security. All this is, as I said, highly suspicious and seems to have been set in such an undecided and ambiguous way, so that even the grossest Calvinists, who deny the general will of God's grace and believe in the unconditional predestination of some to blessedness and some to damnation and the impossibility of the fall of a true convert, can sail under the flag of this unirkreverent catechism.

There is very little of Lutheran faith to be found in the Catechism. We do not want to conceal the fact that Luther's interpretation of the first and second articles in the Catechism

A famous scholar has tried to prove that the ether is almost 39 million times thinner than even the densest, therefore, of course, one can see nothing of it, although the ether is also something physical.



The joy of this, however, is stunted again for a Lutheran by the fact that the words: "This is certainly true," with which the honest Luther concludes both declarations, are both times - left out! The authors have thus themselves betrayed so clearly what is actually Unirter Glaube that it could not be clearer. The unbeliever may confess some things that are really evangelical faith, but then he cannot, like a Lutheran, add: "That is certainly true, everything is just uncertain to him. When we noticed the omission of those words of faith in the catechism, we involuntarily remembered an old story. A denier of the resurrection was lying on his deathbed. The relatives sent for the pastor. The pastor now tried to convince the terminally ill man of the certainty of the resurrection in a friendly way. But it was difficult to bring the poor blinded man to a better understanding. But finally the man said to the pastor: "Well, Mr. Pastor, I would like to believe that people will rise again on the last day; but you will see, nothing will come of it!"

We readily admit that in the cv. Church Association of the West there are men, especially many laymen, who have a better, firmer faith than that deathly ill half-convert, but this much is certain: the catechism of the Western Association betrays an uncertain half-belief in two-tongued language, so that no honest reformer and even less an honest Lutheran can accept this catechism, sign it and teach according to it, but only an indifferentist, that is, a man who makes no distinction between error and truth, and a syncretist, that is, a religious man. But the old faithful honest devout poet Paul Gerhard writes in his will to his son:

"Beware indeed of syncretists, for they seek temporal things, and are faithful neither to God nor to man!"

(Sent in by Pastor Müller)

### The evening visit.

Or

A conversation about a chapter from the thick book of American Gannern and Schwindler.

(Conclusion.)

H. Christian, you warm my heart with your many questions. It is not a trifle about the calling of a pastor, and we have taken it too lightly with this highly important, serious matter. But tell me, what should we do? The man made a good impression on us with his loving, friendly nature, and he is also a good speaker;-should we reject him without further ado?

Ch. You didn't have to reject him brusquely, but you could get to the bottom of whether he was sincere and honest.

H). How should we have started this?

Ch. In the simplest way. I know you have confidence in our synod. I deduce that from the fact that you would have liked to have a pastor from it for a long time,-if only it did not lack pastors so much! Since you liked the man, why did you not have the sense to refer him to the synod, so that they could first examine him and, if he passed, recommend him to you? If you had done this, if you had firmly and decisively declared to him: We will not accept a pastor whom the synod has not examined and recommended, then the matter would have had to have a good outcome for you in any case. Either the man is honest and does not shy away from the light; then he would have accepted your proposal, would have stood before the synod, and if he had passed well, you would have called him with a light and cheerful heart. Or else he is a light-shy deceiver; then he would have thanked you for your proposal in the nicest possible way, would have thought to himself: Aha! the Farmers are not as stupid as you think, they smell a fuse, here is not your place to stay, and so he would have quietly rolled over, like the fox from the locked henhouse, and would have left the little chickens alone. But as things stand now, you have carelessly charged him with teaching you, and you have all the consequences on your conscience, you have to answer for before God.

H. What you have just said would certainly have been a good way out, and I will only confess to you that quite a few sensible people among us have really had the clever idea. However, if it were to be carried out, a journey would have been necessary. Since the man was poor and had nothing more than what he carried on his back, who was to bear the travel expenses?

Ch. Understand, you yourselves should have carried them if you were concerned about getting a proper pastor in a proper and God-pleasing way.

H. But this is not as self-evident in our community as you think; on the contrary, few of us would have understood it.

Ch. That is precisely the poverty and misery of us German Lutherans today, that we have so little desire and zeal to dare something, to sacrifice something, for the sake of the dear Word of God. Yes, when it is a matter of buying a nice piece of land, a nice lot, in addition to what we already have, of building houses and renting them out, of doing big business so that a lot of money comes in, then we dare something, we put sums of money on the line, then we have the courage to borrow money and pay high interest for it. But when it comes to giving away a portion of our earthly mammon so that our poor souls can be fed and saved from spiritual starvation, we are generally so poor, so beggarly poor, that we

have little to say about this. O Heinrich! how ashamed we must be of our old godly forefathers in the time of the Reformation! See how many faithful Lutheran Christians, who were oppressed and persecuted in Catholic countries 300 years ago, left house and farm, acre and cattle, money and goods in the hands of their blood- and money-thirsty persecutors, and emigrated poor and naked,

but still cheerful and of good cheer, to Lutheran countries, just so that they could hear the pure Word of God and save their souls. We, on the other hand, live here in a rich, blessed country, God showers us with streams of earthly goods, it would be easy for us to build churches and schools and to let the Word of God go forth powerfully everywhere. In the meantime, we are immersed in earthly concerns and speculations, making money and wanting to get rich eats away at us like cancer, we buy and sell, plant and build as if we wanted to and could live here forever, and the life and activities of our Christianity today appear as if it were written in the Bible: "Seek first money and goods, and the kingdom of God will come to you of its own accord.- Heinrich, it pains me deeply that I have to say it, but it is my conviction that, unfortunately, in many cases it is the miserable avarice that moves congregations here in this country to entrust the preaching ministry to the first best country runner. Because such a vagabond runs into their hands without expense and knows how to do everything that is asked of him, and also seeks nothing more than to fence his way through the world without work, they take him and are still quite happy that they have a pastor for cheap money.

H. You paint with strong colors, dear Christian, but I can't completely disagree with you, it really looks like that among Christians in these last, sad times. But you won't deny that there are exceptions, will you?

God forbid that I should deny this! Our Lord Christ should not have said: Behold, I am with you always, even unto the end of the world, and therefore there should be no more true, righteous Christians, if there were no exceptions. Nor do I mean to say that in such a congregation, which carelessly and unscrupulously appoints an unknown man as pastor, everything would be of the devil without exception. Oh no! On the contrary, there are certainly many simple-minded, sincere, but inexperienced souls who carelessly let themselves be carried away by the great multitude, but for whom our Lord Jesus Christ asks at the right hand of God: "Father, forgive them, for they do not know what they are doing! You should have seen the great danger

into which you plunged; you should have considered the great, dreadful damage that such self-subscriptions, not sent by God, do; 'upon you lies a heavy responsibility.

H. That the step we were taking would be dangerous, that I probably suspected so darkly; but I must confess that I did not think the damage it could bring would be so great. I thought: If it turns out that the pastor is no good, then he will be sent away and everything will be all right again.

Henry! Henry! How superficially you have looked at the deal, how easily you have gone over such a serious matter. Just remember what names God's word calls the false prophets, then you will no longer be able to think like that. Behold, they are called Ps. 80:14, wild swine that ravage the vineyard of the church, Matth. 7:18, ravening wolves, and Joh. 10, thieves and murderers. Do you think then that where such breeding and creatures go, they only pass through, that they can pass through without ghastly harm? Will you let a chorus of wild sows live in your cornfield even for an hour, let a ravening wolf lie among your sheep even for a night, let a robber and murderer come within a hundred paces of you, if you can prevent it? How? and such a prophet, who is quite similar to this wild breed in the spiritual, should a congregation be able to have among them even for a short time without suffering harm?

H. I already realize that I will again draw the short straw; for if false prophets do indeed bear these names, danger and harm must hover over our heads as soon as they come near us.

Ch. And that in God's word all things carried their name with them, that therefore false prophets are wild pigs, ravening wolves, thieves and murderers, and therefore these names already should warn us in the most serious way to get involved with them in the slightest, you will surely gladly admit.

H. Certainly, I admit that. But now you would like to explain to me in more detail what the damage actually consists of.

Ch. With pleasure; I want to talk about it as best I can. You see, Heinrich, false prophets turn out to be wolves and soul murderers by false teaching, or also by an annoying life, or also, as it usually happens with our American tramps, by both. Now think, the unknown person, whom a congregation accepted, would be a false teacher. Would it not be highly dangerous to let such a person preach even one sermon? Could this not bring great harm, that many would be deceived? By God's grace, you have the knowledge that false teaching is a poison that destroys the soul.

You also know that the defiant and corrupt human heart is much more inclined to accept all kinds of false doctrines than to open itself to divine truth. Can you then assume that a false sermon, preached in a congregation, will be delivered without harm? And if only one soul would be murdered by the false preacher, wouldn't that already be an unspeakably great harm? Is not one human soul worth more than the whole world? Did it not cost the Son of God his blood and life?-imagine, furthermore, that such a runaway pastor would be revealed as a godless man. What great disaster would have to be caused by that! You know the power of the evil example, you know how so many are annoyed, seduced, poisoned and corrupted by it! How many a chaste youth, how many a chaste maiden has been poisoned on the dance floor, or otherwise at a worldly revelry, by a single unchaste word, by a single lewd song, and has become physically and spiritually, temporally and eternally unhappy! How many a Christian young man who allows himself to be seduced into sitting in the taverns with the scoffers is brought down in our time by the power of the evil example; before you know it, he follows the crowd to evil, becomes a scoffer and already in the youthful bloom an accomplished drunkard. If the evil example is set by one who, as a spiritual shepherd, should lead his flock by a good example, if the preacher, who should be an example to the faithful in all Christian virtues, is an unholy, immoral person, a drunkard, gambler or flucker, etc., can this remain without the most terrible consequences? Must not the wicked, who are everywhere mixed with Christians, be strengthened in their godlessness and only made bolder, wilder, more nefarious? And will not many others, whom a righteous preacher could have won over, and even many true Christians, and especially the easily seduced, inexperienced youth, be annoyed and plunged into a godless life? For what the preacher does, thinks mau, will not be so bad and evil!

H. That is all clear and true and there is nothing to be said against it; but you also always set the very worst case!

Ch. I put such cases because they happen quite usually. A little fox comes trotting along, pretends to be pious and innocent, pretties up the people, makes them kinky eyes and kippers behind and in front, ingratiates himself with them, and at last it turns out that there's a real cunning knave in it, who should have been sent right back to where he came from. By the way, Heinrich, you are seriously mistaken if you think that this is the worst case, when such a Satanic servant in disguise is revealed as a false teacher and godless person. No, this is still the best of the worst cases.

H. The best?! - Well, I'd like to hear how that's supposed to be the best case.

You shall hear this in a moment. Behold, he who is revealed as an apostle of the devil can be recognized, so he can also be fled and avoided if one is concerned about salvation. It would be much worse, much more dangerous and much more harmful if the wolf remained hidden under the sheepskin. Think of a preacher who outwardly lived in the Pharisee way, completely respectable and pious, so that one could not accuse him of anything, but inwardly he would be full of unbelief, a secret enemy of God and his word. But for the sake of the dear bread and belly, he would know how to pretend to be completely devout, and would know how to hide his unbelief so well and to instill it so subtly and covertly into the hearts of his listeners that the common man would not even notice it, and would therefore remain in his congregation for years, and the people would always think that they had a good pastor. He would deliver many people into the hands of a fine unbelief and thus into the clutches of the devil, without them even knowing and noticing it. Now think, my dear, that there were some experienced Christians in the congregation of this hypocrite, who felt and

suspected darkly what was hidden behind the veneer of apparent holiness, who found no real nourishment for their souls in the sermons, who were longing for better nourishment for their souls, but who did not really know what was lacking in the sermon and could not come to terms with the hypocrite in any way, - say, would that not be a miserable, pitiful being? Did not such Christians have to suffer unspeakable harm? Would they not have to starve, languish and wither spiritually for all their preaching? - And lest you think such a case is fictitious, I will tell you an example of it. In a congregation here in America there was a preacher who belonged to the so-called evangelicals, or Unirten, who preached quite as one who believes in the Bible - at least that is what the people said, although some wanted him to deny that he was preaching what he himself did not believe. Once, when he was on a trip to a rather remote town and stopped at an inn where his parishioners also used to stop, the enlightened beer host asked him: "But, Pastor, do you really believe the stupid stuff you preach? To which the pastor replied: "Yes, what do I want to do? I must preach like this, otherwise I will lose my bread. You can imagine that the story got out and the congregation found out what was going on in the man who called himself an evangelical preacher.

H. Should there not be cases where a man, even if he is not recommended by a synod of the faithful, nor is he connected with it, would still be honest and righteous?

Ch. There may well be few such cases,

A righteous preacher who wants to serve the church in America, wherever he may come from, always immediately seeks church fellowship, talks openly and honestly with like-minded ministers about his faith, seeks good advice from them about how he can best serve the church here and there, but does not roam through town and country on his own to serve congregations independently of the world. Those, on the other hand, who wander around the country idly and fleetingly, like Cain, are usually people who have suffered shipwreck in the faith and for that very reason also stain themselves with sins and vices, which is why they now again cannot find where their foot could rest. They can be compared to the erring fishes that emerge from the swamps, lead people astray and then disappear. Thus, as instruments of the liar and murderer, they do nothing else from the beginning but lead people into the pool of unbelief and sin, as they themselves finally sink into the swamp of vice.

H. But, Christian, that does not make one a righteous preacher, that he belongs to a righteous synod. A synod is also not infallible, it can also be deceived, it can also employ a preacher who is subsequently revealed as a villain in his congregation. Say, don't you have to admit that?

Ch. I gladly admit this to you, for not only can men who were righteous at first fall away and become vicious wolves. as we read in Acts 20:29, 30, but it would also be foolishness, given the general human capacity for error and the secret deceitfulness of the human heart, to exclude a synod from the possibility of being deceived. Yes, even a synod can be deceived, I repeat with all my heart, and finally discover a Judas among itself; however, I also add: the deception is not so easy here. For 1. the examination of the candidates is put into the hands of people who have received from God the gift of "discerning spirits" (1 Cor. 12:19), and who are otherwise faithful and capable; 2. the men whom the synod itself raises and trains in its seminaries are examined, observed and tested from their youth, as far as it is always possible for men to do so, and whoever reveals himself to be unfaithful and untrustworthy cannot expect to be employed until he has given signs of earnest and heartfelt repentance; 3. finally, the synod, at least our synod, is careful not to employ people who have been trained elsewhere, if they cannot prove themselves to be sufficiently faithful and capable. If, in spite of all this, a case should occur here and there that the synod has also been deceived, then we would have the consolation that God, because otherwise everything would have proceeded according to His order, would have had the grace to protect the congregation that had received an unfaithful pastor from harm, expose the deceiver in due time, and

would either convert him or push him out of his vineyard. However, a congregation that carelessly, recklessly, and unscrupulously takes an unknown person as its preacher does not have this comfort.

H. That was such a little fling, what for my last question has misled us. Now let us come back to the damage that such runaway preachers do, - that is, if you have anything else to say about it.

Ch. Oh yes! I still have many things to say; But I will be brief, so that we come to the end. Because such people usually show themselves in the congregations as real belly servants and wage earners, who administer the preaching ministry only for the sake of bread and money, therefore they usually let themselves be hired like horse servants for a certain amount of money for a year, the people get a completely wrong view of this holy ministry through them. They learn to see it as a business to get by in the world, and forget that it is a holy order that God has made so that people can hear his word, come to faith and be saved. They learn to regard the pastors as hired servants who have to dance to their tune, and no longer think of them as messengers and emissaries of God to the congregations, who are to make known to them the will of the Lord, which is why they are called ambassadors in Christ's place, Christ's servants and stewards of God's secrets in the Scriptures. As the shoemaker mends his shoes, the tailor his pants, and is paid for it, so, in the end, people think, must the

Pastor preach his sermons, baptize our children, bury our dead, and for that he gets his money. And with that, everything that the preacher and the congregation owe each other should be settled, and all mutual obligations should be fulfilled.

Furthermore, since such preachers, by their whole life and conduct, bring upon themselves deserved shame, disgrace, and contempt, they thereby deceive the people into learning to despise the holy ministry, the ministry that Christ established through his blood, the ministry that preaches reconciliation. What they see in their own shameful pastor is finally transferred to all pastors, and then it is said: Look at the priests, what kind of people they are! Not to mention the fact that the congregations, by employing such real, true priests, are increasingly disparaging and discrediting the sacred ministry of preaching to the world.

In addition, there is the following problem: When a "belly-pump" is chased away, and a faithful "preacher" comes to take his place, his ministry there is so difficult and troublesome.

that he has to conduct it with sighs and not without many tears. Because of the country runner who deceived them in this way, the people have become suspicious and now also approach their faithful pastor with suspicion. When the pastor conscientiously wants to conduct his ministry according to God's word, when he teaches, punishes, warns and admonishes publicly and especially with

seriousness, when he urges Christian discipline and order in the congregation, when he does not want to give Holy Communion to public and unrepentant sinners and tells the congregation from God's word that such people must actually be excluded, then the lamentation begins, then the mistrust appears everywhere, then it is said: Aba! do you realize it? Now the parish rule is to start! And those who speak only in this way, and not worse, are the better ones. But they are the bad ones first! Since, of course, the clean predecessor never punished them with three sins, but scolded all good Christians across the board, let them all take communion across the board, and thus pleased them quite well, but also strengthened them in their wickedness, So now, against the faithful pastor, malice gives vent to raging and scolding, to shouting and raving, to snorting and rumbling, and the faithful shepherd, who would so much like to win the poor, lost sheep, and for this reason alone punishes and warns them by law, must suffer terribly from them.

Finally, because such country people have not built up anything in the heart through word and discipline, because they have rather trampled down faith and Christian sense in the hearts of the people, the consequence is usually that the congregations no longer stick together outwardly, but drift together like chaff in the wind. You did say, dear Heinrich, at the beginning of our conversation: Our new pastor will keep the people together nicely; but one only imagines that, - if it goes with your pastor, as I fear, then you will experience the opposite. I know of a German settlement in which various vagrants have farmed one after the other, and how far did they get there? So far that the people, with a few exceptions, no longer give a damn about preacher, church, Word and Sacrament. A neighboring Lutheran preacher has tried to gather them again, but with little success. A small group has gathered, but most of them want nothing more to do with the mild priests. I need hardly say that the inevitable Methodists also did good business in the settlement.

Do you realize now, my dear, that such spiritual freebooters are really wild swine who ravage the vineyard of the church?

H. However, that is bad, very bad! But it will probably not come so far everywhere where one accepts unknown pastors.

Ch. More or less, these are the consequences everywhere. It is not at all possible otherwise; where murderers and wolves come, there is blood, there it cannot go off without damage. Even if God, out of undeserved grace, protects a congregation that has acted so carelessly, so that not everything comes to ruin, it still suffers damage. For even that is already a great damage, that it only accepts the unknown person; it acts against God's word, it therefore does wrong, its own conscience tells it that it is doing a grave sin with its appointment. And is that not harm enough when one commits a sin? Isn't that harm enough when a whole congregation unites to act against their conscience? Does it not invite God's wrath upon itself? How would it be if God withdrew his hand from it, and gave it and its preacher away in the midst of the turned sense? Wouldn't that be a just! judgment? - And then, how damaging and corrupting must also be the whole fundamentally wrong, God-opposing relationship in which such a congregation stands to its pastor right from the start! Instead of meeting him with heartfelt trust, they can only meet him, the unknown, with mistrust; instead of listening to and accepting his sermons as God's word with true cheerfulness of heart, they must always be in doubt whether he is not preaching error for truth. Instead of hoping with joyful confidence for the beautiful example the shepherd is to give to his flock, she must always fear that he might be revealed as a real good-for-nothing; so instead of trustingly approaching the shepherd, the sheep will shyly withdraw from him, instead of flocking around him at his call, they will flee and avoid him. Truly, such a miserable relationship between the pastor and his confessors cannot bring forth good fruit, and where this relationship prevails, there can be no true blessing, no joyful prosperity in the congregation.

But, my dear Heinrich, we must break off, it is already well past midnight, and you need rest, and so do I, - therefore: Good night!

A third person, who was not present at the conversation, but who heard about it and learned the following from a reliable source, made the following remark.

After the two friends had shaken hands vigorously to good night, each sought his resting place. Honest Heinrich, however, could not sleep for a long time, because the lesson he had received was buzzing in his head. At last, after he had prayed heartily for all his Having cast all his intentions upon the Lord, and having called upon God especially for the forgiveness of his sins, and having made many Christian resolutions which he would carry out when he came home, he fell asleep quietly in the name of Jesus. The next morning he went home very thoughtful. It would go too far to tell here what he had told others about the lesson he had received at home. Only the one thing may be mentioned here, that he did not receive the lesson in vain and that he sometimes thanked his friend for it later. - After some time, it was heard from the congregation that the friendly pastor had left by night and fog because of all kinds of forbidden friendliness and tenderness.

## **"Remember your teachers who have taught you the word of God." Hebr. i3, 7.**

That a faithful preacher is a treasure above all the treasures of the world, that the teachers of the divine word belong to the most precious gifts that Christ gives to his church on earth, we Lutherans know well from God's word and our own blessed experience. However, in view of the hostile activity of the devil, who has

is peculiarly grudging to faithful preachers, and in view of the sluggishness of our wicked flesh, we certainly need to examine ourselves seriously in every way as to how we follow this correct knowledge; how diligently we practice the God-ordained appreciation of faithful preachers.

It was undoubtedly only a kind grace of God and through Christ's merit and intercession alone, without any worthiness of our own, that years ago, when hundreds of us were pining in this evening desert for the bread of life, and would have liked to have good preachers, if only they could be found

In our old fatherland, the hearts of faithful sons of the church, even of those who had already been trained for the preaching ministry, were awakened to take care of the crying need of the scattered Lutherans in this country, to leave home and their own, to come across the wide sea.

and to place himself here at the service of the church. I know one of these men, and you, readers of the "Lutheran", probably know most of him as well, a highly gifted and unlucky pardoned, a faithful, unshakable witness of the eternal truth of God, a powerful preacher, a mighty alluring wooer of the bride of Christ, also no less a long-suffering, cross-proven man, I mean the dear Father Röbbelen, who is certainly deeply venerated by all who know him. You know how it pleased the Lord, the wonderful God, according to his inscrutable counsel, to afflict him with a serious, protracted illness, which finally, after he had only made the disease worse and worse by his restless zeal, forced him to resign from his office and, on the advice of the doctors, to travel to Germany in order to try to cure his dangerous chest disease there. Certainly, on

The words of Scripture, which I have inscribed on these lines, allow a special interpretation, since the Lord has not completely taken

him from us by death, since his recovery is still possible, and as far as I know, he is determined to return to the service of the Church in case he regains his health. Certainly, for him those words oblige us not only to a grateful, honored memory, but also to a fervent remembrance, and to a joyful willingness to help him, if he needs our help. Now, I ask you, let us ask ourselves once in conscience how diligently we have prayed to the Lord so far for this dear man's recovery, we who know what a precious gift He has given His church in him, we who by God's grace know the value of faithful preachers, the bitter lack that the church here in the country has of

We feel the pain of his suffering and have the order from our archpastor to ask for arbester in his harvest. Let us ask ourselves how eagerly and lovingly we have cared for him and investigated his needs. Oh, we all have to complain that we have been lazy and careless in the fulfillment of this sweet duty of love.

And now look, the dear man is still suffering, and as I hear from a reliable source, the means of support are only sparsely allotted to him, so that he must certainly do without some things that his condition urgently requires. I am well aware that the Lutheran congregation of Frankenmut, which he has served with such self-sacrificing faithfulness in word and sacrament, will raise their hands in supplication for him to the Lord, and that they may only hear of his other needs in order to do their utmost to remedy them, as much as lies in their hands.

will. But here, since he also has his family with him and is lying ill, something must be done.

He has done a great deal. So he does not only belong to the Franconian mothers, but to all of us, as he has also been the teacher of all of us in our church magazines. Therefore, let my heartfelt and urgent request to you to remember him according to the word of the Lord, helping and interceding, find a good place in your hearts, so that they may be awakened to do the same fervently, quickly and powerfully. Yes, because I would like to stir you up for the love of Christ, do not let yourselves be found as those who sow meagerly, but as those who are rich in every fruit of the Spirit, which he himself, the faithful arch-shepherd and bishop of our souls, wants to work in you, to the praise and glory of his glorious name. Amen.

Fort-Wayne in March 1859.

A. Crämer.

## **w one preacher finally happily abolished church sleeping in his congregation.**

Johann Jacob Heinold, who was a preacher and consistorial counselor at Frankfurt am



Before he came to Frankfurt, he served not only your city congregation but also your country congregation, which was in a very overgrown state. One of the main reasons that it became better was the church sleep, which had formally become the custom in the congregation. How Heinold finally abolished this ghastly custom, we read in the "Nachrichten von dem Charakter und der Amtsführung rechtschaffener Prediger und Seelsorger. In it it says nehmlich, as follows:

Heinold was initially very zealous against the church sleep, and vividly described the shamefulness of it, and used other means to awaken the people from sleep; even if these means were not entirely ineffective, they could not be used consistently. He thought about remedying this evil, and found that no other means than the public catechetical repetition of the sermon immediately after its conclusion would be sufficient. He said this first to those listeners in whom he had noticed the most nourishment. He suggested that they preach for only half an hour and then examine for half an hour. But they made a lot of difficulties, and especially an old man of eighty years said: in this way we were made to suffer in our old age before our children and grandchildren, because they know more than we do, since they enjoy an education that we did not have in our youth. Heinold assured them that they would be able to answer all his questions, even if their youth would not know anything. He explained to them that he always wanted to put the answer into the mouths of the old people by asking questions, but that he did not always do this to the young people, therefore, if they only paid attention to the question, they would always be able to answer it, but the young people, who were too careless, would not always be able to answer. At this conversation there was a young person who laughed at it. Heinold asked him if he thought he would be able to answer better than his grandfather, father and mother. Well, I will, try it: What is the justification of a poor sinner before God? He was frightened and kept silent. Then he turned to the old man and said: "My dear friend, isn't justification the divine act when God forgives a poor sinner's sins and declares him righteous because of Jesus and through faith in him? Yes, he said. See, so you can answer better than your grandson. Thereupon, they approved the plan. When he returned to the village a fortnight later, a woman hurried to meet him and said: "Oh, my dear priest, don't start the examination in the church, the court man N\* has instigated the whole village that no one should answer, since this would be detrimental to their reputation and they would be laughed at by strangers who came to their church. Heinold said: she should only be confident, he did not want to ask until this very court man had answered him, and he was assured that he would not deny him the answer. On Easter Monday, he had the opportunity to present the matter to them according to the evangelical text, using the example of the emasculated youths, and prayed that nothing but love for their souls moved him to this instruction. He also promised them that the service would not last longer than before, so that their cattle would go to pasture at the right time, and he hoped that this would not harm them more than once for the salvation of their souls.

heart. After he had presented his intention to God in prayer, he went with joy from the pulpit and immediately to the courtroom and asked the judge: "My dear N\*, I have noticed with pleasure that he listened attentively to my sermon earlier, from which I conclude that he will have grasped the good intention of my examination, and therefore I ask him: whether the disciples of Jesus were right in giving this Savior, as if in an unrecognized person, an answer to his questions. Did they answer his questions as if they were an unrecognized person? He answered: "Yes, Father. From this he turned to the eighty-year-old old man and said: "My dear grandfather, what does he think about it: if a teacher wants to start an examination out of heartfelt love for his listeners, should they answer him or not? He said: Yes, they should answer him. Then he turned to the whole congregation and said: Because N\*, our oldest judge, and this old man think my exam is good, and you will also have this conviction, we will begin in the name of God. Jugen was asked first, and she answered with much joy. From these questions, which they had already answered, he took some now and then and put them before the men and the women to answer. Since they had already heard the answers, they were always well received. He was also aware that the old man had written down a main saying in his hat. After the sermon he asked the boys and maidens about it, but none of the youth knew this passage. He told them that the old man would disgrace them, and the old man denounced him. Then he presented this example of a venerable old man to follow, and this had the effect that many took down the most important sayings. Our righteous Heinold soon saw the benefit. Under the sermon no sleep came into the eyes of anyone, and their knowledge grew with the desire. He also made the well-founded remark that experience had taught him that if we only put our trust in the living God in our official duties and begin them with prayer, it often turns out better than we think. Just as happily, he introduced this practice into the outer congregation.

### Another call for help!

Already three years ago, the congregation in Cincinnati, burdened with heavy debts, felt compelled to call upon the love of the synodal congregations and urgently ask for help. As a result of that call for help, the Lord has also made many hearts willing to exercise their love toward us. However, in view of our need, and trusting in the Lord, we dare to turn once again to you, dear brothers in faith, and especially to those of you who have not been able to do anything for us until now, with the urgent request: "Help us and take care of our need. For at the end of this year the entire sum of the church property must be paid, which amounts to about 5000 dollars. Of this sum we will find, partly through your loving support, partly through the contributions of our own parishioners has paid off about 2500 dollars. The rest of the debt, however, is still a burden to be pressed, if it rests on our shoulders alone, since there are only about 70 voting members, most of whom are impecunious. Therefore we ask: help us to carry our burden, so that it does not crush us! Remembering the word: "Bear one another's burdens, and you will fulfill the law of Christ.

If the sum is not paid in full on the specified date, there will be a significant increase in the purchase price, and if we do not use the additional four years given to us for the purchase, we are in danger of losing the right of purchase together with the church building.

You should consider that our small congregation in the large city of Cincinnati is the only orthodox Lutheran congregation in the midst of the many false-believing churches, which is why it is doubly important that its existence be secured. There is no doubt that the congregation will grow in membership once the burden of debt is lifted, because many a weak person is deterred from joining the congregation.

But the Lord Himself, who directs the hearts of men like streams of water, rule your hearts and make you willing to cheerfully sacrifice to Him from your abundance, so that His church may be built here in Cincinnati for the praise of His glorious name and for the salvation of many souls.

Please send any contributions to our pastor, which will be acknowledged in the Lutheran soon.

The church council of the Lutheran congregation in Cincinnati. Congregation in Cincinnati.  
Cincinnati, O., in March 1859.

## Conferenz display.

The three-day conference of the Southern Indiana District will commence on May 6 at the congregation of Rev. Th. Wichmann,

Secretair.

## Receipt and thanks.

Ten dollars from Mein, in Frankcnmuth for the se- minary organ to Fort and One dollar from Hru, teacher B(yours for da? School-Scmnar to have received, certifies with hearty Tanke

P h. Fler'schmann.

## For the Lutheran have paid: the 14th year:

The gentlemen: Past. H. Lenge, J. Lnerdacher 00 Cts.

## The 15th year:

The gentlemen: Paul Verwind. Philipp Lohn, Chr. Bogtoderger C. Dieter, J. Tausiaink jun., Jerd. Kahl, A. Schindel, Chr. Iunt, G. gonnemann, Contr. Muhst, Carl Noth, Past. L. H. Bnhn'ug, Past J. G. Sauer 5 Er., J. Hartendorger, C. Piek, H. Schumacher, J. Otter- dacher 50 Cts., H. Haserodt, L. Schnell, I?l. Pohlmaun, Past. C. Fricke, Pass. P. F. Bester, Past. H. Junget.

Fst"W. Barthel.

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(Submitted.)

### **What do the scholars at this "great time" understand by further development of the Teaching?**

Already in No. 11 of this volume of the "Lutheran" we have given a short proof of the fact that it looks sad in part in the field of theology in the old fatherland, that there are more and more of them who leave the simplicity of faith and follow the heresy of their natural reason; the necessary consequence of this is that one heresy after another emerges and comes onto the scene. Now it would be no wonder if this happened only to the papists and enthusiasts. But that men appear in the Lutheran Church, in the Church of pure Word and Sacrament, and concoct all kinds of errors, is most distressing. Many of the German theologians have given in to the papist error that the church is becoming more and more enlightened in the articles of faith in the course of time and is even inventing new articles of faith that were completely overlooked and indifferently pushed aside by our fathers. Caught up in this error (which also carries the germ of enthusiasm), many scholars do not consider it their duty to bring the teachings of our fathers, which have been proven as pure gold in the heat of the tribulation, back into the light and to defend them against all the after-wisdom of our day; rather, they consider it their highest task in this "great time" to defend the teachings of our fathers.

The writer of this must honestly confess that he would not know what these gentlemen want to say with it, if they did not provide proofs for it themselves. After the proofs which they have given so far, mau would have to explain the words in good German: To present the doctrine better means: to distort it; to complete it means: to destroy it; to purify it means: to contaminate it with human thoughts; to develop it means: to develop it away, to philosophize it away. Indeed, it is so! One would have to be blind as a bat if he did not see this. Just think of how the Erlangen professors have developed away the right scriptural and symbolic doctrine of the person of Christ, and no one will raise an objection. - —

However, with the help of our theological journal ("Lehre und Wehre") we can give a more distant proof and insight into what the German theologians mean when they speak of a further development of the doctrine. Let us listen to the words of a "highly famous theologian", Dr. Rudelbach. He writes in an earlier essay of his "Zeitschrift" about what the noblest task of our fathers was at the time of the Reformation, and his words are thus:

"At the Reformation, in fact, it was so completely about the innermost hearth of the Christian conscience, the center and root of the Gospel, that many other questions had to be left aside all the more because the  
Otherwise, the battle for altar and hearth could not have been fought righteously. Only that which, throughout the entire dogmatics (doctrine of faith), brought the doctrine of justification back into use, or that which was necessarily connected to it, or in which Pelagianism (the doctrine that original sin is nothing and that man can become blessed by his own efforts) was brought in to sell its gold leaf as real, only that could and had to become the object of closer investigation. Thus one fought against purgatory, and rightly so, because it overshadowed Christ's merit and endangered the basic concept of the reconciler in his death; but with the removal of this concept (of purgatory, that is), the concept of faith in the middle state in general and of the keeping of the soul until the general resurrection, which undeniably has the testimony of the Holy Scriptures, became more or less equal. This is why the article in the Holy Scripture was more or less indifferently pushed aside. Thus it came about that the article in the Symbolum (in the Apostles' Creed) "'Descended into Hell'" did not find the complete understanding as others, least of all the appropriate doctrinal development, even in the Lutheran Church." - So far Rudelbach. - —

We will now be permitted to make a few remarks on this. - First of all, Dr. Scholars states that the noblest and most important task of our Reformation fathers was, namely: to reassure the consciences, which under the papacy were oppressed by the doctrines and statutes of men, by the pure, honest, and

The only way to be saved is to preach the gospel of Jesus Christ. This is also the complete truth. For this was the goal of the good man of God, Luther, and his faithful co-workers, after which they strove with earnestness and zeal to overthrow all the bulwarks of Satan in the church, as well as in every heart, through the preaching of the gospel. They had clearly recognized and firmly grasped the indisputable divine truth that the simple and plain preaching of the pure Gospel could banish everything false and ungodly from the church and from every heart; and that they faithfully followed this divine truth, which they had recognized in abundance, - that is the glory and prize of the Reformation until the last day. - It is quite natural that our fathers fought against everything that opposed the right knowledge of God and the gospel of Christ. So they also fought against the invented Papist purgatory, and rightly so, as Dr. Rudelbach says, "because it overshadowed Christ's merit and endangered the basic concept of the atoning in His death. Our fathers rightly concluded thus: If a purgatory, a place of purification, is still to be expected after death, Christ's merit must not be enough for the sins of the world. But if Christ's merit is perfect enough for all the sins of the world, then purgatory must be nothing; it is only a fiction and a dream, invented to fill the kitchen of the Roman priests and the hell of the wretched devil. Since they had clearly recognized the latter from God's Word, that Christ's merit was perfect enough, and that he who grasps and appropriates it in living faith has forgiveness of all his sins and is a child of God and co-heir with Jesus Christ, they consequently also rejected the doctrine of a purgatory invented against God's Word, because Christ's merit would be diminished by it, as if it were not enough to help people to perfect blessedness. In sum, they believed and taught simple-mindedly according to God's clear revealed Word that whoever takes hold of Jesus Christ in faith and remains in such faith until his last hour, God will grant him eternal blessedness by grace, for Christ's sake. When the soul separates from the body in death, it goes to perfect glory before the throne of God and the Lamb, to the blessed vision of God in heaven; and on the last day its body will emerge from the grave transfigured, be reunited with the soul and enjoy eternal bliss.

But Dr. Rudelbach reproaches our fathers from the time of the Reformation harshly (admittedly most unjustly). He is angry with them that they, in combating the fictitious purgatory, had "indifferently put aside the concept of faith of the middle state in general and of the keeping of the soul until the general resurrection"; that they also, in connection with this, had given the article The author is of the opinion that the Bible does not give a complete understanding of Christ's ascent to hell, least of all the appropriate development of the doctrine. - From this it emerges that the doctor believes and teaches that there is a middle state, where the souls of the departed go, where they stay until the last day. This doctrine, he says, undeniably has the testimony of the Holy Scriptures. Scripture for itself. He also gives us a sample of his doctrinal development from the Holy Scriptures. He also gives us a sample of his doctrinal development from the Scriptures, and says: "We need only recall Christ's comforting promise to the repentant thief (Luc. 23, 43.), in order to immediately see that the common notion of an immediate attainment of perfect blessedness, to the beholding of God, is the most untenable of all. - The meaning of these words is somewhat difficult to grasp; we will try to make it clear by means of an example. If, for example, a pastor stands at the bedside of a dying Christian and comforts him that he will soon have overcome and will come to eternal glory, to the sight of God, to the company of the perfected righteous in heaven, where he and the whole heavenly host will sing three times holy to the Lamb who was slain and whom God has bought for us with His blood, this is not, according to Dr. Rudelbach, to be understood in this way. Rudelbach, this is not to be understood as if it were really so; no! this is the most untenable idea of all. Similarly, as Father Löhe wants Christians to look not to the last day as their goal, but to the millennial kingdom; so also Dr. R. wants believers to look not to the perfect blessedness of the soul immediately after death, but to the "keeping of the soul," to the "middle state. Now this is not purgatory, such crude thoughts of it need not be grasped; but still it must be something similar. So far we know nothing certain about it, for "the church has not yet spoken about it." Our fathers, who fought only with the pope and the devil, and were content only with what God had clearly revealed in his holy word, left this article of faith undeveloped and aside. They could not come to such a development; but why? - Out of holy timidity and reverence for God and his word, and because they were afraid to put the dim throne lamp of their reason next to the holy scripture. At that time, too, people were still afraid of philosophy, put a bridle on it and held it back so that it would not come to dominate in the field of theology. In any case, our fathers had repaid the apostle for not mixing philosophy with theology, because he warns against it. Col. 2, 8.

So then we are given hope, when the learned theologians at this "great time" will have set themselves to better represent and complete, to purify and develop that which our fathers left aside indifferently; that we will be given then a new light will come up (even if it were only a will-o'-the-wisp from reason) and it will fall from our eyes like scales and the new truth will lie before us like an unrolled map, clearly developed, that then everybody, with and without glasses, can look into the nothing. However, we must not accept everything (and notice this well), which is developed about this subject, as a cash coin; the Dr. does not want that either. But the task of our great time should be to find out the right thing. And since this subject is an article of faith, as the Dr. Thus, it is not a subject that students could discuss in their free time in order to pass the time, but a link in the golden chain of salutary doctrine, which holds the other links together as well as it is held together by them. Thus, the gentlemen theologians will hopefully not delay long, but will quickly begin to develop it, and hopefully also inform us in distant America about their development, perhaps by a general proclamation.- So long we must wait and for the time being remain with the "most untenable idea" that the souls perfected in faith will immediately come to see God in heaven. And if the development then comes to us via the middle state, we must of course also examine it against God's Word and our confessional writings to see whether it also proceeds according to the rule of faith, and whether it is also in accordance with the model of the salvific teaching. Accordingly, it will not happen as quickly as one might think. In addition, the developers themselves will not come to one mind so easily; conditions can arise, such as in the building of the tower of Babel, where one did not understand what the other was saying. For since the developers today are not in agreement about articles of faith that have long since been developed and have received their complete understanding, e.g. the article about the church, how difficult it will be to reach agreement about an article of faith that has yet to be developed!

However, joking aside. These gentlemen are certainly serious about the matter, it is only a pity that they are on the wrong track; and it is most unjust that they speak so highly of our godly fathers and despise their faithful work so disdainfully or at least regard it so lightly. Dr. R. severely reproaches them for having indifferently pushed aside explicit articles of faith! Is it in fact the case that they have ignored explicit articles of faith? Can they really be accused of this? Thank God, no! It is true that our present great theologians say so; but wherewith will they prove it? They cannot. All their proofs only show that those whom they thus accuse have themselves partly fallen away from the scriptural teaching of our fathers, and that some of them may well have been unfaithful to the impious

confessions of our fathers.

The people of the church have given them a quiet place in the bookcase, and not infrequently follow their thoughts instead of the word of God. This we now want to prove even further.

Dr. R. gives us a short doctrinal development concerning the middle state to which the departed souls should go. He mentions the words of Christ, which he spoke to the penitent thief on the cross: "Today you will be with me in paradise. From this he draws this conclusion: When the Lord Christ had commanded his spirit into the hands of the heavenly Father, he descended to the spirits in prison. Because the Lord Christ had promised the thief to be with him in paradise today, the thief's soul did not immediately come to the vision of God, but went down with Christ into the prison, into the middle state. The paradise, where the thief went, is therefore, according to Dr. R., the lowest place on earth, where Christ went according to Ephesians 4, 9. With this doctrinal development, however, Dr. R. has basically overturned the article about the blessed death of the faithful and Christ's ascent to hell. For, according to him, the soul of the executioner has not been transferred to the real heaven, Christ has not descended to the real hell. But the Holy Scripture testifies brightly to both. But the Holy Scripture testifies to both, that the souls of the faithful go to heaven immediately after the passing away and are completely blessed from the moment on, and that Christ descended to hell. Revelation 4:13 is obviously an irrefutable and powerful testimony to the fact that those who die in the Lord, i.e. die in faith in the Lord Jesus, are not first put into a middle state, but immediately after death they come to the place of the dead, i.e. to the beholding of God. It clearly says: "From now on," i.e. from the moment they give up their spirit, they are completely blessed; and the spirit answers: "Yes, yes, it is so, there is no doubt about it, they are before the throne of God and of the Lamb, clothed in white garments and carrying palms in their hands. And how could it be otherwise? Our Lord Christ gives his spirit into the hands of his heavenly Father as he hangs dying on the cross, and from this we draw with Chemnitz this irrevocable conclusion: For the sake of the perfection of the head, even the limbs in death have the certain consolation that their soul, as a deposited good, will be received by God. In this confidence also Stephen dies under the stones, Acts 7:58: "Lord Jesus, receive my spirit." In this confidence also Paul says that dying is his gain, and adds: "I desire to depart and to be with Christ (not in a middle state)." Phil. 1, 23. And 2 Cor. 5, 1.8. he says that if we had laid aside our earthly tabernacle, we would be at home with the Lord. And as the time of his departure was present, he says: "Henceforth there is appended unto me the crown of righteousness." 2 Tim. 4, 8.-

But the doctor does not want to be deprived of the fact that there is a middle state. He sticks to the word "paradise," and that is what he means - must be the place where the departed souls go; and that is true. Our fathers have always believed and taught this, and we believe and teach it with them. But the difference between Dr. R. and us is this: By paradise he does not mean the bliss of heaven, but the middle state where souls dwell until the last day. He does not say whether they must still suffer and atone for something there; but this much is certain: according to him, they are not yet completely blessed there, because perfect bliss consists in looking at God. In a note from Luc. 16, 22, he also mentions "Abraham's bosom" as a further proof that there is really a reason for the middle state. The article of faith in question is now to be developed from these expressions of Christ. But this will be difficult! For many clear passages of Scripture resist it. A simple-minded Christian will hardly be dissuaded from the clear passages of the divine word, which promise him the perfect bliss of his soul immediately after death, and be persuaded to believe in a middle state. He explains paradise in this way:

When our Lord Jesus Christ promises paradise to the penitent avenger, he speaks clearly and understands it to mean eternal bliss and the vision of God in heaven. The reason why he calls the blessedness of heaven a paradise is to be found in the comparison and similarity that take place between the created paradise, in which God placed the first human beings, and the blessedness of heaven.-The created paradise was the most glorious and pleasant place on the whole earth; and in heaven there is joy in abundance, and sweetness at the right hand of God forever and ever. The earthly paradise was created by the Lord God Himself and prepared as a special dwelling place for the human being who takes on His image; likewise, the bliss of heaven is prepared by God Himself and prepared for those human beings who, by the Holy Spirit, in the way of repentance and faith, are restored to the image of God. - In paradise there was the tree of knowledge and the tree of life; and in heaven there is the perfect knowledge of God and of all the divine mysteries, together with an eternal, imperishable and joyful life.-In paradise man was perfectly holy and righteous; so also will the elect be in heaven. In paradise there was no cross, no suffering, no sorrow and misery; and in heaven God will wipe away all tears from his children's eyes, and death will be no more, nor sorrow, nor crying, nor pain; for old things have passed away, and behold, all things have passed away.

became new. - In paradise, God revealed Himself to man in a special way, which is why it is also called God's waiting place, and they lived with Him in the most intimate union and fellowship; in heaven is the place where we see God face to face, in eternal joy and blissful light.-In paradise, nothing impure was allowed to enter, therefore, as men did the will of the devil, and ate of the forbidden banquet and defiled themselves with sins, so they themselves were cast out: So also into heaven, into God's holy

habitation, nothing common or unclean can enter. "For without are the dogs, and the sorcerers, and the fornicators, and the slayers, and the idolaters, and all that love and do lying." Revelation 22:15.

In this and similar ways, a simple Christian explains to himself the paradise which the Lord Christ promises to the thief, namely, that nothing else is to be understood by it than the perfect bliss of heaven, where the souls of all God's children go immediately after their departure from the world. And this explanation and conception is quite in accordance with the model of the salvific doctrine, and we could, if it were necessary, cite a number of sayings confirming it. On the other hand, it is quite contrary to the analogy of faith to develop a middle state from the word paradise, of which the Holy Scriptures know nothing. Scripture knows nothing about it. And that is why - to repeat it once again - our fathers did not develop anything about it; they did not want it! Because the Scriptures only refer us to the perfect blessedness. Because the Holy Scriptures only point us to the perfect bliss of heaven, they too only referred to it, and did not put off those dying in faith to a place where the doctrine had not yet been developed.

But what shall we say when Dr. R., referring to the words of St. Peter that Christ preached to the spirits in prison, speaks of an "evangelization of the dead? It is true that St. Peter says that Christ preached to the spirits in prison, i.e. to the damned in hell; but he does not say what he preached to them. If Dr. R. interprets this to mean that Christ preached the gospel to the spirits, i.e., to the damned, this is an interpretation that he not only makes without Scripture, but also against it, indeed, that shakes the whole order of God's salvation. Yes, this teaching finally paves the way for the error that even for the children of the devil there is still hope after death that they will still be evangelized and saved. Therefore, away with such development! For us simple-minded Christians, nothing is valid but God's revealed word, whose verdict on the unbelievers is thus: "Go, you cursed, into the **eternal** fire. The smoke of their torment will rise from eternity to eternity."- Our orthodox fathers, therefore, have always, as the rule of faith

They denied that Christ had preached the gospel to the spirits in prison, i.e., to the damned in hell; but rather, according to the analogy of faith, they concluded that he had testified to their just condemnation during his descent, because they had despised God's call to repentance here in time. We could cite evidence for this from Luther, Eg. Hunnius, G. Fürst, M. Chemnitz, Conr. Dannhauer, the Weimar Bible, and so on. Even Luc. Osiander, to whom Dr. R. refers, does not dare to say in his Bible explanation that Christ preached the gospel to the spirits in prison (1 Pet. 3, 19.), but only expresses his opinion and confesses that the church doctrine is against it. And if he were still alive, he would certainly contradict the great theologians of today who want to make an article of faith out of it.

There is one more thing we have to consider, why Dr. H. wants in particular to keep the middle state or the soul's condition, in order to keep a hope for the heathen, who, as he says, have not heard anything of the word of life, that the gospel will be preached to them after death, and if they still believe and accept it, they will become blessed. He therefore wishes that this doctrine, too, of the blessedness of the Gentiles, in this "great time" "comes to its Christian right, and is recognized in its true meaning." - Certainly a pious wish. But according to our little judgment there is no need at all for such a pious wish; for St. Paul, in his letter to the Romans, has already recognized the true meaning of God's counsel with respect to the Gentiles, and has brought it to its Christian right. In it, as in the letter to the Ephesians, he testifies that God, out of grace and mercy, calls the Gentiles to the fellowship of his dear Son, Jesus Christ, through the gospel, and that those who accept and follow this call and come to Christ and remain in him through faith until the end shall be saved. On the other hand, he also testifies that those who reject the call and remain in their sins will be lost. That there is still a hope for the unbelieving Gentiles after death, God's word does not tell us anything about that: but rather St. Paul says: "Those who have sinned without the law, they also will be lost without the law." And again he says that the Gentiles "have no excuse." It would also be contrary to God's order of salvation. Here is the time of grace for all men; and the way to arrive at the grace of God is the way of repentance and faith. We reach this path through the preaching of the divine word, when we let ourselves be exposed and sorry for our sin through the law of God, and give God room for the Holy Spirit through the Gospel. We give the Holy Spirit room to work faith in us through the Gospel. When man comes

find any consolation? At the most, the lustful flesh can feast on such floating ideas, because it hopes for a good prey; for the spirit it is nothing; it does not want to be fobbed off with wind, but to have something certain. On the other hand, how completely different it is with the teachings of our dear fathers! They present to us a Christ who is a true God-man, who has stronger shoulders than a mere man; and who could well bear the sins of the world, and snatch us out of the jaws of death and the claws of the devil! And ei, how sweetly they paint for us the bliss of heaven, that one already has a foretaste of it here and almost gets homesick. They are far from putting us off to a middle state unknown to Scripture. Nor do they want to know anything about the Jewish-chilastic error; they do not put us off to good days here in time, but paint the Christian church before us with a crown of thorns on its head, such as our Savior wore, and which the Christian church must wear until the last day. At the same time, however, they do not leave us without consolation, but make our hearts so brave and confident that we consider all the suffering of this time to be nothing compared to the glory that is to be revealed to us.-Whoever, of course, resents this food that our fathers put before him, let him be fobbed off with the husks of the new developers; but let him take care that he is not subsequently attacked by grimness.

We, however, want to sit at the feet of our faithful fathers and, calling upon God for His Holy Spirit, learn diligently from them and not be ashamed of it. We will diligently learn from them and not be ashamed of it. Whether we are praised or blamed for this, it should make no difference to us; neither this nor that should separate us from them. For where our own unbridled wisdom, left to its own devices, leads, the evidence is there.

Finally, we add the words of the great and godly theologian, Joh. 1666), who wrote in a preface to his "Catechism Milk" thus: "Many of our ancestors \*) have built a strange, monstrous, royal peasant's house, and on a golden floor marm elfteine me columns, (and) silver walls, a straw upper house, a roof of hay and stubble laid, but so finally, when it came to departing, with the fire of divine truth was set on fire, of which the upper part flew up in smoke, the golden basic columns and walls but existed and lasted; They have been saved, **but they have been** tried and purified by **fire**. But whether today those who outline the foundation, build on sand, put straw on it, .... same

He means with it some church fathers in the first centuries, as e.g. Tertullian, Origen and so on. If anyone should object that the sound of the gospel has not come to many Gentiles and will not come, this must first be proven. God promised already in the Old Testament that through the apostles the sound of the gospel would go out into all lands, and that they would speak until the end of the world. That many Gentile countries also have had the preaching of the gospel, but have despised it, is known; and that the preaching of the gospel is taken from them because of their despising of it, this is God's righteous judgment; who will be right with him because of it? Rather, we have cause to fall on our knees and worship God in his righteous judgment, saying, "Lord, do not enter into judgment with us; for if you would enter into judgment with us for despising your word, you



would also have to cast away our lampstand from the place, and also send a famine upon us in the land, not for water and bread, but according to your holy word. Word.-

From all this, the dear readers will have recognized at least so much that they now know what Germany's scholars understand by further development of the doctrine. But so that no one may misunderstand us and misinterpret our words, we hereby want to publicly announce and bear manly witness that we most praiseworthy acknowledge everything that these scholars do well, are heartily pleased about it, thank God for it, and also want to make use of it here in this poor America. But not much good can be expected from such a development of doctrine, as it has appeared to some extent so far, and we want to solemnly renounce it. We are glad, and can only be glad, that we possess a good, grainy treasure from our fathers, otherwise we would have to go out almost completely empty-handed! Of course, we will be accused of being narrow-minded and arrogant because of this; but we cannot change this and must put up with it. We cannot exchange the teachings of our fathers, which have been clearly proven in God's Word, for the new discoveries.

For example, what is the meaning of the new doctrinal development, according to which our dear Savior is made a God without divine attributes? There is neither juice nor strength, neither comfort nor hope for a poor sinner.

Furthermore, what is the purpose of the new development of the teachings of a former middle place of which the Scriptures say nothing and of which the scholars themselves do not know how to describe it? What comfort shall this give us in the bitter hour of death? It is the same with the new doctrinal development of a millennial kingdom of peace, of which it is also not known what it is; for some want to have brought it about in Jerusalem, in the holy land, others want to know that it was set in the lusts, etc.; how then is the soul to be comforted in it?

ches lot and luck is hard to believe. We do not condemn anyone, talk to Petro: **they go to their place.**

F. Köstering.

(Sent in by Rev. P. Beyer.)

### Eden and Gethsemane.

The first man walked in the innocence of royal dress;  
And at his side the fair maiden nestled.

Strength shook her limbs, which did not fade with the years; And her father's gaze full of love, He was her pledge of happiness.

The nature in the celebration dress stood ready to her service; Every animal was her playmate, died for her with joy.

All the lights around the sun gave joyful shine and glow, Willingly the earth bore fruit, Did not have to be forced.

\* \* \*

Before the door to paradise stands the cherub with the sword; And burdened with sin and guilt man builds his own army.

In the dust of the mother earth, Which carries the curse of the highest. He digs until death finds him and lays him dust to dust.

Around him now the field carries only thorns and thistles more; What only can flee, that flees him. What does not flee, sees itself to the defense.

All creatures groan under their slave yoke, anguish and cry: Creator, hear us and redeem us.

\* \* \*

There at the foot of the skull mountain the Savior lay deep in the dust, On him lay guilt and punishment; He was already robbed of death.

Night was, and the long shadows lay gloomily on the world, No creature was more present. That joined the mediator.

Deathly fear and the horror of hell torture the Son of God here, so that he trembles, shakes and writhes.

As the grape in the winepress Drives in its noble juice, So Christ sweats from the torture And endures in God's strength.

Down runs his sweat to the earth crimson: His sweat is blood; And the dust devours this greedily, He longs for such a flood.

\* \* \*

From the water bath in the word, a human being emerges in the human being, engaged to God, filled with power and begins the course of life.

God's blood has bathed him, as the earth also atoned for him; fire, air and earth rejoice, that the water serves for this.

All creatures come. To serve him always ready, Away is their slave chain, When a Christian rejoices in them.

Just sift the peach blossom now, As it laughs at you It has dyed Christ's sweat. Have you already thought about it?

#### A little piece of life.

At the end of the last century, in a small Hanoverian town, the widow of a legal scholar lived with her 11-year-old son. The father had left little behind. So she fed herself for the most part from her own work and her joyful trust in God. Her Philip, however, was always the first in school and with the priest in the children's class, also fresh and healthy and well-liked by all. Against his habit, he returned home from school one day very slowly and sadly. Asked what he was missing, he simply replied: "Oh, Mother, it's all over! After some friendly coaxing, she finally says: "I wanted to become a merchant and took great pains to learn arithmetic. Last fall, I had finished the first booklet of the arithmetic book. I asked the teacher to let me calculate fractions. But he said that speed was the most important thing in arithmetic, and that I should start over again for practice. I did that, and today I got through for the second time. When I was again nagging him to let me start with fractions, he took me into his living room and said: "Listen, Philip, I have been a schoolmaster here for 40 years now, and it has never happened to me that anyone has wanted to learn to calculate fractions; it is a difficult and complicated calculation, I don't understand it myself, and I got through the 75 years of my life quite well without it, and you won't need it so much either. Just be a good boy and don't talk to the other children about what I have just told you. He shook my hand kindly and left. But I beg you, mother, how am I to become a merchant if I can't count fractions?" - While this is still being discussed between mother and son, the letter carrier enters with a letter to Wittwe Hardt. It is from his cousin in Hamburg, who is asking for his godfather Philipp, and if he wants to take him in and send him to school for a few more years, then, God willing, he will make a capable merchant out of him. Soon the little bundle is tied up and farewell is taken. This will be most difficult for him from his father's grave and from his mother. Accompanied by a waggoner, he arrives happily on the third day in H. When he is stretched out in front of the city, he has to enter the hustle and bustle of people and alleys all by himself. A large church attracts his attention above all. He stops, folds his hands involuntarily and looks up at the high tower in awe. As he was about to go on, he saw a box tied up in front of the church with the inscription: "Whatever you did to one of the least of these brothers of mine, you did to me. Without thinking about it for long, he puts his last two pennies of travel money in it. He was lovingly received by his

cousin. It has become his second father's house. He also learned to calculate fractions and more. - Since that time, some 60 years have passed, and the flowers have already bloomed four times on Mr. Philipp Hardt's grave. He has become a skillful and prosperous merchant and what is more: a devout Christian. He has prepared a cheerful, carefree retirement for his mother, as he wished when he was a merchant in his childhood, and has not forgotten to do good and to share, so that his memory will remain a blessing for many.

(Volksbl. f. St. u. L.)

### **How to try once to get away from going to church.**

The supplement of the Flieg. Blätter a. d. R. H. informs about the following strange document, which was submitted in 1663 by East Prussians to the commissars of New Brandenburg. J. 1663 by East Prussian countrymen to the Neubrandenburg commissars, who were sent to Königsberg to take possession of the land, as a petition to the Elector. It reads thus: "Although our ancestors from time immemorial have owned and held the land in such a way that when we have done our service and performed our duty for the officials and pastors, we have not been burdened with anything further; However, our pastors now dare to introduce a most harmful and quite unbearable innovation, in that they want to force us not only to go to church twice every Sunday, but also to keep up the prayer; by which outrageous innovation we are not only burdened to the highest degree, but also noticeably prevented from our housekeeping and agriculture. For this reason, we ask Your Electoral Serene Highness to take this noble and princely precaution. (Since there is a great difference among us, and some farmers have 6, some 5, some 4, 3, and barely 1 acre of land, and therefore it would be inequitable that the one should bear as much complaint as the other), that going to church and learning to pray be applied according to the acre, and that the poor should not be burdened as much as the rich. And therefore our request of equity

we hope to be graciously heard."

What kind of decision the petitioners received is not known. The Elector's Serene Highness will presumably have duly signified their lack of understanding. In our time, such petitions are spared. At the most one lets it become loudly by landtagsabgeordnete, why one could not go to the church 2c. - (Pilgrim a. S.)

### **Freemasons.**

A pastor in the capital city of Hanover has given a masonic speech at the grave of a Freemason. He has been called to account for this by the Consistory. - In the countryside there, a masonic clergyman is quite generally morally judged, and a large part looks upon him only with horror. In the cities, this is less the case, but such a clergyman will never be able to gain the general trust. - Upon notification of this, the N. Zeitblatt of k. Munkel gives the following letter from the Consistory to the Sup. of Jan. 14, 1745: "We hereby inform you that a certain preacher in this country has taken the liberty of joining the so-called Masonic Society. Just as a preacher is not at all entitled to do something that might be indifferent in itself, if it causes trouble or offence to the congregation entrusted to him or to others, but he is bound by the Holy Scriptures and his conscience. Thus he is least of all authorized to join a society, whose laws and statutes he does not know and understand beforehand, with sworn obligations, even if it may be pretended that the society's most noble renunciation consists in a "bond of love," since Christians in the Scriptures have such a strong bond of love. Scripture, Christians have such a strong bond of love that they do not need any other; - so this preacher is not only emphatically reprimanded for his conduct and procedure, but is also commanded to disengage himself again from such society and to renounce the customs customary in it. In the meantime, so that others may not also be tempted to join such a society through unseemly presumption, we hereby request in the name of J. K. Maj. and Kurfürstl. Serene Highness, we hereby request that you order all and every preacher under the inspection entrusted to you to refrain from joining the Masonic Society, while avoiding severe punishment.

(Luth. Dorfkirchentzgt.)

### **Lutheranism in the Principality of Lippe.**

In the Principality of Lippe, a congregation, Eickhof, which has left the Reformed confession and become Lutheran, seeks recognition and legal existence from the government. It is full of lively, youthful, fresh spiritual life, has for nine years raised all the costs of its church, parish and school system through voluntary gifts of love without any founded income, has made the greatest sacrifices for the mission to the Gentiles and the Jews, has introduced church discipline among itself, has recently again formally and officially declared itself member by member in favor of the Lutheran doctrine, and has now also raised a foundation capital of 8000 Thlr. But the new government and consistory president declared that he himself was reformed and therefore could not interfere with his own confession by recognizing the Lutheran congregation of Eickhof. He was answered that it was believed that the Prince of Lippe was just as close to his Lutheran subjects as to the reformed ones, and that the highest ecclesiastical authority should be equally concerned about both confessions. However, it is feared that the conversions from the Reformed to the Lutheran Church will increase, and the congregation of Eickhof cannot find its justification.

(Submitted.)

### **Hansen's Judgment on the New Christology (Doctrine of Christ.)**

The new wisdom of modern theology about the union (?) of the two natures in Christ has also reached us by way of the ocean, but here, as is the nature of the country, it is not kept in the books and minds of scholars, but is brought to the people as is proper, but puts the simple in no small embarrassment. Thus, some time ago, in a town of northern Ohio, a preacher, probably of the new sciences, preached that "the Lord Christ, having come down from heaven, left his divinity above." Hans becomes restless, scratches behind his ears, nudges his neighbor and whispers to him: "Nu süh ins! Wat de lewe Herr denn wol middebrocht het?"

### **Table Prayer and Home Worship.**

Last year a preacher in the united church of Prussia, named Fritze, was dismissed from his office, who not only denied all the main doctrines of Christianity, but also answered the consistory to the reproach that he did not pray before and after meals: "As far as the introduction of grace and family devotions in my own house is concerned, I have already explained to Mr. Superintendent Heinzen that I do not find any need for it and that an institution that takes place without inner need would completely lose its meaning. I have already explained to Superintendent Heinzen that I do not find any need for this and that an institution that takes place without an inner need would completely lose its meaning. I am convinced that prayer and devotion have their proper place in the house of God.

(Submitted.)

### **It is nothing new when the mob exclaims the real Lutherans for nothing better than papists.**

Luther writes in his incomparable interpretation of Genesis 1. (W. 1, 1095): The examples of all times in the world teach that the word of truth and the right services are despised by the common crowd of people. Therefore, when new teachers appear, they bring itching ears to them; and proceed in the same way, as Moses 5B Cap. 29:19, that the drunken go with the thirsty. The false teachers are ready and willing to teach, so the common people are eager to hear; and the word and the right services are lost.

The Anabaptists come with a new teaching that children should not be baptized, because they are without reason and do not understand the Word, and therefore cannot have faith. Because the common man does not hear such things from us, he falls in with

them and accepts the teaching with great applause. Thus the sacrament-obsessives Zwinglius, Oecolampadius, and their ilk argue that Christ, when he said, "This is my body;" did not mean that he distributed his body with or under the bread, but that only bad bread was taken and wine drunk, and not Christ's body and blood.

The common, unintelligent man thinks much of such teachers and follows them; but we, who do not allow ourselves to be led away from Christ's word, he considers to be neither pure nor better than the papists themselves. This is the habit of the world, which has a disgust for God's word, and what is new it accepts and considers it right.

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(Submitted.)

**Peter again in a foreign country.**

In No. 6 of the "Lutherische Zeitschrift" edited by? Brobst, the following can be read under March 26:

"A Question for the Illinois Synod."

"Pastor Conrad in Racine, Wisconsin, who visited the great city of Chicago the other day, and found that there were thousands of Lutherans living there, asks what could possibly be the cause that none of the Lutheran synods in Illinois had a congregation in their capital? We cannot answer this question, and therefore submit it with all respect to our dear brethren in Illinois. Our honored college, Dr. Harkey, will probably be able to give the necessary information."

Bad advice that, to direct poor Peter from the "Lutheran Wisconsin Synod" in such a difficult question to the Mr. Kanitverstan at Springfield and not to consider that the same is a "freeborn citizen", yes a "free-

American preacher" and of the thousands of Chicago Lutherans, all of whom are German *foreigners*, it is difficult for him to say anything about them.

least of all by the three "foreign-born" Missourian preachers there, who serve a large . Theil of these Lutherans serve."

M.

F. L.

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### Death notice.

It is with deep sorrow that we share the news below of the blessed death of Candidate Neubert, who is known to many readers, at least by reputation. He belonged to the few warm friends of our Synod who represented it privately and publicly in the national church. His unity with us in spirit and faith was so outstanding that our synod proposed to him a few years ago to take over the directorship at the local high school. He did not follow this call only because he could not obtain the consent and blessing of his beloved parents. He was an avid reader of our journals, for which he expressed his heartfelt thanks in a dear letter on February 15 of this year, a few days before his death \*). In this letter it said, among other things: "We have many a church movement, but more restlessness than activity for life. The Lutheran Church

began to become a thing also\_dcr of those who walk in soft clothes, of the body and the spirit. Now the. The wind of the Lord is blowing in it. There are many shreds, and there will be even more when the uproar becomes more pronounced. And this will happen when even the "confessionals", i.e. those who considered themselves and others to be confessionals, will be revealed as disunited in their behavior, because they are disunited in their faith and doctrine. It is shameful how, for example, some "Lutheran" It is shameful how, for example, some "Lutheran" theologians have taken on the deposed Baumgarten, whose entire trade, according to my firm conviction, was not due to this or that human weakness, but to the question of whether one may still punish apostasy from the confession with deportation. God strengthen you over there in your work, and our weak hands with us." In the "Pilgrim from Saxony" we find the following obituary:

Thursday, March 3, a faithful disciple of Christ passed away in his Lord, whose name is probably already known to many pilgrim readers from the signatures under the notices of the Divine Office.

The first person known to us from the first box was Christian Robert Neubert, a preacher in Leipzig, who had not yet reached the age of 30. Until he left the Furstenschule in Grimma, from which he graduated with excellent grades, his life was one of strict, outwardly and tireless diligence and loyalty.

He also had "Lehre und Wehre", which he read, circulated at the same time, as he wrote to us, in a reading club of about 16 pastors and candidates in and around Dresden.

He had been in his profession, but the light of God's saving grace in Christ had not yet dawned on his soul.

When he heard the testimony of Christ in Leipzig in the full decisiveness of the Lutheran confession from the mouth of Prof. Harleß, he was initially not inclined to let it have full power over him. When he heard the testimony of Christ in the full determination of the Lutheran confession from the mouth of Prof. Harleß, he was at first not inclined to let it have full power over him. But soon God's grace had overcome him, and through the instruction and close contact with Prof. Harleß, who held him like a son and was revered by him like a father, he penetrated to complete Christian knowledge. The confession of our church became his confession from then on. Christ's death and merit was the ground in which he had cast his anchor and in which he now rested with great confidence. "We are justified without merit by his grace through the redemption that came about through Christ Jesus," was the center of his own faith and of his work for others, which he testified to among his children in the orphanage school as well as among his friends. To many he became a guide to salvation, to many he served with his clear judgment, with his firm, resolute, and decisive attitude.

with counsel and consolation. The help of distressed members of our church near and far away, by word and deed, he has

time. Thus he was respected and loved in various circles of high and low, and it was hoped that Gcct would soon make him an even greater blessing to the church by appointing him to a spiritual office, for which he himself longed.

But God's thoughts are higher than our thoughts and His ways higher than our ways. Not to an earthly congregation, but to the congregation of the righteous made perfect

in heaven he wanted to call him. And as in the summer heat the fruit of the field comes to ripen, so God wanted to let him ripen in the heat of tribulation, to gather him into his scouring. An illness into which he fell 2 years ago brought him close to death, and miraculously saved at that time, he nevertheless had to carry his life as it were in his hand since that time; the often occurring great weakness preached to him again and again: "In the midst of life we are embraced by death."

Thus the Lord prepared him for a long time in order to quickly deliver him from all evil and to send him out to his heavenly

kingdom.

His sorrow, grief and misery have come to a blessed end. He has borne Christ's yoke, died and is still alive.

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### **Announcement.**

To the dear and honored brethren who are members of the Northern District of the Lutheran Synod of Missouri, notice is hereby given that during the public sessions of this year to be held at Town Frankenmuth, Saginaw Co, Mich. from June 22 to 28, the following items will be heard:

1. theses on the appropriate to the preacher

The church is the only way in which the congregations can participate in the church government in a manner worthy of the gospel;

2. theses about the right, Christian wise procedure to establish an orderly love activity among Lutherans.

3. theses on the doctrinal article of Christian freedom and the means for the trouble-free use of the former in occurring questions of conscience.

At the same time, all synods who are pastors in Michigan and Wisconsin are requested to send to their presidium 6 weeks before the feast day of the Holy Trinity. Trinity of this year, to send to their present presidency the answers to the following questions:

1. What has happened within their sphere of activity to bring Luther's writings to the people, to open their understanding and to awaken love for them?

2. what measures to take to achieve this purpose?

3. to what extent each person has familiarized himself with Luther's writings and studied them?

The synod will never put anything else on which someone intends to make a necessary or useful submission (in writing!) at the end of the meeting.

Ottomar Fürbringer.

Frauenmuth, April J, 1859.

### **Synod Ad.**

The Northern District of the German Evangelical Lutheran Synod of Missouri, Ohio & St. holds its fifth annual meeting at Frauenmuth, Mich. the opening of which, beloved be it God, according to synodical resolution on Wed. after the Feast of Trinity, as the 22nd of June.

Pastors, teachers and deputies are requested to announce their intention to come two weeks in advance to Rev. O. Fürbringer, as Pastor loci, by letter, so that the necessary arrangements concerning the quarters can be made by the same in time, also the dear brothers want to arrange their journey in such a way that they will arrive Monday or Tuesday p. (June 20 or 21) by mail at Bridgeport (not Bridgeport Center), Saginaw Co., as the last stop before Frankenmuth, and alight at Mr. Koch's inn, where wagons of church members are to be ready at all times to convey the arrivals to their quarters.

Friedrich Lochner, d. Z. Sekretair des nördl. Distr.

Milwaukee, Wisc. 29 March 1859.

### **Conferenz display.**

The Fort Wayne Pastoral Conference will be held from Tuesday after Easter, April 26, morning 10 a.m., through Friday, April 29, evening.

M. Stephan, Secr. pro tem. Fort-Waync, March 30, 1859.

## The preachers' and schoolteachers' widows' and orphans' funds.

The income and expenditure of this fund in 1858 was as follows:

Intake:

1) In contributions from the HH. Pastors and teachers K286 .75

2) In gifts from municipalities

and individual persons . . . „101.65      S388.40

Issue:

1) For 5 widows and 11 fatherless orphans under 14 years of age according to the statutes 8310 .00

2) Special gifts to nam

le liable . . . . „ 6.50

-316.50

Remains a surplus of . . . . V 71.90 These 874.90 have been kept in cash for the time being, because it was assumed that the society, which mostly consists of poor preachers and teachers, should be supported by the gifts given without any special provision, so that it could not only cover the present large expenses, but also provide immediate help in the case of further possible deaths. Of course, there was still some doubt as to whether this was really the opinion of all donors; therefore, either subsequently or henceforth, when a gift is made, a precise determination should be made as to how it should be used, whether it should simply flow into the treasury or whether it should be distributed as special support among the widows and orphans. I also wanted to draw the attention of the dear synodal congregations, which have to give the widowed Professor Biewend and her 7 fatherless orphans the justly suspended pension, to the fact that they must always state exactly whether their contribution or their collection should go to the "Unterhaltscasse für verw. Frau Professorin Biewend" or to the Casse "der Unterstützungsgesellschaft für Prediger- und Lehrer-Wittwen und -Waisen". If a contribution is sent anywhere, as has often happened, under the provision "for the preachers' and teachers' widows and orphans," then it will naturally and entirely be given to the Society's treasurer. In publicly expressing my heartfelt gratitude to all the charitable donors for the love they have shown and in wishing them a rich reward from the Lord, who is so pleased with the support of widows and orphans, I also ask for further heartfelt participation and request, in particular, the honored members of the existing support society to also send two dollars for this year, if possible, by St. John's Day to me or to Mr. L. Roseülce, both at the address: Oare o5 Rev. O. k\*. IV. Ivaltber, 8t. I'ouis, to be sent to. I. F. Büngrer.

### Receipt and thanks.

For Peter Seuel by Hm. Dr. Schier, by Hm. Wich. Griebel \$4.00  
 "Ludwig Kolb by Mr. Past, Engelbert, of the St. PaulS-Gem. \$4.37; of the St. Johannes- Gem. 8.00  
 "The same by Mr. teacher Büngrer, on the child baptism of the Mr., H. Grottko, collected \$2, from the virgin association of the Gem. of the Mr. Past, Dulitz \$3,37 5  
 "E. Nagel from the Young People's Association of Mr. Past. 5.00  
 Swan in Cleveland 4.00  
 "Joh. Rocker by Mr., March from the comm. in Lancaster, O. 4.00  
 "Bruno and Theod. Mießler of the Women's Club of Mr. Past. Wüstemann in Detroit, Mich. 4.00  
 "H. EverS of Mr. Past. Schwan in Cleveland, O., by Dr. Sihler \$3; by **Prof.** Krämer of the Jungfrauch-Ver. of the Wem. of **Mr.** Past, Schwan in Cleveland, O , \$6 - 9.00  
 "Wich. Henke by Mr. Prof. Krämer, from the same association 7tV  
 "Wild. Hoppe from some friends from the community of Mr. Past. WambSgans in Allen & Adams Co. in 1856 \$10; in 1857 \$18; 31.00  
 in 1858 \$3  
 For Georg Wambsganß, through Mr. Past. Schumann collected at the wedding of Mr. I. Ream- 2.05  
 " Franz Härtel from the Gem. in Altenburg, Mo. \$3.20; of the comm. in Paitzdors, Mo. \$4.55;  
 from the Gem. in Frohna, Mo. \$3; from an unnamed person 50 Cts.; on the baptism of children at Hrich Zachar. Miller in Altenburg ges \$3 14.25

Sincerely thankful certified by Mr. Past. G. Polack of the women's percin of his parish in Will Co, Ill, to have received for needy Concordians 4 ouiltS, 4 undershirts and 15 pairs of woolen stockings.

C. F. W. Walther.

### Held

#### a. To the general Synodal.Casse .-

From Mr. E. Roschkr, from the Synodal-Casse wrstl.

Districts\$50 ,00

For the general pres:

" of the comm. of Mr. Past. Link, Pleasant Nidgc, Madison Co, IIS. 10.60

" Hm. Past, A. Brose'S in Town Hubbard, WiSc. collected centcasse 9.00

#### d. To the Synodal Mission Easse:

By Hm. Past. J. H. Jox, KÜchhain, Wise, Collecte on the wedding of Mr. Aug. Bublitz 2,13

" Mr. Past. H. Wunder in Chicago, IIS. 13.80 namely:

\$2,50 ges. at the infant baptism of Mr. Chr.

Jlten, by Mr. Past. Sallmann in Elkgrove, IIS.

11.30 by Mr. Past. Müller in Chicago, namely: \$6 Epiph. Collecte in his church, \$5,30 from the MisstonSbüchse of his church.

From the comm. of Mr. Past. Straffen in CollinS-



ville, Ills.	10.00
" Mr. Dan. Bohnhardt in Eisleben, Scott Co., Mo. 1.00	
"of an Ungenanten, by Mr. C. Kalbfleisch in	
Collinsville, Ills.	1,00
Cathedral DreiemigkitS-Distr. of the Gem. in St. Louis - - 4,90	

## 6. to the college maintenance fund, for teacher salaries:

From the comm. of Mr. Past. Strassen, Collinsville,	
Ills.	1<>,30
„ the St. Louis comm.	22.00
namely:	
\$11.00 from the Dreieinigkeits Distr.	
11,00 " Immanuel's "	

## ä. For poor students and pupils in Concordia collgc and seminary:

By Mr. Past. Miracle in Chicago, Ills.: from the Inngfrauen-Verem of his Gem. for the pupil

Useful	4,00
--------	------

Collecte at Mr., M. Ehrlinger's baptism of a child at Bass  
Creek, Rock Co, Wisc, for student A.

L. Selle	2,00
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From Mrs. Bohnhardt, Eisleben, Scott Co., Mo. 5.00 " of a nngen. in St. Louis by Mr. Graves 1.25

## o. To the maintenance fund for verw, Mrs. Prof. Biewend:

By Mr. Dan. Bohnhardt, Eisleben, Scott Co., Mo. 2.00

F. Bohl au, Cassirer.

## For the maintenance of the Fort Wayne seminary:

Weilmachts-Collecte der Gem. des Hrn. Past. Klin- kenberg	\$8,00
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## For the organ in the seminary:

n. des Hrn. Past. Franke in Addison, Ills. 9.00 Chr. Piepenbrink.

## Get

### a. To pay off the debt of the Concordia College building:

By Caroline, Emma and Lucv Stünkel, schoolchildren of Mr. Cantor Büngrer m Chicago, Ills. - - - - \$8,00

„ the comm. of Mr. Past. Lemke, Monroe Co, Mich,	4,00
From Mr. Grossmann in St. Louis 0	.50

" some members of the congregation of Mr. Pastor  
Sauer, Jackson Co. -. W. Duwe and Frd. Schepmann ä \$2.00; Nolting, G. H. Schep- mann, H. Mönning, H. Beukmann, H. Holt- mann, Past. Sauer ä \$1.00; G.  
Mönning u.

H. Betterbrock ä 50 Cts.	UM
--------------------------	----

" Mr. Dan. Bohnhardt, Eisleben, Scott Co.,  
Mon.

	5,00
--	------

"to an unnamed person by Mr. Gräber ----- 1,25 " Mrs. Magdalene Merz, as a thank offering for recovered health, from the community of Mr.  
Past. Lehman" near Manchester)

	1.00
--	------

\*) Drin No. 15 of the "Lutheraner" acknowledged \$1,00 for the same purpose, is not from Elisabeth Merz, but also from Mrs. Magdalene Merz.

## For the Synodal Fund of the Western District:

VonderGem. des Hrn. Past. Miracle, Chicago, Ills. 14.52 From Trinityistr. in St.	
Louis, Mo.	11.00 " ImmanuclS-Distr. " " „ , 8, 95
From theGem. of Mr. Past. Jungk, Scott Co.,Mo. 2.00	

E. Roschr.

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### The 13th year

The gentlemen: H. Jsemann, H. Schäfer^25 Cts., I. Zänke, G. Brüggemann 25 Ctö., H. Jsenberg 50 Cts., 2nd M. Bonnet.

### The 14th year:

Messrs: C. Schunke 50 cts, H. Altg 75 cts, C. Wahrenburg 75 cts, H. Bote 50 cts, F. Döhring, C. Johann 50 cts, H. Meier, H. Jsemann, H. Schäfer, D  
Wesemann50 cts, H. Grese, G. Brüggcman 75 cts, H. Brannahl, H. Jsenberg, H. Armbrüster, J. M. Bon- net, Past. L- Dulitz, Cl. EggerS, P. Roth, W. Patzer, A.  
Goldhardt, Past. F. R. Tramm.

### The 15th year:

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Pdeth 50 cts, G. Reis 50 cts, Fr. Gerberding.50 cts, J. H. Riege 50 cts, Chr. Köbne, J. T. Neiscr 50 cts, G. Hild50 cts, G. Lnrkhardt, G. Funke, C. Ko- laSz 50 cts,  
A- Nisebwitz 50 cts, Pott 50 cts, C. Waldemann 50 cts, Past. A. Ucbclacker, F. Dettner50 Cts, H. Lanemann, J. Christgau, P. Hoffmann, Past. F. R. Tramm.  
Furthermore; Wittwe Bück.

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Wittwe Bück and F. Dettncr 50 Cts.

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Mr. Past. F. R- Tramm \$1,75.  
F. W. Barthel.

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## Volume 15, St. Louis, Monday, May 3, 1859, No. 19.

(Submitted.)

### Dear Friend and Godfather!

This time I cannot refrain from sending you an unusually long reply to your last letter. When I learned how little you send your children, including my dear Pathchen, to school, I asked you in my last letter to do more to satisfy the needs of their minds. You then gave me two reasons why this year this could probably happen just as little as in the previous year, although you yourself wished it. Now I ask you, let us look at this a little closer. But first we must seriously consider that it is not up to us whether we want to give our children Christian instruction for the salvation of their immortal souls or not. God Himself has earnestly commanded us to "bring up our children in the discipline and admonition of the Lord," that is, for His heaven.

We parents ourselves cannot do this as perfectly as it is done in a Christian parochial school. Although we must also do our part to educate the children in the home, we can, in addition to our household chores and business, never replace the position of a school teacher and do as much as is done in a parochial school, even if every householder were learned enough to do so. During the daytime, we fathers have to work, and in the evening, along with the children, we are too tired to give a thorough, useful and blessed education.

I know this from my own experience. I know this from my own experience, because in the evening I try to keep my children lively and active, so that they do not go to sleep with a full stomach right after dinner. I ask them what they have learned from the sermon in church or from the school lessons, and I start with the younger ones so that the older ones do not have to say what they still know. Even if this is not much, they learn to pay attention. After this short examination, when I try to help the older children with their tasks for the next day's lessons and explain this and that where necessary, the younger ones have already fallen asleep. After all the children have gone to bed, I read through their textbooks about the next day's lessons so that I can help them again in the evening. This often gives me a good occupation for the edification of my soul, when my body has to do the next day with its work that does not occupy the mind. You will wonder how this is possible, but you see, in things that I did not learn as a child, I help myself with books (for example, in learning the English language, I have always used my dictionary), and so I have made the same progress with the children at the same time. On such evenings, however, when they have no schoolwork to do, I let them copy something while I recite it to them, and thus convince myself how they make fewer and fewer mistakes in the German language. as in the English language. Often we also sing a hymn or read a sermon before the evening service. When singing, however, I have to follow the true old Lutheran way, as the children learned it, because you know, when we were children, this way had already been abolished in Germany, or at least gradually changed so that it no longer had any resemblance to the true one.

Of course, you will say that not everyone has the skill and patience for this, even though there should be no lack of time and desire. However, this is also a job that cannot be made the duty of every householder. But could this not be for many at least a pleasant entertainment? I have become certain that a householder could not possibly repeat in the evening, let alone do, everything that occurs in a day in a good school, and that I have a fourfold benefit from it. First, my children are not surpassed by anyone else in school. Secondly, the little ones who do not yet go to school already acquire many things that they would not see and hear without these exercises. Thirdly, all my children, when they have matured into adult persons, will thank me for it for the rest of their lives; and fourthly, finally, this habit, which has been implanted from childhood, will be passed on to children's children and will have a long blessing effect, and, God willing, will confirm many of my hopes as a grandfather and give me great joy. Las stands however despite all this

The second reason you gave was that if you were to die soon, you could leave your children a lot of clear land and cattle, and that would be better and safer than a lot of knowledge. Let us first consider this from an earthly point of view. Does not every bird build its own nest only when it is fully grown, and never makes use of that of its elders? What goods are more lasting, which one must first acquire, or which one gets by inheritance? After all, an excellent theologian once said in the pulpit, "There is often little blessing in inheritance; it seldom comes to the third heir." Even if this were not the case, I believe that my children would have an easier time of it if, according to God's advice, my last hour had come sooner than yours; and why? Because they would have learned something useful in school, even from an earthly point of view. It is better to have children who are poor in body and rich in spirit than those who are poor in spirit and rich in body or rather in earth. My children work, except for the daily small handouts and services, only on such days when there is no school. This is done at times when parents need their children at home, usually held no school for a few weeks.

They can always be accustomed to diligence and activity to such an extent that they will one day be able to help themselves and also acquire an aversion to idleness, which is the beginning of all vices. It goes without saying that I say this only of older children, for the little ones must learn and play alternately to stimulate their minds, but must never be left entirely idle and unoccupied. It is always better, however, from an earthly point of view, to accustom children in such a way that they can one day found their own army themselves, than to abuse them even in their tender childhood by a great deal of work and thus try to give them a better chance of a profitable inheritance. But what about their souls? With so little schooling, are they able to guard themselves against false doctrine, if they have not even learned to know it and distinguish it from pure doctrine? Like the teachers, the once the parents must give rake schaff from the souls of their children. But God will hardly ask a father why he did not clear more land for his children or did not leave them a larger inheritance. If such parents and teachers already have a heavy responsibility, who have neither led their children or pupils on the path of salvation, nor have watched over their souls, how much heavier an account will those have to give, who have left their children for less iridi-

What do I have to say for the sake of advantages that are not even certain? But what am I doing with so many words? I just remembered that our father Luther wrote a preface to a booklet "On Christian Stewardship". Since you do not have it, I will copy a few words from it for you; for the most learned man of our time could not so emphasize what Christian parents should do.

states that no father who has to go about his business by day can teach his children as well as he does in a Christian parochial school. Through him, the children cannot see so clearly from the ten commandments what they are to do in relation to this holy law. From the gospel, how the door of grace is opened to them through their Savior Jesus Christ, true God and man in one person, and how they receive the sealing and assurance of this grace in the sacraments; how they can recognize and distinguish sharply and precisely all false doctrines, courageously oppose them and guard against them, and the like. All this can be done more thoroughly and better by a man for whom this goal is the only task of his whole life, who was called to lead and instruct the children of a congregation. Equally beneficial is the instruction of a teacher in all matters that the children need for their education. earthly well-being are taught.

Yes, you might say, I can see that, but, as you also write in your letter: "Times are so bad, you hardly have the bare necessities when the children help you with your work. What is to become of it, if the children go to school so much and can help almost nothing?" To this I answer thee: Mark well what is the cause that thou, with all thy work, still hast to complain about the most necessary things. Although this is not so bad as you think. But let it be so. You are a farmer, have about a hundred acres of land to work, cannot have a farmhand and must therefore cultivate everything yourself. Can't you help yourself in some other way? What do you think, if a farmer wants to drive wheat to the city, and instead of twenty-five bunches he would load fifty, so much that his horses could not pull it! Can he then help himself in no other way than to harness a few fillies and ruin them forever, if he really could not get any full-grown horses to harness them? Yes, of course, he would only be allowed to unload half the load, then he would be able to drive on. When you visited me last fall, you told me that you had not grown more fruit on 100 acres of land than I had on fifty. You have convinced yourself that on only a little well-worked land as much can be grown as on twice as much, but less carefully worked land. The same is true with regard to cattle breeding. Your cattle are only half as healthy, half as strong and half as productive as mine, which are significantly fewer in number. Yet you have twice the work. Why do you send your children to school so little? Oh, think of it, it is a much greater sin to neglect the souls of children for all eternity (for the short school years pass quickly and never return) than if you were to flay a few fillies to death at their tender age.

How much less can I paint a more beautiful picture of it for you. Of course, you must not take offense at the language of the man of God. He cannot write in any other way than German and coarse, because he was chosen by God to be the reformer of the church when it was devastated by the Antichrist. Now listen.

Dr. Luther says: "Above these are some others, who think that it is enough that they become or are married, do not think further,

because, if I had a wife, I would have a husband, or when they come up, they think about property and honor, how they will become rich, ride high, and inherit great property for the children, ask nothing about child discipline. And as some now say: If my son learns so much that he wins the penny, he is learned enough. And now no one wants to raise children other than on wit and the art of food. They think nothing else but that they are free, and sift in their will to raise the children as they please, just as if there were no God who had commanded them otherwise, but they themselves are God and lord over their children. . Such people are the most poisonous and harmful people on earth, so that neither Turk nor Tartar can be so harmful."

"The reason is that, as much as there is in them, they do nothing else than that both, spiritual and secular, perish, and both, housekeeping and child rearing, perish, and remain vain wild beasts and swine in the world, which are good for nothing but to eat and drink. Notice that if one does not raise children for teaching and art, but makes vain freshlings and drunkards, who seek only food, where will one take pastors, preachers and other persons to the word of God, to the church office, to pastoral care and worship? Where will cities and states take chancellors, councilors, clerks, officials? .. What kind of a desolate, horrible world is this going to be? Both the spiritual and the secular, the marital and the domestic, would have to fall to the ground, and the world would have to become a pure pigsty. But who will help? Who is guilty of such an abomination, because just such horrible, harmful, poisonous parents, even if they have children whom they could draw to God's service, draw them only to the service of the womb? Woe upon woe, and woe to the same!"

"To such wicked worms or careless parents and husbands this little book (of Christian stewardship) is highly recommended to be read or heard, that they may learn what God gives them."

After such strong language of the man of God Dr. Luther, I close my letter with the renewed intercession for the safekeeping of the immortal souls of your children, especially of my Pathchen, and call to you: Watch over their souls; you must give account for it one day.

Your faithful friend and godfather!      Johann....

### Luther on expecting and waiting for the profession.

"Whoever you are, expect the calling; the LORD will find you and those who have the right to call, should you also be in a stomping mound. God fetched

David from the sheep, Moses from the flocks, Amos from the draught cows, Elisha from the plow, Samuel from sleep, the apostles from the fishing nets.

If you are called, live diligently in your calling and act manfully in the Lord, directing your ministry to the best of your ability. Meanwhile, pray and command the future to God. He will provide the happiest outcome. For prayer is a ladder and a key of heaven to me, and you will practice good knighthood and keep faith and a good conscience." (Innocence. Nachr. 1746. p. 480.)

In another place Luther writes: "These also include those who are aware that they carry great art with them and consider it a great danger if they do not teach others; they say that they bury the hundredweight in the ground that is commanded to them and think that they must expect a severe judgment from the Lord with that lazy servant, Matth. 25, 18. 24. ff. Luc. 19,20. ff. Thus with ridiculous lies the devil deceives the thoughts and imagination of those people who, instructed in this verse Ps. 8, 3, should know that we do not find those who teach, and that it is not our word to teach and preach, but that our mouth alone serves his word when he wants it and will call us to it. He is speaking here; you, you have done a power, not they, not we. So the gospel says Luc. 19, 13. ff. Matth. 25, 14. ff., that the Lord, who went over the land, called his servants and gave them his goods and divided the talents among them. Therefore wait thou until thou art called; but stand not in the way of a preaching ministry, and enter not thyself: for thy craft shall not rend thy belly. God says in the prophet Jer. 23:32: "I did not send the prophets, nor did they run; I did not speak to them, nor did they prophesy." This temptation grieves and challenges them greatly, so much so that they are very disturbed and repentant of their profession and position. The devil plays such a game with them, so that he makes those restless who have well begun, and finally consumes them with displeasure and laziness. Therefore, he who is called, who gives his mouth and receives the word of Christ, being the instrument and not the master; but he who is not called, asks the Lord of the harvest to send laborers into his harvest. Matth. 9,38." (To Ps. 8, 3.)

Furthermore, Luther writes: "If you notice a work in you that God does not work in you, trample it underfoot, and ask God to also bring to shame in you everything that He has done in you.

do not work yourself. And if thou canst save the whole world with one sermon, and hast not the command, let it stand; for thou shalt break the Sabbath, and shalt not please God. (To Ex. 20, 11.)

Finally, he writes: "Let no one intrude into a public office without God's calling. And know this for the sake of the new foul spirits who infiltrate and creep in, since

But God has not called them nor sent them; they want to be preachers and teach the people without requirement and profession, Jer. 23, 21. ... It is not enough to boast of the Spirit; neither will God have it that men believe those who pretend and say, Believe my Spirit; item, those who say, The Spirit impels me, the Spirit calls me. . . . For this is decreed, that the Spirit shall not puff up or provoke any man's heart, except he confirm it first with signs (miracles); outward proof he must bring with him. This is the inward calling. The other calling is also divine, but it happens through men. The first is from God alone, without any means, and this calling must have external signs and testimonies.

have knowledge. The other profession needs no sign. I would never preach here in Wittenberg if I were not compelled by God and required by the Elector of Saxony to do so. It is the same with another. For if people want to force me and press me, and I can do it, or I cannot do it at the same time, which is desired of me, then I do as much as I can. Then he drives through men, and so also God's commandment stands there, that the Holy Spirit also calls me and says, Deut. 19, 18: Thou shalt love thy neighbor as thyself. No man shall live unto himself alone, but shall also serve his neighbor. This commandment is laid upon all, upon me and upon thee. If the same commandment takes hold of me and is held against me, no defense will help, unless I want to defend myself until I fall from God's grace. This calling is now confirmed by men and yet also by God: therefore remember and serve your neighbor in it, otherwise others will come plummeting across the dwarf field and get into offices to which they have not been called, nor have they been asked or requested for it. As if I were to go to Leipzig and preach there in the castle and say, "The Spirit drives me, I must preach;" that is wrong. If he does not give you a seal and sign, refrain from doing so and remain in the common way, so that one may ask the other from time to time. So then, in this place here, where this preaching stand is for all of us, we come together: but he who is not called to preach here stands aside and does not preach. Whoever

Now these two callings are done in this way: One, as the evil one, comes from God; and the one who claims this, do not accept him, because he gives you signs; or do not believe him, because he first gives you signs that he is called by the Holy Spirit. For there are many such sneaks and preachers in the world today, who say they are called by God, but they point to God or to the people who have called them. Yes, they may well come and creep up behind people, and wash so long that they are afterwards called and

appointed: men can soon be persuaded with words. But they are thieves, murderers and wolves, Joh. 10, 1. But this is my glory and defiance, that I know that I do right, and am called to it by the commandment of love. This is my glory. I do not boast of my spirit, for I could not do a part of my ministry there, even if I knew that I should convert the whole world, but there is God's word and commandment. And if it is according to God's word, then it is right; but if it is according to my spirit, then everything I start will soon lie in ashes. So they force me in by force and compel me to preach, even though I would gladly have remained outside the preaching ministry. I have also boasted of this, since a long time ago the pope wanted to know the causes of my profession. - This is the profession of a public office among Christians. But if I were to go among the multitude of non-Christians, I would do as the apostles did, and not wait for my profession. For one does not have the office to preach there; and one would say, "There are no Christians here, I will preach and teach them about Christianity," and a crowd would gather, choose me and appoint me as their bishop, then I would have a profession. (To Ex. 3, 1.)

(Submitted.)

### **An assessment.**

In No. 6, 7, 8 and 9 of the present volume of the "Lutheraner" there is an essay by Pastor Hügli, in which the doctrine of the Holy Scriptures of the rightful calling to the holy office is discussed. Scripture of the rightful calling to the sacred office. In it, the doctrine of the Holy Scriptures concerning the rightful calling to the holy office of preaching is presented with convincing clarity and complete evidence and defended against the uncalled, unauthorized running and pushing of the Methodist preachers. The aforementioned essay is a well-crafted casting from the pure, clean gold of the Word of God, and therefore so well armored that it cannot be countered with any weapons from the arsenal of human reason. Whoever would nevertheless try-because he cannot bear the pure, heavenly splendor of divine truth that shines under his eyes here-to take up a lance against it, could only want to do so in order to acquire the by no means enviable fame of having

to have disgraced once quite thoroughly. But since there are people who seek their honor even in disgrace, a man has also been found who had the courage to take upon himself the assault on the castle of divine dignity that is built up in that essay. What the heroic man did not do, I will now keep silent about; but what he did, that shall be praised and witnessed by me as an eyewitness that he did it thoroughly. For it must be praised to him that he has exposed his spiritual impotence, bornireness and his colossal lack of understanding in the most undisguised way before everyone. This knight, so terrible in his eyes, is a Methodist preacher, and enjoys the name Krehbiel. The weapons with which the aforementioned knight has won that fame, he has exhibited in No. 6 and 7 of the last volume of the "Christian Apologist". There they lie on the ground of the battlefield, these weapons, terrible to look at, one bloodier and more murderous than the other. Here is the ugly sword of arrogance and arrogant presumption-there is the lance of venomous hatred against all faithful Lutheran preachers-there is the proud helmet of exclusive sonship to God, and there is the heavy, impenetrable armor of human reason. This is the hero in his armor; I have drawn him with it in life size. Of course, it is difficult to say how much of all this we have to regard as the property of our knight-errant, and how much we have to attribute to Doctor Nast, since he, as he himself says, usually first has to put the improving dog on the submissions of his co-workers, the Methodist preachers, these teachers of the people, before they can appear in print. Since we do not know this, we must of course put everything that we find here on the account of the name that stands at the end of the aforementioned leprosy.

Dressed in the armor now described, our hero, thirsting for laurels and already crowned with victory in his thoughts, strides towards the essay of Past. Hügli. There he stands, throws himself into his chest, and begins to talk madly, full of anger, and to indulge in all kinds of superficial drivel and incoherent sentences. He does not go into the matter itself at all, but goes around it like a cat around the bush. He fantasizes about "stupid lies," which Past. Hügli, of a "mirage" that he drew for him, and of a "straw man" that he had placed before his eyes, and becomes tremendously upset that he is nevertheless unable to do anything against these air formations. The supposed straw man stands before him as if forged of ore-yes, it seems to him at times as if it were a castle he had before him-a castle behind which all the old Lutheran preachers have entrenched themselves. This thought now calls upon all his heroic courage for the

plan; he backs up a few steps, takes a mighty run toward the castle, and inveighs, "You old Lutheran popes! who gave you the right to summon us before your judgment seat? Show us your authority, signed by the King of kings!" And after a short pause he continues in a higher swelling tone: "The founders of the Methodist Church were thoroughly learned people, who had received their instruction in the first universities of Europe!" And from this he tacitly wishes to draw the neck-breaking conclusion that, because those men were, in his opinion, he and his kind must also be "thoroughly learned men." For he babbles of a literature and of educational institutions which they had and of which they did not need to be ashamed. For him, the Wesleys and Fletcher are stars of the first magnitude in the church sky, to which he is able to raise his eyes; modesty has not allowed him to mention his own name.

Since all this talk does not help him, and the straw man or the old Lutheran castle (he himself does not know what it is that he has in mind) is not blown up into desire, so in his despair he begins to write poetry, or rather, to declaim and sing what a poet of unknown greatness has sung to him. He applies his words to the "old Lutheran popes" and sings to them with a trembling voice:

"Such messengers of the devil say that the Lord God has sent them, that only they recite his word, and show us the per stand;

God will not advise us otherwise. Whoever does not seek them is condemned, and will not find favor with God.

Send you wisely into the time, Flee those in sheep's clothing." "

In this way, our heroic knight-errant has already shot more than two-thirds of his powder and lead in vain, when he begins to clear the election site, whereby he still issues the certainly beautiful self-confession to himself for consolation: "What I have spoken is reasonable, everything else is nonsense. Then he quickly remembers that he has not yet made any attempt to refute the accusations made in that essay against the false teachings of the Methodists on baptism and the Lord's Supper. Knowing that he is less skillful and less practiced in this field than he is in grandiloquence and in throwing around coarse invectives: (think of the expletives: "ungodly delinquent," "seducer," "old Lutheran popes," "devil's messengers"), he hardly lingers here for a few minutes, but makes short work of the matter with a few slogans of power. Doctrine is not at all the field for Methodism. Since Mr. Krehbiel did not consider it good to get further involved here, i.e. the evidence of Past. Hügli's evidence, it would be foolishness to try to refute him. I could indeed cleanse the doctrine of baptism, the Lord's Supper and justification of the slobber that Mr. Krehbiel has dropped on it in passing.

I would, however, be doing what I am not supposed to do, since I am merely a judge of the battle that has taken place, and not a fighter in this matter. I therefore leave this clean-up business to Mr. Past. Hügli or the honorable editors \*) if they should deem it necessary, which is of course not the case on my part. I will only cite one example, namely, how our knight seeks to refute the pure scriptural doctrine of the Lutheran Church on the Lord's Supper. The devastating reason is this: It is not "reasonable," he says, and "all reasonable Lutherans believed it just as little as the Methodists." So hear this, you Lutheran Christians who, according to the



words of the Lord's testament, believe that the body and the soul are united in the Holy Communion. Listen to what this Methodist oracle says, listen to it, but do not be alarmed: you are all unreasonable people! You who have died, but are still alive and preach daily to hundreds of thousands in your unsurpassable books of edification; hear it, you who are otherwise highly praised even by the Methodists, Arndt, Spener, Franke, Bogatzky, Woltersdorf, you have been unreasonable people, because you firmly believed this doctrine and died on it! If you still living Lutheran Christians do not want to share this honor with your faithful fathers who have fallen asleep in the Lord, then you know what you have to do: abandon this doctrine and believe what your reason teaches you about it, then you are reasonable people! Reason is of great importance in our time, as not only the free spirits and rationalists but also the Methodists, who are kindred spirits in this respect, repeatedly tell us. \*\*)

But hush, hush! The end of this scene takes a serious shape. Our Methodist preacher prays! And how does he pray?-"That God may open the eyes of the honest souls who are still in the old Lutheran church, so that they may recognize such false wage-servants who are only concerned about wool and fat. Certainly a beautiful prayer, full of

The editorial staff of the "Lutheran" has not seen the "Christian Apologist" for years, since the latter has stubbornly refused to communicate with it, but the latter could not decide to spend money on it. By the way, some other papers have done the same. After they had reaped only shame and disgrace with all their attacks, they took up the general panier of such muzzlers, the hare panier. D. R.

Our dear colleague seems to be surprised that the Methodists do not respect the words of the Son of God: "This is my body, this is my blood". But already Luther has given information about this. He wrote on a similar occasion: "Our adversaries are very straight fellows, have very light legs, that they can jump over the little word so quickly, as if it were nowhere to be found. On Gal. 3, 2. D. R.

of Christian love and humility, which is followed by a final verse, as powerful as it is beautiful, which reads thus:

"For the brassy booths Think only on a full belly, And in their wicked plots Have the Scriptures in use, About such they are masters, Tug them to their purpose, Remain, after all, Inveterate evil spirits, Send you wisely into the time, Shun such clergy."

Judging from these verses, I must believe that Mr. Krehbiel is either the son of a poet, or even a corrupt poet himself.

M. Eirich.

(Submitted.)

### Wedding speech in verse by Fr. Weihe.

Held at the sanctification of his friend.

Lord Jesus, You Yourself honored the marriage state, And once turned Your foot to the wedding: Be there today, too, with us, Your poor ones, And let Your light of grace shine to all hearts, That we may rightly understand Your counsel and will, And see You, the Bridegroom, Alone before us!

You know, dear couple, what St. Paul writes to us, (1 Cor. 7,39.) And what you consider, practice and believe a little more; I mean that word Of True Christian Marriages, They Shall, He Says There, Be Done In The Lord Alone.

Methinks this is a sentence that teaches us not a little, And which a Christian couple hears explained with pleasure. With good reason, I may dare to say a little more about this lesson.

If one is to be free in the Lord, the dear Savior, then he must certainly already be in Him beforehand. He must have fellowship with this man and Lord, and bury himself deeply in Him from the bottom of his heart.

This is the way of faith: He attracts the Savior; Is completely in love with Him as his God and husband; Lives daily more in Him And lets Him live in him; Yes learns with every step Much more firmly to stick to Him.

If one is filled with this light, with this power, then the heart's desire is most blessedly satisfied. If there's anything else to do, it's only incidental. You let him be everything - you don't want to do anything yourself.

How free is the Christian who marries in the Lord? He sifts at His beck and call, When he chooses his spouse. No vain counsel, no wretched sham may blind him; He demands his spouse From his Jesus' hands.

What the Lord does not counsel is a false urge to him; (1 Cor. 7:16.) What his master does not give, that he does not love. His counsel, the great counsel, (Isa. 9:6) must advise him in all things. What he enjoys and has are all the deeds of Jesus.

No wonder, if the step, the great step succeeds, Which often brings many a Klügling, around body and soul. How can it be lacking in eternity of the highest wisdom, If one lets him choose differently only alone in everything.

The Christian always chooses gladly for the glory of His name, and remains in the open still His entire property. He never wishes to live for himself or his own pleasure. Oh no! His married state shall exalt his lord.

His whole main purpose is only to build Christ's kingdom, and to see God's glory in its branches, which He wants to give him; to point them to Him, so that they still praise the dear Lord in posterity.

How the scoffer remains here, The hypocrite too, behind. They both look only at their supposed happiness, And seek rich, honored, to live in pleasure and splendor. But the good God must give the name to it.

Even more: the true Christian, who united in the Lord, leads by the anointing power the whole marriage state. One thing always remains his trouble, Only one thing is his effort; He is sifted day by day, Pulling at Christ's yoke.

He is driven by the Spirit of the Lord, in him dwells the mind of Christ; He gives himself and his wife to him a thousand times over. That makes everything sweet for him, to cling unitedly to the Lord, and to begin everything he does with Christ.

He is indeed free, but he is not free. His whole attention remains focused on only one thing. He is alone loS, and yet sifts himself connected. Has nothing, and yet has found much, yes, quite something good.

No fashionable Christian can grasp this, It remains far too high for him; No matter how often he considers it with a proud mind. The hypocrite may consider it as often as he can, in his heart he will never put it right with strength.

But the man loves his wife, as He loves the herd; For which He even He guards and shepherds them, cares for them, feeds them, carries them and feeds them, knows them as an eternal father and hears their pleas. (Ephes. 5, 25.)

The wife honors the husband, and respects him as a master; (Ephes. 5, 22.: Remain willing subjects, obey gladly through love. Helps wherever she can, with advice and action in everything; Seeks, by the Lord, to please the husband with joy.

In both is one heart, one will, spirit and mind; And both hold nothing but Christ for gain. A holy hand of peace hath firmly bound them both. They often feel their cross, more often blessed hours.

And if the love of both is otherwise really tender, it is also paired with respect at the same time. They will never offend each other with an expression; however, they will change it very quickly.

With much tenderness one bears the other's burden, and if a mistake is made, gentleness reproves it. So they sift them with delight to fulfill the law of the Lord, and each seeks to be more wrapped up in Christ.

They both flee the hidden spell in earnest; And quite often urgently seize each other, To pursue the set goal, the jewel, And daily buy new gold And new oil.

The beginning is immediately made in Him, the Lord, and even the wedding day is spent worshipping. They mock that lust of vain vanities, By which the world must prepare for itself the true curse.

With jest, with play and dance, As only the pagans free, That would be His people's greatest shame. We know one pleasure that outweighs all: When one conquers himself and the world through the power of faith!

And as the beginning was, so it continues daily. Their light, star and bread is Christ and his word. One can read the image of chastity on their

foreheads. They remain in discipline With a gentle, quiet nature.

Then the Lord pours them the golden cup (I mean cross and misery) So he has milk and wine, So that what is bitter, To sweeten his own. So he teaches them tenderly to kiss their father's rod.

He leads them out and in daily Himself as a shepherd, Prepares their table, lifts away the stone of sorrow;

Often lets them have full satisfaction in lack, Speaks kindly to them, Fills them with His gifts.

So it is, so it is with him who marries in the Lord. Who now says that he lacks true comfort? His state has comfort enough, yes, it is dripping with blessings. The Lord is his master, he will feed his house.

A sheep that stays with him has all days well. It goes through the valley of misery with quiet courage of faith. It must not be afraid of any wolf anywhere. He himself wants to cover his bride with his shield.

And what is now always even more than delicious: If now the pale death eats the body, the hut, If this old enemy separates the bond of marriage, So it is quite good that one knows the bridegroom.

Through whom one was happily united in the world, He is also in death, He remains so eternally. What harm does the rift do us? It can rob us of little; He who enters to see, He who remains in faith.

How long will it last, then they are both there, and sing to Him, transfigured, at the throne: "Hallelujah! We thank thy mercy, that thou hast wedded us! It is you who gave us that none of us is missing."

Dedication.

How my heart rejoices in such a couple, who, as love believes, have been in Him for a long time; who desire nothing so much as to be free in the Lord, and from today on to devote themselves to Him even more.

He, our covenant God, Be even your whole treasure. He shall take His place in your heart. He will lift up His face over you. Let him be your God, your portion, your inheritance, light and life.

My brother, then, take the bride from His hand, As a precious pledge beloved by your Lord; Which He at the same time binds upon you Upon your soul, That He may find it all ready For His future.

He gives her to you now, as his dear bride, In whom he sees his pleasure, for his sake. It is His counsel of love, that she may grow large, strong and fruitful with your herd and under your care.

O! run before her with manly strong step: I know she runs along quite gladly to the cross of Christ. If the sheep's blood, my brother, can easily accuse us, then he will truly ask more about the wife.

And you, my dear child, Now follow cheerfully, And remain faithfully poor, Right small and hourly awake. Truly, you will not be lost to the Lord, You will now be born anew to Him every day By grace.

Here He sought you out, Awakened, revived, suckled; Watered you with sweet milk And nursed you like a child. Henceforth He will soon give you stronger food. Only a weaned child gives life to the soul.

He Himself make you, My child, faithful from the heart. His testimony shout loudly that you are His. O abide, daughter, abide, With Him who bought you, Who baptized you in His death, In His mercy.

Let thy path be pure light, Thy walk chaste and pure: Thy bread the Prince of Life, His blood thy wine. Your glory the crown of thorns, And His power your life; Your growth - be still And cling more firmly to Him.

Let your ornaments be pure gold; not that which is put on oneself, no, that which the true Christian wears in his open heart. Your dress: the new man, With Christo hidden here. Your motto day after day: "I am in his sorrows".

That is the bride's way; That is her whole mind. She runs and sits down gladly in its shadow, which is her sun, her shield, when everything shivers, and whose rich fruit she tastes more than sweet.

How she has it so good there! She becomes almost beautiful. He Himself gives her strength to walk in strength. Faith grows with power, She rests in His arms, And grazes unwavering in eternal mercy.

So free then, my child, as His dear bride; Who sees Him, the Bridegroom, in a short time joyfully. So you will surely be free To His name's honor And one day you shall hear: "Come here!" Out of His mouth you shall hear!

Thou our Wonder God, Counselor, Savior, Power and Hero, To Whom nothing pleases but what Thou workest and chooseth Thyself; Truly Thou art alone, Who still governest His people, And leadest every dumb sheep through this wilderness.

O, bless this couple, With Thee and Thy good, And wash them snow-white In the blood of reconciliation! O, bind them both rightly in one spirit; Fill them with power Make them flames of love!

Come lay Thy hand From both heart and head, That bride and bridegroom in Thee perseveringly believe. Transfigure Dick through them, and Thy Jesus name; Speak even to our supplication Thy divine Yes! and Amen!

### The reprieve expired.

Thus we read in the 17th number of the famous "Protestant", published by the famous Dr. Krebs: "We have the sad duty to announce to our readers that the Protestant must be discontinued, because we do not want to expect the friends who started the paper with us to support it to the point of a sacrifice - and such a sacrifice would be necessary to maintain the paper until it would have paid for itself. There are just too few people in St. Louis who, like the two hundred zealous readers of the Protestant, take the right middle road in religious matters without becoming indifferent or indifference, and in this ""too few"" lies the disease from which the Protestant died. He did not die of his weakness, but of the weakness of the public."

In this case of death we can act all the more in accordance with the well-known saying: De mortuis nil ui'i sseno (i.e., one should speak only good of the dead), the more certain it is that the "Protestant" has worked only good; he has, in fact, merely shown that vulgar rationalism lacks the ability to live and vulgar rationalists lack the ability to "sacrifice."

I am the one who hates the assembly of the wicked, and I do not sit with the wicked.

Ps. 26, v. 5.

Luther says the following about this: Now a question arises here: Does not the Lord Christ command us, Matt. 5:44, to love even our enemies? How then does David boast that he hates the assembly of the wicked and does not sit with the wicked? Shall we do them all good, and gather fiery coals upon the heads of their enemies? Yes, I should hate them, but not otherwise than for the sake of doctrine; otherwise I should leave my service, whether I might yet convert some of them. For the sake of the person I should love them, but for the sake of the doctrine I should hate them. And so I must hate them, or hate God, who gives and wills that men should cleave to his word alone. Then it is a blessed hatred and enmity, which proceedeth out of love: for love is under faith, and faith is a master in love. Then a Christian says: I will not forsake God for the sake of men.

For what I cannot love with God, that I should hate; if therefore I preach anything contrary to God, all love and friendship perish; there I hate thee, and do thee no good. For faith is to be above, and there hatred begins, and love ends, when it concerns the word of God. But if it concerns my person, also my goods, or my honor and body, then I should show him vain honor and service; for these goods of God are given by God, that one may help one's neighbor with them, and are not God's word, and these may be beaten into the entrenchment and put there. But let not the word of God be put into the redoubt; for the same is the word of our Lord God. Then say, I will gladly forsake that which I have of God, which is given me for thy sake; but that which is God's own, and that which is due to our Lord God, that will I not lose nor forsake. And if I give you my temporal goods, God may give me others, but I will keep God for myself. So we can give away the temporal gifts and goods we have received from God. Therefore faith is the rule, measure and master of love, as long as the word of God remains pure and faith continues.

So David says, "I do not hate them because they do me harm and evil, or because they lead a wicked and evil life, but because they despise, desecrate, blaspheme, falsify and persecute the word of God. So you see how to stand, and also how to be prepared against the false teachers and the false spirits.

(Submitted by P?. G.)

### **Luther explicitly rejects the delusion of the chiliastes.**

"He (the Lord) says this so that the disciples will not think that Christ's kingdom will be a worldly or physical kingdom, and this is a very necessary preface and warning that he gives to his disciples. For this delusion was not alone" (at that time) "in the apostles, but the Chiliastes, Valentinians, and Tertullians all also fooled themselves with these thoughts, that it would happen for the last day that the Christians alone would possess the earth, and then they should not be ungodly; and caused them to think that the ungodly were so blessed in the world, having the kingdom, the worldly sword, wisdom, and power, but the Christians were nothing respected against them. Then they thought, "The wicked shall all be cut off, that the righteous may live in silence;" and they supposed that Esaias also said, "There shall be no sword" (2c.). (K. 2.). Item in the Psalm: In his time shall righteousness flourish, and peace, and there shall be great peace (Ps. 85.). Item, Esaias says: There will be no end of peace (K. 9.). These sayings have forced them here, that Christ's kingdom is a

worldly peace and tranquil beings would be, and there have been some of them who have set peace for a thousand years."

"In our time, Muenzer was also of the opinion that all the ungodly should be exterminated, wanting to establish such a peaceful kingdom, and the Anabaptists still insist that they want to exterminate all the ungodly and have such a Christian church living in peace and unity. We have seen and experienced such mobs, and more will come. Therefore, Christians must be taught from these and similar texts ...

"This text, therefore, serves against the evil spirits, which have been, and are, and will be, more and more, pretending that all the ungodly must be cut off and a peaceful kingdom established, and that the Jews, the Valentinians, the minters, and the Anabaptists, who want to establish a peaceful kingdom here, have committed a shameful sin: But there judge you, that ye shall be contradicted, and cannot have rest or peace for the devil, but shall be attacked with tongues and sword, and shall endure unto the end of the world."

Pre. trans. Matth. 24. v. J. 1539.

### **Gen. 50, 20.**

God is so good that he would not let evil happen unless he wanted to make something better out of it. He let Adam fall; but from this came such great salvation that God became man and our Savior, and thereby honored human nature inordinately higher than the devil had defiled it by the fall; as St. Ambrose sings: O bsotu oulpa, Huris tulem meruit Habers rsstsmtoem, i.e. o blessed guilt, which it has brought about for us to have such a Savior! Not that He loves or likes evil; otherwise He would not create good on it, but let evil thus remain and increase; but that to the evil and the devil He may show His goodness all the more abundantly for His praise and honor. (Luther's preface to Regius' interpretation of the 52nd Psalm.)

### **Pastor.**

In Bohemia and in the whole of Austria, the name "pastor" is considered a bad name of abuse and derision in the Roman tongue. Until now, the Protestant clergy have been called by this name; however, some of them have applied to be allowed to call themselves "pastor" and to be called so, just like the Roman clergy! And the emperor has decided that they may call themselves "pastor", also write "parish office", "rectory" 2c., but they shall have no right to demand to be called so, and in official intercourse it shall remain with the name "pastor". And one would think that this "insulting name" would be easy to bear.

Our Lord called Himself the good "shepherd" (for this is what the Latin word "pastor" means), and Peter 1:2 and 8 call Him the "shepherd" of our souls and the arch-shepherd. And it seems to us as if those had done better to suffer the name and to fulfill it rightly. (Pilgrim.)

### **Blessings from Luther's Writings.**

The well-known Tabea Beate Sturm from Württemberg, who died on Jan. 11, 1730, drew most of her spiritual nourishment from Luther's writings. She drew most of her spiritual nourishment from Luther's writings. For a long time she had read almost nothing except the Holy Scriptures. For a long time, she had read almost nothing except the Holy Scriptures, saying: "Whoever, like me, can read so little for the sake of his weak eyes, must limit himself as far as possible to the most necessary and important things, to reading the Bible. But when someone once gave her a few volumes of Luther's works, she found such pleasure in his strong and decisive confessions of Christ that she said: "No one has ever preached Christ to me as deliciously as my dear Luther, no one has made him so great to me, therefore I cannot get enough of reading him. Pilgrim.

On the 7th Sunday after Trinit. In the afternoon of last year, lightning struck a tavern in the village of B. near P. Of the people inside, three were killed on the spot, and five were seriously injured, while they were making sacrilegious speeches about the thunderstorm itself. The lad, who "wanted to catch the lightning right away and throw it out again when it came in the window," got away with paralyzed arms. A girl, to whom her own father is said to have wished that very day, after a nasty speech, that "a thunderstorm would strike her," remained dead. - —

Pilgrim.

A rich miser in N. had often quarreled about the fact that his children and heirs had taken a poor girl to themselves. They should only do it again in the house; "What a pity for the bread it eats! - he said again one evening. The next morning he cut off a piece of bread to eat it himself, but before he could bring it to his mouth, he was a corpse. -Pilgrim.

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### **Filling stones.**

Stolberg says of the nationalists that they are the people on this side of the shore who believe to rejoice in their self-made deistic light, while it is the light of the lighthouse that stands on the other side, the Bible.

### **Perfection.**

"All the commandments of God are fulfilled when all that one does not do is forgiven." (Augustine Retract. I, 19.)

### Christian Liberty.

The flesh shall have no leisure; for we are to be subject to parents, to authorities, and in sum, to the servants of all. But in spirit and conscience we are the freest of all from all bondage; there we believe no one, there we trust no one, there we fear no one, except Christ alone, who reigns with joy and gladness in the midst of tribulations, with power and strength in the midst of sins. - Luther on Is. 52, 6.

### The mark of the world's children that they are in God's grace.

Luther writes the following about Gen. 21, 15. 16:

I still remember that at one time a godless man and a great enemy of the gospel fell from a scaffold, looking at the building that was erected there. Since he felt no harm because of the fall, for no limb was injured, he cried out with a loud voice: "Now I know that I have a gracious God. This is what the world is wont to do. It misses itself from bodily benefits and creates such a delusion that God is gracious and favorable to it; this is our nature and way. Therefore it is necessary that it be killed, which is done by the law.

**The Free Evangelical Lutheran Conference** will meet this year, God willing, on July 14 at St. Paul's Church in Fort Wayne, Indiana.

All who profess the Unaltered Augsburg Confession without reservation are cordially invited. Confession are cordially invited to attend, but at the same time are requested to report their names to the pastor loci at least fourteen days before the beginning of the conference.

Upon arrival in Fort Wayne, you are requested to call at the parsonage, next to the church, not far from the train station.

Herman Kühn.

Euclid, O., April 14, 1859.

### Receipt and thanks.

For H. Wunderlich by Mr. Past. Link, s. at the infant baptism of Mr. Fr. Zenk, Picasant Nidge, Ills \$2,40

"Karl Rittmaier from the community of Frankeumuth 10.00 " Joh. List from the following gentlemen in Frankenmuth:

I. G. QuartersK3,14; Matth. Biclein \$1,82;

G. L. Sohn \$1,60; St. Knoll \$1,25; at the wedding of Mr. G- H. Hoffmann ibid. \$1 8,81

" Emil Schulz by ders. Wedding collection 1,00

"Heinrich Partenfelder from the Young Men's Association in

Saginaw City 3.00

"L. Schick of the Cincinnati

Young Men's Association 4.00

" G. Michael Zucker of the gentlemen: A. Ran- zenbergcr \$2; L. Sohn \$1; G. J. Bierlein \$2,14; St. Knoll \$1,25; of a collecte at the wedding of Mr. H. Hofmann § 1 7,39

Sincerely thankful to have received through Mr. P. Wunder from the **first** women's association of the parish of the aforementioned 12 undershirts for poor college students ' C. F. W. Walther.

Cordially thanking certified, by Mr. Past. Jungk in Cape Girardeau, Scott Co., Mo., from Mrs. Bohnhardt there, for the Concordia, fabric for a tablecloth, twelve towels and eleven napkins (\$16.75 in value).

C. F. W. Walther.

With heartfelt thanks I hereby certify that I have correctly received the sum of 57 Rtblr. from members of my dear congregation in Detroit, Mich. May the gracious and merciful God fulfill His promise to the dear givers and may they reap abundant blessings in blessed eternity.

Hermann Fick.

Hildesheim, March 23, 1859.

### Get

n. To the general synodal treasury:

Collecte am Osterfeste der Gem. in Frankeumuth, Mich. \$12,00

For the general pres:

From the Gem. of Mr. Past. E. F. W. Riemen- schneider, GraudPrairie, Washington Co, Ills. 10.00 " from the Gem. of Mr. Past. Renniecke, Staunton, Ills 0,80

d. To the Synodal Missions Fund:

" of the St. PaulS-Gem. of Mr. Past. Ph. Ott- mann, Neumelle, Mo., in mission hours gcs. 9.33

Collecte at a missionary sermon by Hrn.

Summer in Philadelphia 7,13

By Mr. H. Lanemann in Ehesta^ Ills. 6.05 namely;

\$4.30 Collecte in a mission stunte,

1.00 from Mr. H. Bode,

0.25 " an unnamed person,

0.50 "" Other.

., Mr. Past. C. Great in Nichmond, Va. 13,00

namely:  
\$12.70 from its commun,  
30 " the school children.

**o. To the College Suspension Fund, for teacher salaries:**

By Mr. Past. F. Bescl, Collecten am Ostertage 8,65 und zwar:  
\$6.30 from his Ebenezer Gem.  
2.35 " „, Bethlehem's Gem.

" Mr. Past. A. Brose at Woodland, WiSc. - - 2.00 namely:  
\$1.05 Collecte on Easter Day in his Gem.  
95 by himself.

**ä. For poor students and pupils in Concordia College and Seminary:**

Through Mr. Past. C. Metz in New Orleans 11.50 and namely:  
\$6.50 from its comm.  
5,00 „, some women in the Gem. '  
From some members of the congregation of Mr. Past. Ren- nicke, Staunton, Ills. 2,50

**6. to the maintenance fund for Prof. Biewend:**

Collecte of the Gem. of the Hni. Past. E. A. Brauer, Pittsburg- 18,50  
Collecte on Palm Sunday in the Gem. dcS Hrn.  
Past. A. Franke in Addison, Ills. 11,00

F. Bohl au, Cassirer.

## Get

**a. To retire the Concordia College construction debt:**

From the Gem. of Hrn. Past. Heinemann, Trete, Will Co, Ill: Joh. O. Meier \$5; Joh. Wilkoning \$1,25; Conr. Harmemng, Joh. Diersen, Ernst Hohmeicr, Chr. Knabe, Leopold Brauns, Gust, Brauns, Ph. Wille, Heim. Meier (A \$1; Ph. Wilharm 57 cts.; Conr. Steeges 56 cts.; Friedr. Nakc, Georg Meier, Will). Rinne, Ernst Luke, Will). Arkenberg, Will). Heinemann, Ernst Liitge, Aug. Luke G 50 Cts; Joh. Picpenbring, Conr. Rohe G 40. Cts; Heim. Willharm, Job. Koller, Conr. Bchrcns, Joh. Harmening, Wild. Wcbnhöfcr, Friedr. Wente, Chr. Seehausen, Joh. Dohincier, Ph. Schräge, Wilh. Ostermicr, Heim. Wiebruch, Wilh. Siebter, Conr. Sterge G 25 cts; Ph. Meier 15 cts; Heim. Scehausen 12 Cts; Heinr. Müller, Ph. Müller, Conr. Riechers G 10 Cts  
24.00

" of the comm. of Mr. Past. Rennieke, Staunton,  
Ills. 1 ,50  
From Immanuels Distr. in St. Louis, Mo. 151.31  
By Mr. Oswald Noack, New Orleans, La. 20.00  
„ an Ung. by Hrn. Past. Beyer, Altenburg, Perry Co., Mo. 15.00  
Collecte on Easter Day of the congregation of Mr. Past.  
Frederking, New Wells, Cape Girardeau Co, Mo. 5.60

**b. To the synodal treasury of the western district:**

From the St. Panlinsgcm. of Hrn. Past. Ottmann, New Mile, Mo- 5,00  
"Hrn. Past. Ottmann, New Melle, Mo. 1.00  
„„„ Gotsch, Memphis, Ten. 1,00  
"" Teacher Gotsch, New Bremen, Mo. 1.00  
„„„ Erk, St. Louis, Mon. 1.00  
"" Past. Beyer, Altenburg, Perry Co., Mo. 1.00  
"" Teacher Winter, " " „ 1,00  
" " Past. Frederking, New Wells, Cape Girar-  
dean Co., Mo. 1.00  
„, the community of Mr. Past. Löber, Frohna, Perry  
Co., Mo. 4 ,80  
"Mr. Past. Löber, Frohna, Perry Co., Mo.- - 1,00

E. Roschke.

## For the Lutheran have paid:

Mr. C. Hesse.

### The 12th year:

Gentlemen: C. Hesse, F. Firne 50 Cts, P. Hoffmann, F. Knoll.

### The 13th year:

### The 14th year:

The gentlemen: C. Hessc, Past. M. Loy, H. Marquardt, Aug. Heidorn 50 Cts, G- A. Schuft, P. Hoffmann, F. Knoll, H. Schön 50 Cts, Dietr. Meyer, F. Jiene.

### The 15th year:

Messrs: Polter, Brune, Ncidenbcrgcr, Past. A Franke, L. Stünkel, W- Stiinkel, W. Ficne, L. Noter- mund, F. Gehrkc, A. Heidorn 50 Cts, F. Degcncr, F. Fiene 50 Cts, Fr. Lesebcrg 50 Cts, W. Leseberg, H. Frömmling, P. Nickel, Past. F. Ottmann, W- Wenke, W- Tödebusch, H. Niernann, Hoffmann, Schneible, P. Hoffmann.50 Cts, H. Brockmann, G. Nützel, H. Schön 50 Cts, H. F. Ruttman, A. Schwab, Hang, Kumming, Meier, Nehring, Past. F. König \$31.50.

### The 16th year:

Hcrr Fr. Read bcrg 50 Cts.

F. W. Barthel.



- - Changed addresses. '

Rev.

S

ä'cäarr/nöte-'ß' O.

Llr. 68^8. 0.

Rev. 1?.

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Oo., //ras.

hl O. During the meetings of the various district stmoen of our synodal circuit, as well as about two weeks before and after the meeting time of the same, I request that any letters addressed to me be sent to the place where the meeting is held and at the address of the pastor employed there. Br. W.

**St. Louis, Mo,**

**Synodaldruckerei by Aug. Wiebusch u. Sohn.**

## Volume 15, St. Louis, Mon. May 17, 1859, No. 20.

### **"Whether and to what extent a parish priest should not accept other parishioners, or even a parishioner should not turn from his regular parish priest to another."**

Here in America, there are not infrequent cases in which a pastor is not immediately clear when he is approached by neighboring non-members of his congregation for absolution and communion or for admission into the congregation, whether he may fulfill the request or not; even conscientious listeners are not infrequently uncertain, when they are prompted to change their pastor, whether they have the right to do so in their case. The difficulty arises notably from the fact that not only synods of the same external confession cross each other in space, but that even after the formation of the congregations, the parish boundaries are often undefined for a long time. Christians who want to do right at all costs will therefore desire to learn the correct biblical principles to be followed in borderline disputes between congregations and when a parishioner wants to choose another pastor. In the famous work on all kinds of cases of conscience by Georg Dedekennus (entitled *Thesaurus consiliarum*), there is a theological concern about this by the old Mansfeld superintendent Hieronymus Menzel. He was born in 1517 at Schweidnitz in Silesia, studied theology in Wittenberg under Luther, as his faithful disciple, and died in 1590 at Eisleben. We now communicate this cautious pure theologian's thorough concern about the question contained in the heading to the indicated book (II. p. 415- 453) verbatim and give only the Latin words that then occur, immediately in German. The concern reads as follows:

#### **A. Cases, so do not belong to this question:**

1. Since there are several parish churches of different religions in a city, a Christian of the right faith may consider himself a comrade in his faith.

Before such causes are established, a number of cases must first be mentioned that are exempt from these causes, and in which a parish priest should and may take care of another parishioner, provide the latter with doctrine and sacraments, and in turn a parishioner may turn and move from his parish priest to another.

The first case: where there are more parish lords and parish churches in a city than one, and in the same there is inequality of both doctrine and sacraments, so that some parish lords adhere to the papacy and conduct and distribute the doctrine and sacraments according to the pope's statutes, but the others teach rightly and distribute the sacraments as Christ has ordained and commanded.

In this case, if one had come to the knowledge of the right and blessed doctrine by God's grace and could not have the sacrament according to Christ's order from his papal priest, among whom he otherwise belonged, and such a one came to one of our Christian preachers and pastors, and asked him to give him the sacrament according to Christ's order and to take care of him as an abandoned sheep next to the ones he has been commanded to take care of, then the same pastor would be obligated to take care of such a Christian and not to deny him the sacrament; Otherwise he would be guilty of the poor man's sorrow and ruin, and would help to promote idolatry.

and false doctrine, which is forbidden to all men and so much the more to preachers.

2. when a disease strikes in a foreign country. The same person may also be taken in. How the preacher should behave in this case.

The other case is that a stranger from another place comes to a city and country, and falls into weakness of body and into grave challenge, or is otherwise held up by tedious business, that he cannot come home, or expect to receive consolation, absolution, or the sacrament in the presence of his ordinary pastor, which he would otherwise gladly do, where it would be without this distress and hindrance.

Such a Christian would then come or send to a pastor of the place where he is and ask for the consolation of the divine word and the impartation of absolution and the sacrament: in such a case it is due that the same Christian is not left without consolation and sacrament.

However, a faithful pastor and servant of our Lord Jesus Christ will know well here to report what he will need to do and ask with such strangers on occasion, so that he does not act out of imprudence something that is against God's word and would later repent of it.

If, however, a parish priest finds a foreign Christian righteous after a satisfactory interrogation and report, he shall not leave him in need without comfort and provision with the

Reverend Sacrament. For here the general rule can apply: Necessity has no laws, and often in cases that do not concern God's honor or violation of conscience, but love towards the neighbor, must be guided by necessity, which otherwise would not or should not happen.

3. if a priest refuses absolution for unreasonable reasons. How to proceed in this case.

The third case is that it may happen in a city or a vain country that a priest or preacher, for unseemly reasons, such as hatred, special revenge, or other causes, denies absolution and the sacrament to one or more of his parishioners, thereby causing them to seek absolution and the sacrament from others.

In such cases, when such people come to another priest and ask for absolution and the sacrament, it will be necessary for the priest to inquire beforehand whether the truth is as it has been presented to him.

If he finds himself in such a position, he should first of all admonish the parish priest who has been the subject of the complaint of unseemly interrogation, as a fellow brother, to desist from this and to behave righteously toward his parishioners and according to the requirements of his office. If he does not follow such admonition, the same pastor could then, out of Christian love and to steer the wrong, besides the distressed Christians who seek advice and comfort from him, have the matter brought before the ministry or before the consistory, where it exists \*). And if there the admonition would be unfruitful, and the pastor would not let himself be directed to fairness, then it would be time to bring all this before the ordinary authorities with the request that they have due and serious insight according to the measure of their office. And if the authorities do not abolish the injustice and tyranny, the priest who has been asked and petitioned may and should not leave the poor, who are thus wronged by the denial of absolution and the sacrament, but comfort them with God's word, absolve and communicate. However, great caution is needed here so that one does right by both parties. For just as little as one should help a tyrannical priest's will, so also the parishioners should not be encouraged nor permitted to disobey their pastors and to despise them.

#### L. The case in question:

4. if a person leaves his regular pastor out of displeasure against him. Such a person may

\*) Here in America, one would have to appeal to the synod to which the preacher belongs who denied the sacrament to the orthodox Christians. D. L.

Of course, there is no question of accepting the authorities in such a case here in America. D. L.  
not be absorbed by another.

The fourth case is where in a city and a country there are everywhere the same right doctrine and sacrament and yet different parish lords and parishes and each parish lord is assigned and commanded to provide his part of the people with preaching, sacramental realms and other church rights. Every parishioner and inhabitant of the same city and country knows where he is assigned to church, to which parish priest he should and can belong, and from whom he can and should desire the right doctrine and sacraments.

If it now happens that one or more, without any need and also for none of the aforementioned reasons, only that they are displeased with their regular pastor, or are otherwise not well satisfied, and in addition claim that they have more devotion to others than to their pastor, turn away from the same pastor and pastors and want to receive absolution and sacrament from others who please them - in such a case the question is: In such a case, the question is: whether these parishioners are also right in this and whether another parish priest, who is requested by them, may take care of them with a good conscience and thereby draw them away from their regular pastors.

Here now belong the reasons from which it is concluded that every parish priest should faithfully take care of his parishioners and be satisfied with others. Also that a parishioner should be content with his parish priest, remain with him, receive absolution and sacrament from him, and not seek others to whom he does not belong.

The first cause: because every parish priest should take care of his parishioners and not of strangers.

This is taken from the writings of the dear apostles St. Peter and St. Paul, who testify in explicit words that every pastor should take care of his own and faithfully provide for them according to his utmost ability, with whom he will also have so much to do that he should not desire others.

In the first epistle of Peter, Cap. 5, the words are written: "I admonish the elders who are among you, fellow elders and witnesses of the sufferings that are in Christ, and partakers of the glory that is to be revealed. Feed the flock of Christ, as you are commanded, and watch carefully, not forcing, but willingly; not for shameful gain, but from the heart; not as ruling over the people, but becoming examples of the flock. Thus you will receive (when the Arch Shepherd appears) the unfading crown of honors.

Here the apostle uses, among others, for a special report the word *cleros*, which is translated as people, (as all scholars know, and Dr. Luther, sel. Gedächtniß, also indicates in his marginal glosses) a lot, that is, such a part of the people, which is given to one by the lot, or

The first is that the parish priest should be assigned to his parish or parishioners, and that he should remain in it and let others take

care of theirs.

In the Acts of the Apostles. Cap.20 it is written: "Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath made you bishops. The Holy Spirit has appointed you bishops to shepherd the church of God, which He purchased by His own blood.

This is the serious admonition that St. Paul gave to the ordained and appointed ecclesiastics at Ephesus, when he had them summoned to him at Miletus, in his farewell, in which he did not command other churches and parishioners to them than those at Colophon, Sardinians, Drallen, Magnesia, etc., or elsewhere. Neither did he command the church at Miletus to those of Ephesus, although he had given this admonition to them, nor did he call the church at Ephesus to those of Miletus, but he called those of Ephesus to take care of their congregation and to take good care of it, over all of which the Holy Spirit made them bishops, that is, overseers and guardians, so that each one of them should take care of his own part and feed and supply it with God's word.

Here also belongs that 2 Tim. 4 is written, how St. Paul sent some of his disciples from himself and assigned each one to teach his church and community. So Crescens came to the Galatians, Titus to Dalmatia, Tychicus was sent by him to Ephesus; there they were to stay and teach until they were called or sent further by him or otherwise.

Therefore it is the opinion of the dear apostles that the preachers whom they appoint and send after them should not take care of all the congregations, as they (the dear apostles) did before by the command of the Lord Christ, because they were appointed and sent out as general or universal preachers throughout the whole world; but that each one should remain with the congregation and wait for it, to which he is called and appointed. Thus we have from this teaching enough, also certain command, that no pastor may presume upon other pastors without and outside of necessity, as reported before.

The other cause: every parishioner must adhere to his parish lord.

The same is from the command of the dear apostles, when they command the parishioners and congregations of Christians that each one adhere to his parish lord, be obedient to him, do due honor and care.

Heb. 13 are these words: Obey your teachers and follow them, for they watch over your souls, as those who are to give an account of them, that they may do it with gladness, and not with sighing, for that is not good for you.

First of all, it should be noted that the apostle

Write to your teachers, not to those whom you choose and name for your own person, for your own liking, leaving yours; but to those who, by proper profession and God's appointment, are your teachers and are presented to you.

For the rest, he adds the reasons why this should happen, that one should be obedient to the teachers: first, he says, because they watch over your souls, then also because they should give account and answer for it, namely for your souls and you.

Lastly, he also warns of the harm that will come if people refuse to obey and do not want to be punished and taught, so that the poor preachers will have to carry out their ministry with sighs, and it will not go well. The disobedient parishioners shall not benefit from their courage; all the harm and guilt of destruction shall fall upon them, so that they receive an ungracious God and a weighted conscience because of it.

Philip. 2 St. Paul writes that Epaphroditus is the Philippians' own apostle, that is, their pastor and preacher sent to them, and commands them to receive him in the Lord with all joy and to hold him in honor. For thus he writes: I have seen fit to send to you the brother Epaphroditum, who is my helper and comrade-in-arms, and your apostle, and the servant of my need, and so forth. Receive him therefore in the Lord with all joy, and cherish them.

Titum 1 begins and says how he left Titum at Crete, so that he should fully carry out what Paul had begun, namely, to provide the cities with elders, that is, with preachers and church servants, so that each city is provided with a pious and special pastor and preacher, to whom they may adhere, learn God's word, and render dutiful obedience. In the same place, he describes how a preacher and bishop who is to be used for the church office should be skilled.

And to such sayings of the apostle Paul belongs the teaching of the Lord Christ, in which he confirms and demands the proper obedience of the parishioners to their teacher, and also shows that the disobedience and contempt of his messengers and faithful church servants is a great sin, which does not only affect the poor person of the church servant, but also touches and reviles the Lord Christ and his heavenly Father. For thus his words are John 13, Matthew 10: He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. Luke 10: He who hears you hears me, and he who despises you despises me, and he who despises me despises him who sent me. And in the same way God speaks of it 1 Sam. 8, when he says: They have not rejected you, but me.

How therefore the first cause doctrine and

The report is given that a parish priest with a good conscience cannot reach further than his profession extends; thus the other cause teaches and reports that the same form is burdensome and highly questionable for the parishioners to turn from their ordinary pastors, with whom they are well and sufficiently provided, to others without necessity, and to deprive them of their due and proper hearing.

The third cause: God commands each preacher his particular congregation:

This gives the hard and serious mandate of God through the prophet Ezekiel to all church servants. For thus it is written in Ezekiel 3:17, Son of man, I have set thee a watchman over the house of Israel; thou shalt hear the word out of my mouth, and warn them because of me. If I say unto the wicked, Thou shalt surely die; and thou warnest him not, nor tellest him, that the wicked may beware of his wickedness, that he may live; then shall the wicked die for his sin: but his blood will I require at thine hand. But if thou warn the wicked, and he turn not from his wickedness and his wicked ways, he shall die for his sin, but thou hast saved thy soul.

There you can hear how serious our dear God is about the faithful performance of the church office, that he indicates where his servants will be unfaithful and indolent, so that he will demand the blood of the wicked from their hands and thus quite a heavy account.

And such an office does not only extend in general to the whole people commanded by him, as some generalists would like to have it interpreted, but also in particular to every person among the same parishioners commanded by him, that every church servant faithfully looks after every person as much as he is able and always can do, teaches, admonishes and punishes them; for which the Lord Christ Matth. 18. tells him the way and how it should be done.

And certainly (the pastor) must give an account of both with regard to the office, that the same is faithfully conducted in common and particular, and with regard to the people, that one does not knowingly look on and remain silent about the sins of the people. For no one can knowingly and with a good conscience look on and keep silent not only to the common sins but also to the particular sins of individuals, which he is commanded to do.

And the faithful arch-shepherd Jesus Christ has not only called a pious shepherd to look after his hundred sheep, but when one of them has gone astray, he instructs them by his example to search for it and bring it to its rightful place.

And of this one of the old teachers, who introduces the testimony of Gregory, has not spoken evil, when he says: "When you are introduced, when you accept a shepherd's office, you begin to be not only a soul alone, but also a shepherd.

to have many souls. It is St. Gregory who spoke thus: He who sits in the regency has as many souls as he has subjects. Therefore, it is nowadays that a prelate or head of the church is obliged to pay as many accounts before the judgement seat of Christ as he has taken souls into his custody here. Therefore let him be careful, faithful, and prudent, and look with humility upon them all, as upon his own and his own soul, for they are now all his; for how many of them perish through his carelessness, for so many souls the Lord will require the blood of his hand."

But this does not require a shepherd and pastor to answer and give an account for secret and unconscious sins, for this would be an unbearable burden; but what is done of secret sins God will judge. But let the shepherds see to it that they are not willfully blind, and that they do not watch and see, when they might well see and ought to see rightly.

Just as the prophet, to whom God speaks the previously set and hard words, has a named and own people, namely the people of Israel, to whom he must proclaim sin and for whom he must give an account; so also a pastor cannot give an account for the whole world, but for a certain people, to whom he is called, and present to them God's word and will, punishment of sins and admonition to repentance. Otherwise, it would be neither possible nor deceptive for a pastor to give an account for others who have not been commanded to him, and to become guilty of their blood and ruin. And it is truly difficult enough to preside over a small and small group of people, to look after them in a mean and special way.

That therefore this sentence also enforces tremendously, as it is not possible for a pastor to give account for all people; so also not all people, but not more than one congregation can be commanded to care for him; he shall presume upon the same, and the same shall also remain with him and obediently follow his teaching and instruction for good, and such obedience shall be rendered by the whole congregation commanded to him and by every person.

The fourth cause: such requires the description of a preacher.

The description of a righteous bishop and Christian pastor reads thus: A bishop or pastor is such a person who has come to his office in a proper way and is called and ordained to help maintain the church office, and presides over a certain church or parish people assigned and named to him, preaches God's word, administers and distributes the sacraments according to the order and command of the Lord Christ; who also has the power to ordain according to the command of the apostles through prayer and the laying on of hands, and to exercise the church courts, etc. etc.

In this description is now the piece. there

is clear enough, namely that a bishop or pastor should not be ordained to many peoples, but to one people, to one country and to one city. The proof of this piece is also clear enough from the causes narrated before.

The fifth cause: everything must be honest and orderly.

This must be taken from the command of the apostle, when he says: "Let everything be done honestly and properly. Now it cannot be done properly and well where pastors and parishioners overstep their office; where the pastor wants to take care of those who do not belong to him.

and again where the parishioner wants to leave his regular pastor without necessity and go to another one.

What manifold harm and mischief results from this would be too long to tell. And it is no small pity that both priests and parishioners act and sin against previously told sayings and commands, which are set in the first and other causes; and the In such a case, the pastor does too much, because he becomes such a bishop who takes on other people's things and enters into another's office, which is not proper for him and is otherwise most strictly forbidden by the apostle.

This causes disobedience and contempt of the parishioners against their pastor; for as soon as a parishioner knows that another pastor may and will take care of him, it can very soon happen that, if the pastor does not do as he pleases, he becomes displeased, despises him, and looks for another.

Above this, the example of such turning away and leaving one's ordinary pastor brings great harm; for thereby either the pastor is made suspect, as if he acted in such a way that one must leave him; or others are hereby given cause to follow the same example, and thus to depart from theirs and to break obedience; for what is right for one, that the other also wants to have for right, and is then the damage so much the greater, if the person who causes it is great and respectable and has many followers.

Furthermore, it follows from this evil that when the parishioners run from one to another, no one can pay proper attention to their life and conduct and notice it; for in such a case one blames it on the other. The same people also commonly want to be unpunished; if someone gives them a hard time, they turn to another; thus they persist in their sins, do not realize that they are doing great and grave wrong, because they keep the sin on their conscience, and go to preaching and sacrament with others only out of hypocritical pretense, thereby certainly heaping God's wrath and punishments on themselves more and more severely to their own destruction.

Lastly, due to the above-mentioned innovation, this damage occurs when the same disobedient parish priests children who turn away from their parish priest and pastor, give the sacrament to another, and yet still bear in their hearts the displeasure against their parish priest and pastor, out of which they depart from him, that thereby these same people receive the sacrament unworthily, to their terrible detriment, and, according to the teaching of St. Paul, become guilty of the Body and Blood of the Lord. Now that another pastor or pastoral caretaker has given them

Both parties are guilty of such a sin, for as great a sin as he who intentionally receives the sacrament unworthily commits, so great a sin does the priest commit when, without sufficient warning of God's wrath and punishment, he carelessly hands and gives the sacrament to him so that he may receive it unworthily.

Also, in this place, in this case and this grave matter, the following hard argument and commandment shall be well considered.

Matt. 5. Christ said, "Therefore, when you offer your gift on the altar, if you think that your brother has something against you, leave your gift there in front of the altar and go first and be reconciled with your brother, and then come and offer your gift. And Matt. 6: For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses If you do not pray, your Father will not forgive your faults. Marci 11: And when you stand praying, forgive where you have done wrong.

so that your Father may also forgive you for your faults. And St. Paul says, 1 Tim. 2: So then I want men to pray in every place and lift up holy hands without anger and doubt.

These and several other such sayings indicate that it is the opinion and commandment of the Lord Christ and St. Paul that one should not sacrifice and pray in anger and displeasure, and thus also receive the high and worthy sacrament. And those who pray or receive the sacrament should not only be reconciled to those who are against them, that is, to those whom they themselves have wronged, but they should also be heartily pleased to do so.

and forgive and pardon from the heart all other leaders by whom they have been offended. If this is to be done to every person who is our neighbor, it is also due in all ways to our ordinary pastor.

But those who, unwillingly and without reconciliation with their regular pastors, offer, pray, sacrifice, etc. in other places, are obviously acting contrary to the opinion and commandment of the Lord Christ and St. Paul. For this reason, a pastor may see to it that he nevertheless administers the sacrament to such people.

But if such people were able and persuaded to get along and reconcile with their pastors, it would be fair for them to stay with them after such reconciliation and to

as they had previously received absolution and sacramental reception. This would be a testimony that the reconciliation was not a colored hypocrisy, but was done from the heart.

But where they refuse to do so, it is still dangerous with them and thereby the heart is betrayed, that there is still a pen of the old secret resentment in it and it can still be held to mean about it, how such people may nevertheless seek and receive the sacrament and absolution with others.

Therefore, since such and many other damages resulting from reported disorder are not so small as they are wont to be regarded and held, they justly give a cause for which it cannot be free that each one, if it pleases him, turn away from one of his ordinary pastors and seek absolution and sacrament from another.

The ancient holy fathers, many hundreds of years ago, when the Christian church had not yet been soiled and stained with the Pope's idolatrous teachings and compulsions, undoubtedly saw and grasped such and such causes, written and founded in God's Word, and decreed in some of the oldest concilia that this order should be kept:

1. that no bishop or parish priest shall take hold of any other parish, nor of those commanded by others.
2. that the parish priests also do not abandon their ordinary bishops and pastors, and that they do not wantonly create segregation and separation, nor leave theirs.

And they said that if such a thing happened, it was a sin and would incur the wrath and punishment of God. From the same testimonies of the ancient church, a few shall now be told, because without it, necessity does not demand to put more of them.

From the Third Conciliar of Carthage in the 20th chapter: It is decided for the best that no bishop shall accept and serve foreign parish priests. In the same way, no bishop shall encroach upon the parish of his colleague. This council was held in 401 A.D., and St. Augustine attended it in the third year after he was elected bishop of Hippo.

St. Cyprian, the martyr, writes of the listeners or parishioners who make separations and turn from their pastors to others, thus: "They are without hope, and invite upon themselves the highest destruction of God's wrath, all those who make separations, leave their bishop, and set up or seek a false bishop elsewhere.

Item: It is also appointed to all, and is at the same time right and just, that every man's cause be heard where the accident or vice has occurred, and to every shepherd is assigned his portion of the flock, which he is to govern in such a way that he can give account to the Lord for what he has done. There must be



Even those over whom we preside do not run from one to the other, nor break up and tear apart the unity of bishops and teachers with their deceitful and deceitful carelessness.

This teacher lived before St. Augustine, about 250 A.D., from which it can be assumed that the old faithful teachers adhered to such an order.

And even though they have bound both teachers and listeners to the reported order by their resolutions taken from God's word, they have not allowed themselves to be disturbed by the coarse and foolish speeches, so that there should be those who would interpret it as if it were hereby abolished that a teacher or bishop may not issue public writings to others than only to his people. Item, that no one may warn erring, deceived people in other places against false doctrine, cry wolf, and give useful and necessary explanations of the Scriptures, and that other people may not read the writings of such warning teachers, and where they are right, may not accept them and act according to them. For this reason only, because it is decreed that every bishop should care for his own and not for others who are not under his command, and that the sheep should remain with their proper shepherds.

For all this, which is prescribed by God's Word for good and necessary order, does not affect the other general office of preachers and bishops, according to which they are obliged to bear witness to the truth before everyone, to serve the whole general church with a useful interpretation of Scripture, and to contradict falsehood, not only among their own, but among all people. And where such is accepted by others, and where they are situated, loved and pledged, no part of them has transgressed and acted contrary to this order, but has done what is due and required of them according to their common Christian status and profession.

### **Addendum to above concern.**

For the sake of completeness, we now share some of the concerns of the Wittenberg theological faculty of 1638, which can be found in: *Consilia theologica Witebergensia*, in the 2nd part folio 141. In answer to the question whether there could be a case in which a godly child confessor, who got into a serious quarrel with his confessor, could leave him after reconciliation and choose another, the following is answered there, among other things:

If it is obvious or can be assumed from certain circumstances that the supposedly reconciled confessor has left the previous confessor for the sake of resentment, he should be considered still unreconciled and not absolved, but if there is only suspicion, he is obliged, in order to avoid the annoyance, to go to the previous confessor.

But the question is whether the suspicion of resentment clings to him after the reconciliation to such an extent that he can never be separated from it? We do not think so, nor that Dr. Balduin's opinion was the same. For although reconciliation must be made evident by gestures, words and deeds, as the offense was evident, any reasonable person can sense from the life and conduct of a child confessor that he is reconciled with his confessor, and cannot be considered reconciled unless such love and reconciliation is demonstrated by outward deeds 1 John 3:18, Matthew 5:16. And just as the outward manifestation of love is not only to be traced, but is also made suspicious with an adverse act, that there must still be resentment in the heart, so that the apostle concludes and calls such concealment of resentment a devilish wisdom Jac 3:13 ff. For the return to the former confessional may be done out of hypocrisy and to cover up inner resentment, and the change of confessional, or the non-return for such reasons, where there is no resentment at all, but only weakness and fear that a penitent would not be able to keep his devotions together in such a way, would not feel comfort, admonition, etc., so warmly. The confessor is not allowed to pour out his heart confidentially against the offended confessor or the offended person.

All such weaknesses can be so insurmountable in a confessor without some hostile impulse to the previous confessor's person that they cannot be talked out of it, and yet otherwise no persistence is to be felt. In addition, it can come about that the church may even be exchanged for evil neighbors, cause of seductive teaching, marriage, or madness in another area, which is to be prevented; and because the discovery of a confessor in a church is, in essence, a middle matter and becomes inadmissible solely for the sake of the adhering aversion, cases can occur in which a reconciled confessor is to be allowed to use another confessor.

With these two conditions: 1. if the whole board of the place (or if one did not want to leave the knowledge to it, another impartial assembly) finds and judges from sufficient circumstances, and after sufficient investigation, that the non-return to the former confessor, a. is a

b. the child confessor otherwise shows himself to be kind to the previous confessor and equal to other Christians, and c. certain great harm (as far as human eyes can see) would result if he were not allowed to have another confessor.

For although one should not do or think evil, so that good may result from it, the confusion of the confessor is not inwardly or knowingly, but evil for the sake of the secondary circumstance, and the evil secondary circumstance, namely the annoyance, can be separated from it by the public pronouncement of the ministry, and it can be shown to everyone that the ministry has found so much substantial cause, for which reason another confessor should be allowed to this or that person.

2. That such an order be made, not in an independent manner, but with the prior knowledge and agreement of the previous

confessor, or if the latter does not have valid reasons for his disagreement, by instruction and pronouncement of the superiors, and indeed publicly, so that anyone who may be annoyed may also learn the causes of the permitted change.

Apart from these two conditions, we cannot advise that a confessor be allowed to leave the previous confessor in places where confusion of confessors is annoying, and especially to such a confessor who changes confession even on the occasion of a previous dispute, because it is generally believed that suspicion of resentment attaches to such confusion.

(Submitted.)

**"An enforced public testimony against the machinations of the Masons in the United Synod of Ohio and the English District in connection therewith, filed for the purpose of preserving one's conscience inviolate and serving as a warning to the unwary Christian."**

(From a member of the same synod, Pastor Eirich of Lithopolis, Ohio.)

Under this title circulates a little paper in English, the reading of which makes an embarrassing impression. It is the voice of a distressed conscience, which feels compelled to bring to public knowledge the highly deplorable condition of a Lutheran synod, which places itself under the banner of the Confession. The facts reported are, in brief, mainly the following:

In 1854 the Ohio Synod passed a resolution against the secret societies, which, however, without the majority of the Synod realizing it, was so worded as to look as kindly upon the secret societies as upon the church. This policy of the leaders of the synod, however, soon proved inadequate, and in 1856 there was a rather decisive repudiation of this

societies. Encouraged by this, Pastor Eirich began to raise frank testimony in his congregation against Freemasonry, but was persecuted for it by the Freemasons in the most violent, vile and grievous manner. It was at this time that another member of the Synod, Pastor Henkel, who is also a Mason, took an opportunity to put arms into the hands of Eirich's enemies. "The Western District," relates Father E. , "gathered in my congregation and H. Henkel together with one of his agents appeared with a defense of the secret societies written by himself. While they were guests and enjoyed the hospitality of my members, they tried to ruin us by secretly and without my prior knowledge distributing the aforementioned writing in the church as well as in private houses, for money and for free. As alleged friends and as members of the synod, they were able to carry out their sinister un-Christian work with all the greater success and to force a large number of copies of this writing on my people." When Fr. E. brought this scoundrel to the attention of the English District, to which Henkel belonged, his complaint was rejected. He now turned to the united synod and received the decision: Henkel's procedure was no interference with his (Fr.

E.) office, since the booklet had been spread over the whole state of Ohio. And since soon thereafter a Masonic society was formed in the town and hired an opposition preacher, Henkel, who had been taken into protection by the synod, supported this opposition by sending new pamphlets of a similar kind prepared by him for the purpose of dissemination in the town and surrounding area. In all this it was the

Clerk not permitted to use the organ of his synod, the *Lutheran Standard*, for complaint, controversy, or defense on his part.

We have communicated the things as they are given in the booklet and wish that the Ohio Synod, by a convincing presentation of its conduct in the whole transaction, may succeed in clearing itself of the accusation of hideous disorder, dishonesty and half-measures which stare at the reader here. We take the liberty of adding a few curious words from the conclusion of the document.

"A word to the brethren of our Synod who did not take part in the above transaction, and who reject and abhor it. It seems to me that the zeal of some among you for the confession of the truth of the divine word and the symbols of our church and for the application and execution of them in harmony with it is decreasing instead of increasing. I may be wrong, and I hope I am wrong, yet I cannot deny that this really seems to be the case. What Dr. Sihler told us a few years ago: that it was possible that the zeal of those who had begun to run finely would slacken by resigning themselves to error, seems to be close to realization. Some ran fine for a while, but where are they now? We are too easily satisfied by synodal resolutions and committee reports. Judging by these, one would like to think our synod is thoroughly Lutheran. But its resolutions and its practice are not only different, but often quite incompatible. For what is the use of saying that we accept the Book of Concord, when so many, whether out of ignorance or unbelief, teach what contradicts it, and stubbornly refuse to put it into practice?

bring? The mixed communion of the Lord's Supper has been officially rejected as incompatible with our confessions, yet it is publicly practiced. The secret societies have been condemned by us, and yet the Synod, by its last

The effect of the act is to declare the verdict null and void again. Why not rather come out openly and declare: we are not Lutheran as a synod, if we avoid the implementation of Lutheranism where it could offend? Why are we not honest in this, as in every other matter?

Let us be my brothers through God's

Grace let us strive to put away the fear of man. Let us stop seeking human favor in our synodal body. It is not possible for a faithful son of our church to win it in our midst. The favor of a brother among the perverse race of our synod is almost a certain proof that he will not speak and confess where he ought to do so. I know some of this character whom I love as brethren, but in whom I find this great weakness. But the great Head of the Church can make us strong if we trust Him implicitly and ask for His strengthening grace. And should we, by going straight forward without restraint, confessing and reproving, not gain honor, as indeed will not happen in our midst; indeed, should we only gain that we are denied the right to speak at the synod (as the president did to me), and expels us - so be it, if it cannot be otherwise! To the Lord and his gracious will let us command all this. His will be done

(Sent by G. Sch. )

## The Missions of the Roman Catholic Church.

By mission the Roman Church understands not only the sending out and work for the conversion of the pagans, but just as much the ecclesiastical work, which aims at bringing all non-Roman Christians back into the fold of the so-called all-salvific Church of the Pope. Christ's command to go into all the world and preach the Gospel to all peoples, the papal church refers to itself alone and exclusively and understands it in such a way that it gives it the right and duty of mission to all souls who are not subject to the pope. The church of the pope is for Roman Catholicism the church par excellence, against which the protesting

The heretics are without any Christian legitimacy, indeed, they are only a group of individuals who constitute an important object of the Roman missions. The heretics are by law members of the one church of Christ under the pope of Rome through baptism in the name of the triune God; therein lies the duty and right of the papal church to bring back such apostates. A Protestant who converts to Romanism must therefore, quite logically, not only be released from the ban upon conversion, but must at the same time confess himself guilty of having violated the Roman church laws.

have. A pagan, of course, is not required to do so, since he has not received baptism. The Protestants, on the other hand, are considered to be subject to the church of the pope; a subjection that Pius VII considers "unquestionably justified according to Scripture, Councils and Tradition". A papal letter of 1803 expressly reserves this ecclesiastical jurisdiction over the Protestants, "since heretics are always subject to the laws of the Catholic Church. From this exclusively orthodox view of the Roman Church it necessarily follows that the missionary work among the Protestants need not be limited to instruction, exhortation, and the means of discipline of excommunication, to which all heretics are eo ipso subject. After exhaustion of these means, it is rather the mission of the Church to use force to bring back the Protestants, and the State is considered obliged to lend its arm to any expedient rape of the protesters. The Conciliar of Trent declares: Sessio IV. de bapt. can. 14: "If anyone should say that children so baptized, when they are grown up, are to be asked whether they wish to hold valid what their godparents, while they were baptized, promised in their name; and if they should answer that they do not wish it, then to leave them to their own discretion, and in the meantime by no other punishment to be a Christian

The only thing that can be done is to prevent them from partaking of Holy Communion and the other sacraments. The only exception is that they be kept from partaking of Holy Communion and the other sacraments until they come to the realization that

they are cursed.

What is proclaimed here as the infallible canon of church doctrine was expressed by Benedict XIV in a decree of 1748: "Pagans have not committed themselves to the Catholic faith by baptism, but heretics have; the latter can therefore be forced to accept the Catholic faith (Bull. magn. Rom. ed. Cog. tom. 17, p. 272). On taking office, every Roman Catholic bishop must swear to the pope even now: "to persecute the heretics, the schismatics, and the rebels against the pope." (Oertner eorp. jur. euel. Ioni. II. p. 433, 434. kontiLenle rom. oclit. 1740. Vont. p. 53, 54.) -Will by the use of force to bring back into the fold of the papal church.

If the heretics do not succeed, then the violent feud of the heretics is nevertheless continued. "Religious tolerance is godless and absurd" is the orthodox Roman principle (koirono truil. tlwol. I, 255 kg. p. 265 8g.) The Jesuit Maldonat exegeses from the Gospel of Luke: "Heretics are to be burned as traitors and defectors." Pope Paul III, by a bull of July 4, 1546, grants plenary indulgence to all who take up the sword to exterminate the Lutherans (ek. lweniZ, Lpeeil. oeeIo8. I. pag. 472 kg. ) The terrible penal procedure which Romanism has exercised against all protestors within its reach is nothing but a corollary of that right of the all-sacred Church to every heretic. It is therefore quite consistent when the pope orders ecclesiastical feasts of thanksgiving and joy because of the Parisian blood wedding (ob æeletO8 in Oullia vorit:rti8 et eccloZino bo8te8) and has a medal struck on the event. In the face of these Roman Orthodox principles, the sentiment of individual Catholics or the course of time is quite irrelevant. The papal church makes no concession. The ultramontane canon lawyer Philipps remarks quite in the spirit of his church that the Roman Catholic Church can tolerate the heathen and the Jew, but not heresy. At present, of course, these principles can be put into practice only where and when the state lends its arm for their execution. Our Protestant mission countries are not yet in the favorable position to experience all the consequences of the Roman mission theory. The propaganda, however, calls these areas mission countries, where heresies reign unpunished, where the holy office (the inquisition) is not abolished. Impunity and non-inquisition, Mejer rightly remarks, are all abnormal conditions, and the aim of the mission is to eliminate them.

(Submitted by G. Sch.)

### State of the Mission in the East Indies.

A report by the missionary Caldwell, written shortly before the outbreak of the insurrection, contains the following information:-.

In the city of Madras, he says, are more than 2600 converted Indians, - but if we leave the capital and move south, we encounter a far greater number of indigenous Christians. In the rich and heavily populated province of Tangore, the mission of the *Gospel Propagation Society*, founded by Blessed Schwarz, has more than 5,000 converts, and in Tranquebar the mission congregation, which is served by missionaries from Leipzig, numbers about 2,500 souls. The principle that caste is compatible with Christianity and should therefore be preserved as a popular institution has caused great damage here. However, all mission stations have abandoned this idea, with the exception of the Lutheran one in Leipzig. The parochial system has already been introduced in this province, schools and seminaries have borne the best fruit, and the churches have been established. The caste system has been abolished, and the number of caste communities has increased visibly. As a result, they have made decisive quantitative gains.

Further south in the province of Madura, the African Mission has started the work for several years and has gathered around it a flock of close to 5000 believers. Also, the *Gospel Propagation Society* has planted some churches among the poor downtrodden mountain population. In Malabar and Comara the Basel Missionary Society is working. Further south, the Church Missionary Society is active in Travamore and Cochin; the number of converts there is 2400. Further down in Miml Land, the London Missionary Society has its blessed field of work; the number of converts there exceeds 18,000, who are inferior to any older church in inner life and outer activity. They are not inferior to any older church in inner life and outer activity. Far south is the Tinnevely area, actually the victory area of the South Indian missions. Two societies have formed twenty mission districts there; in 627 villages there are larger or smaller beginnings of Christian congregations; 42,000 persons are under work; 26,000 are baptized; 4800 are communicants; 10,000 children attend the schools; 11 converted Hindus are ordained ministers in the service of the English church (already the possibility and at the same time necessity has been suggested to raise a converted Hindu to the episcopal dignity over these congregations). And there is already a plan for these churches to take over, at least in part, the care of their own church systems, and in turn to become starting points for further evangelization.

Education is only in its infancy, the masses are deeply immersed in polytheism, which degrades them morally. Their condition is quite suitable to attract the attention of the philanthropist and the Christian. The great idea of awakening a number of evangelists from the natives still seems the most appropriate to the circumstances and promises the best results. The European missionary can only after years acquire the full power and fluency in the peculiarities of an idiom, which enables him to move with freedom in the language. The direct preaching of the gospel, however, should appear to be of special importance. Many of the missionaries in Bombay make inland tours during the cold seasons to villages and towns that are outside of all missionary activity. The missionaries themselves are busy with teaching during the year, they are exhausted, and when the cold season arrives, when the students get their vacations, the missionaries go to the districts to preach instead of going on vacation. The American Missionary Society has changed its system so that instead of sending its missionaries to the large cities, it prefers to send them to individual small

The source of our source notes that in the large cities, where the work of religious education is progressing, the growing generation will hardly be more idolatrous. For, notes our source, in the large cities, where the work of religious education is progressing, the

rising generation will hardly be idolatrous any more. Already now, in the large cities, it is no longer a question of whether idolatry or Christianity, but (as in Europe) whether Christianity or worldliness. The arts and pleasures of civilization are becoming more and more popular, and the wealthier classes are in many ways disregarding their old faith, to which they still nominally adhere, because it often shortens these pleasures for them. And it is wonderful, but easily explainable from the perversity of the unconverted heart, to see how they create a solarium for themselves in their sense of the world out of the pieces of their old faith, in which they believe to find such a solarium. It will be a new phenomenon in the Christian world when Christianity makes its way out of the simple village communities into the enlightened cities. At the beginning of the Christian era, the villagers were still long *pagani* when the townspeople had already accepted Christianity. If today it is the other way around, then this corresponds completely to the course of events. At that time civilization was a fruit of Christianity; today civilization exists independently of Christianity, for one can possess all the forms and pleasures of civilization without being a Christian.

Münkel's Zeitblatt of February 18 contains the following advertisement:

### **Literature.**

Testimony from the Evangelical Lutheran Church in North America, in answer to the question: Why are we so attached to the Lutheran Church? Together with a short preliminary report on the state of the Lutheran Church there. Hildesheim. Gerstenberg 1859. 8. p. 45.

This pamphlet by Pastor H. Fick, a member of the Lutheran Church of North America, with the preliminary report, is intended on the one hand to point out to the brethren here the rapid growth, but still existing need of his church, especially the lack of preachers; on the other hand, however, to show that the North American church rests on the good foundation of our confession. On the other hand, to show that the North American church rests on the good foundation of our confession. As far as the latter is concerned, Fick has reprinted the preface to the 15th volume of the "Lutheran," a church periodical there, from which one will see that our American brethren are well aware of the right way. It is a very simple but nevertheless a very good one. It is a very simple and yet a very good confession, which knows the difference between right and left. For our part, we can have no greater wish than that a church which has cost so many sacrifices and efforts should take deep roots in the foreign soil, which is not very favorable, and should be able to pass on to its descendants without cracks and splits.

may be handed down to us. It is a leaven in the tangle of sects; and it cannot be indifferent to us whether and how the Lutheran Church is represented among the 20 million inhabitants in this important part of the world.

### Church News.

After Pastor F. W. John had received a regular appointment as assistant preacher for my branch, St. Peter's Parish on the Lorenslup, liipsh Oo., In., and had accepted it with the approval of his previous congregation, he was inducted into his new office by me on Palm Sunday by order of the Reverend President, Middle District. May God strengthen him so that he may preach the Word with joy and thereby produce much fruit for eternal life.

His current address is:

Rov. IV IV. ^0M,

Hnr8 WÜ8,

**Histe^ Oo.. In.**

Th. Wichmann.

Since the pastorate there has become vacant due to the recall of Father Fohlinger from his previous congregation in l^anoastor, O., the congregation appointed the student of Fort-Wayner Seminary, Mr. M. M e r z, as its pastor, and he was ordained and introduced by the undersigned, by order of the Reverend President, middle district of our Synod, on Easter Monday in the midst of his congregation.

May the Lord make him a blessing!

The address of the l. brother is:

Üev. N.

**linu6n8ttzr, IHrstelä Oo., Ostio.**

I. L. Daib.

### Receipt and thanks.

For J. Zimmermann from the Gem. dcS Hrn. Past.

Werfelmann

PL,00

" H. Grupe of the Young Percin in Chicago.

by Mr. Past. Miracle

.1,00

"Fr. Ruhland from the Virgins' Association of

West Cleveland, O., by Mr. Schoolteacher

GilS

3,00

"Hermann Heinr. Walker of the Young Men's Association of the Trinity Community of the Rev. Lindemann zu West-Cleveland, O. 3,00

### Get

n. To the general synodal treasury:

From the Wem. in Town Hermann two Collecten - - \$5,34 Ans der Synodal-Casse westl- Districts von Hrn. E.

Roschkc150

,00

For the general pres:

By Mr. Past. J. M. John, Easter Collecte - - 5.85

b. To the Synodal-Missious-Casse:

From the Virgins Association of the Collinsville comm. in JI's.

5,50

From the comm. of Mr. Past. H. Lcmke in Monroe,

**Mich.**

**3,18**

From the Dreieinigkens-Distr. of the Gem. in St. Louts- - 0,00 By Mr. Past. Hahn, Benion Co, Mo. 2.00

Co., Wisc. by Mr. Gco. Longwall for Minuesota 1,00 From the Gem. in Town Hermann in regular

Total measurement hours for Minnesota

0.26

"" Graebner in Noseville, Macomb

o. To the College Maintenance Fund,

**for teacher salaries:**

From the treasury of the "Lutheran^ by Mr. M. Barthel 150,00 From the parish in St. Louis 22,00

namely:

§11.00 from TrinityS-Distr.

„ Immanuelö- "

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. G. Freund, from Mr. Gust. Günther in St. Louis

5,00

namely:

P2.50 for Brendemühl, 1.25 " Herzcr, - 1.25 " Nützet. „ Hrn. Past. A. Hovpe in New-Orlcans for the

Pupils Herzcr and Crull

38,50

namely:

P 17.00 from its ZionS gcm.

>6.50 from the Nä'nvcrein in this Gem.

00 Coll. at the wedding of Mr. Am... F. Bohl to, Cassirer.

## Get

### I. For the synodal treasury of middle districts:

Don derGemn.	desHrn	Past. Stürken	\$10	,25
""	,	"	,Schumann	1.83
""	"	Reisinger	2.58	
""	"	Bergt	2.20	

### For the general pres:

„ the community of Mr. Past. Kühn 5,70

### 2. for the Synodal Missions-Casse:

From the Trinity congregation in Cincinnati	10.00	" Some members of the congregation of the Rev. Nupp- recht	1,85
" the Gem. of the Hrn. Past. Tramm	8,17		
" " " " " Stürken, Collecte on			
Epiph feasts	4.38		
Collecte of the same comm. on Char Friday	3.75		
From the comm. of- Mr. Past. Schoeneberg, Collecte			
in mission studen	20,00		
From the piggy bank of the blessed Hulda Schöneberg	1,00	By Mr. Past. I. L. D-stb	9,09
namely:			

Pj,09 from s. Trinity comm. in missionS- hours ges. 2,00 from s. Jacodus-Gcm. do. do. 3.00 from s. Unnamed.

### 3. for the College Unterhalts-Casse in St. Louis for teachers' salaries:

Through Mr. Past. I. L. Daib  
\$11.50 of his three-) intended for sa'mmtl. lebr- cinigkeitS-Gem. > ausalten, 11.00 of him and s.) therefore for dissc Casse 11.25 JacobnS-Gcm.

### 4. for poor students and pupils of Concordia in St. Louis:

Collecte on the wedding of Mr. Adam Banmann by Mr. Past. I. L. Daib 2.26

### 5. for widowed Mrs. Prof. Biewend:

From the comm. of Mr. Past. Werfelmann 3,00 " " " " " Schumann 3,10

### For the Fort-Wayne seminar:

Collecte of the congregation of Mr. Past. A. Stürken on the first Sunday in Lent 4.81  
From Mr. I. A. Brose 1.00  
Through Mr. Past. I. L. Daib

\$11.50 designated by his Drcl-I to Gchalten for unity comm. I samml Lchran- 11.00 by him and his 1 hold,

Jacobus-Gcm. therefore f.thisCassc 11.25

### For poor students in seminary at Fort-Wayne:

Collecte by Mr. Past. Schoeneberg at the Hoch

time of Mr. Nch 2,00  
Through Mr. Past. Daib of dear women from his Trinity S-Gcm. 7,15

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"" Fr. Offermeier	2,10		
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" derGem. des Hrn. Past. Stürken	15,50		
"" " " Schoeneberg	6,00		
" " " " " Schumann	- - 3,90		

C. Beep end rink.

Fort-Wayne, May 11, 1859.

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„ Mr. Past. Geyer near Watertown, Wisc. 1.00 From Mr. Gruel through Mr. P äst. Wagner 0,25

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„ Hrn. Mart. Claus ebctas. - - - -0,25

" of the Trinity S comm. of the Hru. Past. König,





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Volume 15, St. Louis, Monday, May 31, 1859, No. 21.

(Urgent, by Prof. Dr. G. Seyffarth.)

## The American Luther Association

to

### Publication of Luther's writings for the people

Since Luther's translation of the Bible, no books have brought so much blessing and salvation in the world, especially among the Germans, as Luther's numerous writings published for the people. No sooner had one of them appeared than it went out among the people in baptismal copies and was read in millions of families, even abroad, partly in translations \*) and continued to be read from father to son and grandson. And what was the success? Millions of people learned from it for the first time what Christianity and Pabbism are, which doctrines stand or do not stand in the Word of God; how the Christian church has been devastated by all kinds of human statutes and false doctrines; that we are justified by faith alone, what true repentance, what good works, what a truly Christian life is, how one can overcome all temptations and die confidently and blessedly, and the like. In a short time millions of the

As early as 1519, the bookseller Frobenius in Basel wrote that he always hastily reprinted Luther's writings that came out in Saxony and sent them to France, England, Spain, Italy, and Brabant, where they sold like hot cakes; he had never been "happier with a book. Even the Cardinal of Sion, after reading one of Luther's writings, exclaimed: "Luther, you are indeed Luther"! See Luther's works xv, 1631.

They got rid of the papacy and returned to the apostolic church, where they found peace and joy and the way to eternal life.

Nowadays, God be lamented, it no longer looks so lovely in the Lutheran church. The light that God put back on the lampstand in the church through his servant Luther has been covered and darkened again. The faith which no power of hell was able to shake, for which the apostles shed their blood, with which Luther confronted pope, emperor and princes and death; for which Huss and so many confessors of the pure doctrine let themselves be imprisoned, driven into misery or burned and beheaded; this faith is now almost extinguished in many members of the Lutheran church. The Christian love that once drove Luther to sacrifice his whole life to the Lord, to spare no effort and labor, to work only three hours a day, even during noon; in which so many of his followers despised all dangers of death and, like Gustav Adolph, offered life and limb to the church; such love has grown cold with the true faith in many hearts.

Why is this? The main cause of this great decline is undoubtedly this: Because Luther's writings and the spirit that lives and will always live in them gradually fell into oblivion among the Christian people. If they had remained in the hands of the people, as was the case at the time of the Reformation, the wolves in sheep's clothing would not have been able to destroy whole communities and countries, endlessly.

It would have been impossible to bring so many people back under the Roman yoke; no king would have succeeded in destroying the Lutheran church in entire countries and putting in its place a mishmash of truth and untruth, of the word of God and the word of man, which is called union; Thousands would not have fallen into the delusion that there is no great difference between the various church parties, and that it depends only on Christian love, while false faith inevitably produces false love; thousands would have had misgivings about leaving the stronghold of our God and swearing to the flag of the Reformed, Methodists, Anabaptists, Swedenborgians, Millerites, Mormons and similar sects and enthusiasts.

Perhaps this or that person will object that Luther's writings are given far too much value. Let us hear how men of all classes, scholars and unscholars, high and low, Lutherans and foreign believers, friends and, overcome by truth, even enemies, have always judged them.

D. J. Brentius, the reformer of Würtemberg, who died as Luther's provost at Stuttgart in 1570, says: Luther alone lives in his writings; we all count against him,

are a dead letter." (S. Brentii exhortation to read Luther's books with diligence).

Johann Aurifaber testifies about the noble Elector Johann Friedrich of Saxony, who happily endured so much for the sake of God's Word, how highly he held Luther's writings. He writes: "This man's (Luther's) writings go through the heart, they adhere and comfort, again, the high prince, Duke John Frederick, of high memory, in his custody (prison), where I was with His Lordship for a whole half year, often used to say to me: That Dr. M. Luther's books were hearty, went through marrow and bone and had rich spirit in them. For if he read a sheet of other theologians' writings and held only one leaf of Luther's against it, he would find more juice and strength, and also more consolation in it, than in a whole sheet of other scribes. In the report on the life of Prince Christian (Dresden 1595), one reads that even on his deathbed, he repeatedly exclaimed: "O Luther! Luther! What Luther has written has power and spirit."

The old Leipzig Superintendent Selnecker, co-author of the Concordia Formula, writes: "Since the time of the apostles, no teacher in Christian churches and schools can be compared to Dr. Martin in terms of spirit, courage, correctness, happy progress and consistency, prayer and strength. Martin; and if all spiritual and highly respected theologians and many others were now melted into one lump, they could not reach half a Luther, as experience certainly shows and testifies in all places and in all actions; although many also have their great, excellent gifts, for which they are worthy of praise, and God is to be thanked for them.

Dr. Hieron. Weller, who taught Luther's children and died as school inspector at Freiberg in Saxony in 1572, says: "For this reason I advise and admonish all pious, godly pastors or church teachers not to depart one hair's breadth from the writings and ceremonies of the man of God. For there is no doubt that all those who want to be above Luther with understanding and experience through Scripture, and despise his writings, are true apostate Mamelukes and erroneous fluttering spirits; and we have many examples of this before our eyes. Luther is far more than such people, inexperienced in spiritual disputes, think he is. For in spirit, power, wisdom, skill and experience he was equal to the most distinguished prophets and apostles. First, he brought the pure doctrine of the Gospel to light. Secondly, he attacked the Roman pope, against whom no one had the slightest right to be heard, and he alone, without the slightest help or protection from any man, was allowed to rebel against him and to set himself up, by which he had the power to overthrow all kings and apostles.

He could not have done this if he did not have a prophetic spirit, special strength, generosity and power of faith, which, as we read, was in the prophet Elijah; so that I can truly and justly call him the third Elijah, who is to come shortly before the last day and set everything right again. And he did not learn this from the Scriptures alone. And not only did he learn this from the Holy Scriptures, but the great persecutions and temptations were his teachers and masters; and just as another prophet and apostle once bore the marks and wounds of our Lord Jesus Christ on his own body, so Luther did in particular. I can be a witness to this, as I have seen and looked at his inner life with constant diligence, and have truly been his table companion for eight whole years. His various and sundry temptations, quarrels and struggles have often moved him to desire with all his heart to depart and be with Christ; he would rather shed his blood for Christ's sake than be tormented with such deadly thoughts, the devil's fiery and poisonous arrows. For this reason, he did not interpret the Scriptures with such a lazy, sleepy and secure mind and thoughts, as the great multitude of theologians are wont to do. Scripture. But I have noticed this diligently: as often as he wanted to let a useful and necessary letter go out, the devil had beaten him with his fists beforehand. The great tribulations and quarrels and fears drove him to look at the Scriptures a little more deeply and to consider them. The great tribulations and struggles and afflictions drove him to look at and consider the Scriptures a little more deeply than other interpreters and translators, and that he was able to point out and show right and certain remedies and consolation in the Scriptures against all temptations and temptations. He was able to point out and show certain remedies and consolation in the Scriptures, which those who do not experience such trials and tribulations and the anguish and distress of hell cannot do.

Therefore I warn and admonish all those who want to study theology that they make his books most familiar and common to them by constant and diligent reading: For all theologians, in their writing and preaching, seem to me to be cold, who have not read Luther's books diligently day and night; and there is no danger that discord or division might arise in a country or a city among the ministers of the divine Word, if they read Luther's writings diligently and constantly all together and repeat them often. So you have, my dear Wolfgang, my judgment of Luther, which I do not doubt will please all those who proclaim Christ pure and true. - Freiberg 1561."

Urbanus Regius, who died in 1541 as General Superintendent in Lüneburg, says: "Luther is such and such a great theologian that no age has had a similar one. All the more I must curse the stupidity and presumption of the Carlstadtians, who flatter themselves as if they could with Luther whose shadow they do not reach with all their wisdom, so that they make themselves so great. I must say what I think: we all write and practice the Holy Scriptures. But compared to Luther, we are disciples. This judgment does not flow from love, but love from judgment."

G. Fabricius, who died in 1571 as Rector of the Gymnasium at Meissen, wrote to Hier. Weller: "You raise Luthern as high as others disgrace or bury him, unaware of his merits, that what they see, they see through him; what they know, they know through him."

Paul Fagius, professor in Strasbourg, died 1549, says in his public speech on Luther's death: "You are called Kleinhaus or Großhaus; what you know in theology, you have Luther to thank."

Philip Melancthon, when he wanted to compare the different gifts of his colleagues, used to say: "Dr. Pomeranus (Bugenhagen) is the Grammatien (linguist), who weighs the words of the text; I am the Dialecticus, i.e. I consider the order, the context, the links and the final sequences; Dr. Jonas is the Orator, who can strike out things with oratorical amenity; Luther is All, with whom none of us can be compared."

Andreas Fabricius, who died as pastor in Eisleben in 1577, says: "The more diligently one reads Luther's writings, the more eagerly and fervently he thinks about the Holy Bible text itself and the Holy Bible. Bible text itself and the word of the Holy Spirit. The more diligently one reads Luther's writings, the more ardently one wonders about the Holy Bible text itself and the Holy Spirit's word, gets to know them and accepts them: for Luther's lomi (books) are nothing other than a pointer to and interpretation of the Bible. Likewise, Luther is to be feared when he punishes; in comforting sweetly; in exhorting earnestly; in confessing undauntedly; in praying fervently; in building (with doctrine) undauntedly; in faith to be compared with no one; in life unpunishable; in patience and

suffering to be marveled at, who with his death left all the pious an ardent desire. Therefore, whoever reads his writings diligently and sees such great sincerity on almost every page and line, fervently asks that the gift of the Holy Spirit come to his aid as a poor, cold-hearted sinner. He then also fervently asks that the gift of the Holy Spirit come to his aid as a poor cold-hearted sinner, so that he can believe more firmly, pray more fervently, suffer more, regard temporal things as insignificant, and be completely enraptured with wonder at God's word. Likewise, it is a special work of the Holy Spirit in Luther. It is to be regarded with godly attention that he so gloriously emphasizes Christ's good deeds; that he shows Christ, the only secret of the Bible; that he praises the all-powerfulness and divinity of the saving faith; that he so valiantly defends and upholds the word "alone" through faith; that he, holding Scripture against Scripture, constantly cuts off from justification all merit, works, gifts, miraculous laws, glittering services, sanctities, that he does not esteem all this worth a penny, yes rather expressly confesses that it condemns and

It is a condemnation to be drawn to the kingdom of God, to the merit of Christ, to the justification of sinners, to the redemption of sin, death, and the wrath of God, and to obtain the way of salvation. For when it comes to controversy and parting, we must pray that God will turn away our eyes not only from our sins, but also from our own righteousness of good works and whole life, when it was best; and spare us as useless servants because of the divine incarnation and blood of the Son of God, if we take hold of the infinite Person with mere faith, who is set in such great humiliation against the realm of sins and eternal wrath, and so on. Next to the Bible, there is no better book among the suns than Luther's small catechism alone, the Holy Scriptures' marrow and juice and summary. The scriptures are Luther's wellspring and fountain, in which as many things as words, as many usages as letters are comprehended, and which is short on leaves, but with which nothing can be compared in terms of the glory of theological matters.

The godly Tabea Beate Sturm in Württemberg, who died in 1730, who because of her weak eyes only read the Bible, said when she received a pair of volumes of Luther's works: "No one has ever preached Christ to me so deliciously as my dear Luther; no one has made him so great to me; that is why I cannot get enough of reading him.

The founder of the Reformed Church, Ulrich Zwingli, wrote around the year 1523: "Luther is such an excellent fighter for God as has never been on earth in a thousand years; and with the manly, unmoved mind with which he attacked the Pope of Rome, no one has ever equaled him as long as the papacy has granted. Praise be to God! Through him an innumerable world is led to God more than through me and others."

The other head of the Reformed, John Calvinus, wrote around the same time: "This, I pray, you will bear in mind: first, what a great man Luther is, and by what great gifts he is distinguished, with what courage, with what constancy, with what skill, with what penetrating power of teaching he has hitherto been able to overthrow the kingdom of Antichrist, and at the same time to spread the doctrine of salvation. I often say that even if he called me a devil, I would do him so much honor as to recognize him as an excellent servant of God."

The famous Calvinist Th. Beza, d., at Geneva in 1605, wrote: "Luther was a truly admirable man; he who does not perceive in him the Spirit of God perceives nothing."

The Reformed preacher Samuel Lucius at Dießbach near Bern, who published Luther's explanation of the Epistle to the Galatians, d. 1750, says: I can say with truthful reason, to God's glory alone, that no writings have done me more good than this. than this blessed man (Luther). Yes, God has made me several times drunk with the joy of faith from the silver cup of his writings, so that I forgot all the hardships with which my conscience was gripping me, sin, the devil and the world were pressing me to the point of death; And I cannot think otherwise than that those who tap into his exalted teaching have never tasted the burning sting of sin, the bitter curse of the law, the power of unbelief and wickedness of Satan, nor stood before God's severe judgment, as the Lord, according to his great mercy, has made me experience all these things. It is certain that the glorious man of God, Luther, gloriously explains what secret theology has shrouded in dark shadows of incomprehensible phrases."

The famous Baptist Johann Bunyan, author of "The Christian Pilgrimage," died in 1688. 1688, confesses in his own biography not only that he firmly believed in the unconditional predestination of human beings to grace and damnation, as taught by the Calvinist Reformed Church, but also that he was often terribly challenged in this belief by blasphemous thoughts and despair, and was finally saved from this most frightening challenge only by reading one of Luther's writings. He writes about this himself: "Before I came out of this temptation, I longed very much to get to know the experiences of one and another godly scribes who had lived several hundred years ago. And after such desire had often stirred in me, God, in whose power are all our ways, let a book Martini Lutheri, called the interpretation of the letter to the Galatians, come into my hands at some time; this was so old that it almost fell apart piece by piece when I only wanted to cover it. This book, as old as it was, pleased me very much. For as soon as I looked it up only a little, I found my condition in his experience so broadly and extensively dealt with, as if his book were written from my heart. This seemed strange to me. For I thought that this man could not know anything about the condition of the present Christians, but that he must necessarily write and speak from the experience of former times. In addition, in this book he most wonderfully explained the origin of these temptations to blasphemy, despair and the like, and showed that both the law of Moses and the devil, death and hell had their hand noticeably in it: this seemed somewhat strange to me at first, but when I considered it carefully, I found that it was quite true. I am afraid I must say that I must place this book of Luther, Explanation of the Epistle to the Galatians, above all books (except the Holy Scriptures) that I have ever seen, because it is so delightful and convenient for a wounded conscience.

The founder of the Methodists, John Wesley, asserts that in 1735, when he traveled to Georgia as a missionary, "he himself had not yet been converted," and that this did not happen until later, when he heard Luther's preface to Paul's letter to the Romans read aloud in a Herrnhut assembly in London."

The famous Catholic theologian and linguistic scholar Erasmus of Rotterdam, d. 1536, when promised a bishopric in the name of the pope if he wrote for the pope and against Luther, replied, "Luther is greater than that I could write against him; Luther is greater

than that he could be understood by me. Yes, so great is Luther that I learn and gain more from reading one page of him than from the whole of Thomas (the most famous scholar of the Middle Ages)." He used to say: "No one is a more correct interpreter of the Scriptures among all the writings after the apostles than Luther".

The famous Catholic linguistic scholar Andreas Masius, d. 1573, told a numerous assembly of papists and Lutherans: "There is more thorough theology on one page of Luther's writings than sometimes in a whole book of any church father."

When Luther's interpretation of the Lord's Prayer was initially printed without adding his name and translated into Italian, a bishop, having read through the booklet, exclaimed deeply moved: "Blessed are the hands that have written this! blessed are the tongues that will read it! blessed are the hearts that will pray it!" But as soon as it became known that Luther was the author of the book, it was forbidden to read it under heavy penalty.

When Bugenhagen, later Luther's confessor, was still strong in the papacy and Luther's book of the Babylonian captivity of the church was handed to him in a dinner party and he had flown through a few pages, he exclaimed: "Many heretics have touched the church since the birth of Christ, but none has ever been more accursed than he who made this book. But after a few days, when he had carefully perused the book, he publicly recanted before those who had heard that judgment, exclaiming, "What much shall I say to you? The whole world is blind and buried in deep darkness. This one man sees what is true."

From such testimonies everyone can see that the greatest protection of the Lutheran Church, next to the Bible, are Luther's writings. His books written for the people have brought the greatest blessing to the whole world, next to his Bible translation. Only since the time when Luther's writings were forgotten has our church gone backwards. Therefore, our ancestors were greatly to blame for not printing and distributing Luther's popular writings again and again after they had been read to pieces. However, after Luther's death, his works have been

But these editions are so expensive that few people are able to buy them; they also contain a large amount of Luther's writings, which were initially intended only for theologians and scholars. How very different things would be in the Lutheran Church today if Luther's popular writings had remained continuously in the hands of the Christian people!

How now, should it be too late to make up for this mistake to some extent? Should it not be possible to open up again the incomparable treasure of the Lutheran church and to spread Luther's popular writings again among the Christian people?

These and similar thoughts came up on the occasion of the Evangelical Lutheran Synod of Missouri, Ohio, &c. St. at Addison, Ills. on May 10, 1859, when the paper on reading Luther's writings, printed in the synod's report, was gone over.

The subject found such general acceptance that it was immediately decided to found an American Luther Association for the publication of Lutheran writings, to draft statutes and to contribute the necessary money for the publication. In a few hours more than 120 members of the association were signed up, many of whom, especially in the Addison congregation, paid in twice, even some six to twenty times as much as is required from a member; so that the printing of the first bundle, for which a communion book from Luther's works was determined, can be started immediately. Honorable Th. J. Brohm, pastor of the Concordia District of the Lutheran congregation in St. Louis, was chosen as editor, and the undersigned as publisher and treasurer. Further details are given in the statutes below.

Thank God that such an association, which, with God's help, will bring many blessings to many of our German compatriots without a sound, has come into being so easily.

It is hoped that Lutheran Christians in all areas of America, whether they belong to this or that synod, will join the association as soon as they hear about it. The work is a disinterested work of Christian love. Each member of the association gradually receives Luther's popular writings for the price for which they can be printed and bound here. Even poorer members are willing to spare 50 cents in the course of a year, and in return they receive a pearl of the Lutheran Church, which is sold only to non-members, as the statutes indicate, in such a way that the treasury receives from the sale of each copy one-fifth more than the production costs. However, should the number of members increase significantly and should wealthier members, as happened at Addison, contribute more than 50 cents for a current year, then several volumes of Luther's works will be printed at the same time and sent to the members of the association for the same annual contribution. The postage, which

The price, which amounts to a few cents and is all the more reasonable in the case of larger contributions, must be borne by the members themselves. Since the works to be published are stereotyped, volumes published earlier can be purchased at any time in later years. The Society can never run into debts, because the printing of a new volume may not begin until the necessary money has been received.

The easiest way to strengthen the association is probably this. On the occasion of congregational meetings, the pastors or congregational leaders inform the congregations as soon as possible of the purpose and the statutes of the association, list the names of the new members of the association, indicating the post office, and send the collected contributions to the councillor, who will acknowledge them in a printed appendix on the occasion of the delivery of the printed publication or publications. The safest way is to send larger sums in bills of exchange to a trading house in St. Louis, Mo. and smaller sums in postmarks. No consideration can be given to Association members who do not send in dues during the year.

May the Lord bless the work begun in his name and make it bear abundant fruit for many and for all generations to come.

Treasurer G. Seyffarth, prof, at Evang. Lutheran Concordia College, St. Louis, Mo.

## Statutes of the American Luther - Association to

Publication of Lutheran writings for the people.

(The change sheets of the "Lutheraner" are requested to print the following statutes).

### § 1.

Under today's date, the undersigned come together to form an association to be called: "American Luther Association for the Publication of Luther's Writings for the People".

### § 2.

The purpose of the association is to gradually publish Luther's writings in their entirety, insofar as they were not intended only for theologians and scholars, and to disseminate them again among Luther's Christian people.

### § 3.

The said Lutheran popular writings are to be printed unchanged and only the newer orthography, according to the model of the Lutheran Bible by Hopf, is to be used.

### § 4.

Every writing should, where necessary, contain short introductions and notes, but never alleged corrections or expositions, for a better understanding and appreciation of the same.

§ 5.

The publications of the Association are published in volumes of at least 150 pages, each in small octavo, and are stereotyped. Each volume bears, in addition to the title of the Lutheran writing contained therein, the common title: "Luthers Volksbibliothek, zu Nutz und Frommen des Lutherischen Christenvolkes; ausgewählte vollständige Schriften Dr. Martin Luther's, unverändert mit den nöthigen erläuternden Bemerkungen abgedruckt. Published by the American Luther Association for the Publication of Luther's Writings for the People."

§ 6.

Each volume shall have the same format and binding; and shall be numbered in order.

§ 7.

The paper should be durable, the binding should be durable and tasteful, and the type and printing should be large and pleasing so that the work is legible even for weaker eyes.

§ 8.

The sales price of each bundle is to be set by the publication committee in such a way that the proceeds, for the increase of the treasury, amount to one fifth more than the production costs of the same; and that at the same time booksellers can receive a third discount.

§ 9.

Every preacher within the Missouri Synod who is a member of the Association shall have the right to receive at least 25 copies of each publication either for himself, or for a member of his congregation to be designated by him, in commission to sell at the price set.

§ 10.

A new volume will not be published until the necessary costs are covered by the annual contributions of the members, any gifts and the proceeds of the copies sold through the book trade.

§ 11.

Anyone who pays a regular annual contribution of 50 cents into the Association's treasury, and for as long as he does so, is a member of the Association and receives one copy free of charge of everything printed by the Association during the period of his membership. Higher contributions are accepted with thanks and enable the association to publish two or more volumes in the same or the following year.

§ 12.

At the end of the year at the latest, a printed list of the members of the Association, the contributions received, the expenses, etc. shall be published and sent to the members as a receipt.

§ 13.

Members of the Association joining later shall send their names, places of residence and annual dues to the each time Cassirer.

§14.

The present members of the Association elect for the next 4 years a Publications Committee of three persons, one of whom will be the editor, the other the publisher and



Cassenverwaltung, the third to arrange for the mailing of the publications of the Association. After the expiration of this four-year term of office, the general president and the district presidents of the German Lutheran Synods of Missouri, Ohio, etc. are authorized to jointly elect the Publications Committee for a new term of three years on the occasion of the meetings of the general synod. \*)

§ 15.

The Publications Committee is under the supervision of each Synod President.)

§ 16.

The editor and treasurer carry out their work free of charge. The managing director is entitled to a gratuity, the amount of which is to be agreed upon by the committee.

§ 17.

The Cassirer has to contract with the printer and bookbinder.

§ 18.

In the event that a member of the committee resigns, the two other members shall immediately elect another to take his place, who shall hold the office vacated until a new election has been held by the presidium of the synod.

Addison, Du Page Co, Ill, on May 10, 1859.

(Follow 117 signatures with \$124.50 deposits).

(From the Iowa Synod Church Bulletin.) **"Statement .**

## of the Ministry of the Synod of Iowa on its position on the Venerable Synod of Buffalo. †)

To the dear congregations of our Synod.

It is known throughout our congregations how we have maintained a friendly relationship with the honorable Synod of Buffalo for quite some time, and in our relationship with it have been mindful of the admonition of St. Paul the Apostle when he says: "Be diligent to keep eternity in the Spirit. In this we have certainly acted in the spirit of the great Prince of Peace, who commands us, as much as is in us, to keep peace with all men. And certainly all faithful members of our congregations, who have the welfare of God's church at heart, have rejoiced with us over this unity and peace, since our dear church is already torn apart enough by strife in its own midst,

\*) The first-time election fell on the following persons: Editor: Hon. Th. J. Brohm, pastor of the Ev. Lutheran congregation. Concordia College, St. Louis, Mo. Cassirer: G. Seyffarth, D. D. Prof, at Concordia College, St. Louis, Mo. Submitter's Note.

\*\*) To which supervision, of course, also belongs the revision of the treasury and treasury books. Note by the sender.

†) For a better understanding of this statement it is to be known that the Buffalo Synod some time ago appointed a preacher of the Iowa Synod named Dörfler of one of their congregations in Toledo, Ohio, but when he also wanted to preach his chiliasm, first dismissed him from office, but when he nevertheless knew how to get back into office, finally formally deposed him. D. L.

is devastated and divided. For this reason, however, it is also our duty, after a disturbance has occurred in this relationship, to inform our dear congregations of this and to indicate the conduct which we will now observe towards the venerable Synod of Buffalo according to God's Word and the testimony of our conscience, so that the members of the Synod may also continue to be guided by the spirit of peace and so that no one, as is often the case in such cases, may fall into judgment with the Lord through passion, unbrotherly conduct and sin against Holy Love. Love fall into the judgment of the Lord. For this purpose, however, it is necessary to make a public declaration about our relationship to the venerable Synod of Buffalo and about the principles of our conduct toward it.

The reason why the hitherto friendly relationship has been clouded is the different view of the doctrine of the last things. In these matters we hold that whether someone believes that the Antichrist is already here or is yet to come, or that the millennial kingdom has already passed or is still to come, or that there will be another great conversion among the people of Israel or not, this difference in the doctrine of the last things is no reason to dissolve the church fellowship. In such more subordinate questions one may well have different opinions and yet be closely united by the bond of one faith and the same hope. Nor is it the case that we emphasized these points as the main ones on which everything depends, or that we thought there was nothing more necessary to preach and teach than them. Just as a preacher should not always give priority to his own favorite topics, but should interpret the whole counsel of God to the people entrusted to him and, above all, impress upon their souls and hearts what is necessary to know for salvation, so we should not make the view of the last things that we have gained from God's Word a favorite topic to be emphasized again and again. It may well happen that a preacher does not need to say a single word about these things for a long time.

But even if this doctrine may not be unduly emphasized as a main point on which the unity of faith and hope depended, for the sake of which the church fellowship might be abolished, it must not be denied even by those who have drawn it from God's clear and distinct word. Wherever it is appropriate, it must be openly testified and confessed. Because we have to proclaim not the half or partial, but the whole counsel of God \*) to the churches, this doctrine must also be proclaimed, only in its place and time. It must not

be

Thus, chiliasm is part of God's counsel, which must be preached. D. L.

The doctrine should not be denied, because Luther's word is also applicable here that it is not advisable to do anything against one's conscience. It is also a certain and certain conviction to us that this doctrine does not conflict with the confession of our church, but goes along with it quite well. \*) What our church rejects in the 17th article of the Augsburg Confession, we reject with it wholeheartedly. We also know very well that we are not alone in our conviction drawn from God's Word, that not only the apostles and Christians of the apostolic times, but also the oldest church fathers, \*\*\*) and the oldest Christian congregations in the first centuries in general, as well as many faithful teachers of the Lutheran Church had the same teaching, confessed the same hope, as we do. And at the present time, in the Lutheran Church of Germany, it is precisely the most faithful servants of the church, the noblest champions of its confession, who hold the same doctrine as we do, so that whoever wanted to establish a church separation for the sake of this doctrine, thereby renouncing the noblest sons of the church, would reject a significant part of the church. †)

This view is so general in the present church of Germany that a theologian of great merit for the Lutheran church could say that there are only a few who do not share this hope. ††)

After the foregoing it can no longer be doubtful which position we take. We treat the doctrine of the last things as an open question, i.e., as one on which different opinions can be held without disturbing the church fellowship, as a question on which no symbolic decisions have yet been laid down in the confessional writings of our church, for which reason both views can stand side by side in the church. With this it is already said that we do not stamp our conviction in this point to an article of faith, to which everyone would have to agree unconditionally. †††)

We have acted in this sense from the beginning, even at the time when we came into closer contact with the honorable Synod of Buffalo. We declared that in this doctrine of the last things we were not in accord with their view, but at the same time said that these differences would not in the least prevent us from a fraternal relationship. We declared this to be

\*) Correct! They go together, but they do not agree; as the weeds and the wheat go well together, but do not agree. D. L.

\*\*) Would that God were true! 'S is, however, a deception. D. L.

A right believer would say: not only the church fathers, but also the apostles, the chiliasts reverse eS. D. L.

†) This is called a *petitio principii*. Those who teach enthusiasm are not faithful sons of the Lutheran church. D. L.

Therefore, because error is general, it does not become truth! D. L.

†††) With such explanations the chiliasts betray their evil conscience, because what is clearly contained in the scriptures is not an open question, but for it one must demand faith at God's disgrace. D. L.

We have been able to find the same sense of toleration in open questions in the Buffalo Synod because we thought we found there the same sense of toleration in open questions that we want God to want. We rejoiced in our connection with the Buffalo Synod precisely because we thought we found there the same sense of toleration in open questions that we want to hold as the one desired by God. We rejoiced in the word that Fr. Grabau once said when we explained to him our position regarding the doctrine of the last things. He said: "You continue your research over there, we will continue ours over here; and the Spirit of God, who is the Spirit of truth, will guide us into all truth. We rejoiced in this word, because it was spoken to us so completely from the depths of our souls. That alone was what we wanted, that alone is what we still want. On these points, about which there are two opinions in the entire Lutheran Church, about which there are no symbolic decisions, no such weight should be placed that for the sake of this difference the church fellowship is abolished and that one imposes his personal conviction on the other as an article of faith necessary for salvation.

Whereas, according to the above-mentioned facts, it seemed as if the Synod of Buffalo were in agreement with us in this treatment of the differences in these doctrines, the situation has changed in more recent times. We have received statements, speeches and expressions which are so strong and unchristian that we can hardly believe them. The Buffalo ministry has forbidden pastors of our synod to use the pulpit, and has used such expressions against us as: "The Iowa brethren have fallen away from the confession, from Luther's catechism, from the holy symbols, and are bringing in new symbols. The most amicable relationship hitherto has been clouded. We must recognize such behavior as a grave sin and punish it as such; but we will not let ourselves be diverted from our previous friendly behavior. We still recognize those who have a different view on these matters as members of the Lutheran Church and, God willing, we also want to keep away from the hateful, passionate contentiousness and polemics so common in America, by which the church of God is devastated, many faithful Christian souls are angered and God's holy name is dishonored. God's holy name is dishonored. We will, by God's mercy, continue to uphold the principles set forth above. We will also, for the sake of peace, keep away from the congregations of the Buffalo Synod. But as little as we hinder

We cannot or will not refuse admission to our synod to a Buffalo congregation which is of the Buffalo persuasion, nor can we refuse admission to our synod to a Buffalo congregation which shares our persuasion and is not tolerated there with this persuasion, since a congregation must be free to join the synod whose persuasion is the most appropriate to it. For this reason, we consider it our duty of conscience to help the congregation in Toledo, which was in such a situation, and to grant it admission to our synod upon its request.

We deplore the fact that the brethren of the Buffalo Synod have departed from the path of toleration in the open questions, which they used to follow while supporting these subordinate differences, and are disturbing the peace of the Church without necessity. However, we will not let this stop us from continuing to follow the path of peace we have followed so far. - The purpose of this declaration before our congregations is to give a clear explanation of the existing relationship, and then, through this presentation of our behavior, to prevent any possible attitude that might break out and violate love and peace. May all members of our dear congregations observe the same behavior of peace, which we are convinced is pleasing to the Lord, so that no foreign fire is found in our hands, no human, reprehensible passion enters the sanctuary of God, and all our words and works are done in view of the Judge of all worlds, and we are always found to be true children of peace.

The Ministry of the Lutheran Synod in Iowa."

(From the Freimund.)

### **Church Movement, Progress and Inhibition in Saxony.**

A letter appeared in the June issue of the Church Gazette, describing to an old friend the ecclesiastical changes in his hometown, which had not been seen for a long time. What is said about this city can also apply to a large number of congregations, indeed to whole stretches of the country. It says there, among other things: "When the sun of righteousness went out to you almost twenty years ago and its bright rays illuminated and warmed your heart, your mouth, driven by the fire of first love, opened to a joyful confession before the world, your superiors and friends. But what was the consequence of this? You were looked upon with astonished looks as a nonsensical enthusiast, you were called a proud youth who despised his teachers and their teachings, you were thought to be a dangerous zealot whose brain was filled with principles from the darkest times of earlier centuries, and you fled like the poisonous thorn

of a snake. The supposedly well-meaning friends pulled out all the stops to get you away from your dangerous errors; but since even authorities like Röhr and Bretschneider did not want to help, you were pushed out like a lottery boy, no one dared to speak a word for you and your cause 2c. Although everyone was baptized in the same faith and had made the same confession at the Confirmation that you professed, it was still something unheard of to live according to this faith 2c. And how is it now? In the

schools, the textbooks of Dinter, Diesterweg, Tischer 2c. have been exchanged for those of Spener, Nissen and others 2c. What was then laughed at and ridiculed as abominable foolishness is now heard in public examinations as irrefutable truth, and the teacher who only a few years ago sought to suspect and ridicule certain doctrines of faith, e.g. original sin, damnation, Christ's descent into hell, resurrection of the flesh, etc., by sneering side blows, now discusses these doctrines with his children in an unctuous manner and in real or apparent earnestness. In the church likewise. If we used to walk for hours to hear a Christian edifying sermon, now we can hear a biblically held sermon from every candidate. In the Sermon on the Mount, our Lord is no longer presented as a friend of nature; in the story of the Cananaean woman, one no longer hears the power of motherly love emphasized, etc., as is usually the case; instead, everyone is obviously making an effort to place the positive truths of our Christian doctrinal edifice in the foreground as much as possible (and to apply them in a beneficial way). Sermons of repentance and faith are no longer rare in our day; on the contrary, those who teach the way of God in sincerity of heart have even come to be honored, and many a congregation spares no sacrifice to get such a pastor. Also, men of God's heart are supported by the high authorities in undertakings for church discipline and order, and are protected from hostile attacks. Whereas in former times we did not dare to speak about missionary duty, and not a single obstructive syllable was heard in any pulpit with regard to the conversion of non-Christians, today we have regular missionary hours, and annual missionary festivals are held with special ceremonies and are sometimes extremely well attended.

What this friend writes to his friend about his hometown could also be said about several parts of the country. To his great joy, the writer of this letter, for example, was able to have completely different experiences this time on a trip to the mountains, where it was once as barren and rough in the church as in nature, where God's Word was so precious that he had almost the same fate among the clergy of that region as the recipient of the above letter had in his hometown. In an ephoral city he heard of a missionary hour on Sunday evening, and when he attended it,

he heard in the pulpit the quite moving fiery speech of the superintendent, who was now not ashamed of the Gospel of Christ, whose consequent confession he would have found unbearable very often years ago. In a historical altar lecture by another, younger preacher, loud fiery sparks were emitted, and when he knelt down to pray, the whole devout congregation, which covered every corner of the church, knelt down with him, and one felt lifted up to the throne of God by a spirit of devotion. In the large church of a neighboring town he had met a full congregation in the morning at the sermon of the young, decidedly church-praying school director, a candidate of theology educated by Harleß, who had become the darling of the town in spite of his decidedly theological attitude. Where would it have been heard ten years ago that a whole congregation, intending to attend the harvest sermon in the afternoon, would have followed a Lutheran confessional sermon by such a young (though very gifted) theologian in the morning? I found the same thing in another larger city in the mountains, where within a few years a preacher, by God's grace, had been able to destroy the preponderance of rationalism and raise the Gospel to power, made external and internal missions the business of the congregation, established a rescue house in his own parish, which the congregation learned to regard as its own, although it still receives considerable support from other areas. Of course, the judicial officer, who had been awakened to the faith, had helped not a little, but this officer is not alone; in Saxony, among the friends and confessors of the church, more and more lawyers have appeared who, in their position as laymen, can be quite blessed witnesses of the gospel. The last-mentioned pastor had also had the opportunity to partially point his fellow ministers to a better theology, reading societies had been established, which put the better theological works and journals, which were otherwise impossible, into effect, and in the aforementioned ephoral city, as well as around it, pastoral conferences and reading circles have been formed, of which there could hardly be any other mention; Now they stand on the ground of the ecclesiastical confessions, as if that were self-evident, and the honest people of the mountains, like the Voigtlanders bordering on them, among whom similar phenomena occur, hear with joy the old evangelical sounds from the times of the grandfathers, of which they were weaned and which nevertheless still assert their right to the heart. Thus the citizens of R. im Voigtland hear the new deacon, against whom the city council had once protested, in great numbers, and with joy they hear the sweet sounds of the gospel. His predecessor took the work of the mission, which he had begun here with very blessed success, with him to a region where it was "och little known; here now in R. it is continued with rich blessing by the one who had been received with reluctance.

(Conclusion follows.)

### Death notice.

On the 10th of this month, after a long and painful lung disease, Mr. Hasso von Wedell passed away gently and blessedly in the Lord. After he had administered his office as teacher of the local parish school for 5 years under difficult circumstances in great blessing, he had to give up his office a few months ago due to illness. He then went to his friend, Father Daib, near Lancaster, O., but was deceived in his hope of recovery there and returned here a few days ago to attend the local preachers' conference. By God's miraculous guidance he was to end his life here in the midst of the congregation which he had served so sacrificially and faithfully for years.

On the 11th afternoon the funeral took place, which was attended by most of the congregation. In the evening, Mr. ? Wichmann, who was still present from the conference, preached a memorial sermon to his old, dear friend on Prov. 10:7, "The memory of the righteous remains in blessing.

Cincinnati, O., May 12, 1859.

Br. King.

### Addition to the words, "Remember your teachers who have told you the word of God." Hebr. 13, 7.

Through the pen of Professor Crämer, you dear readers of the "Lutheraner" have recently received a heartfelt reminder and encouragement to remember the dear Pastor C. Röbbelen, who is now in Germany in great physical weakness, with sincere gratitude in your prayers and to wash his feet. I, as the oldest friend our Röbbelen has here in America, also gladly join in this admonition, but I also ask you to present another servant of the church, who is highly deserving of all of us, to the Lord in your intercession and to lend him a helping hand. I am referring to Pastor H. Fick, who, in the same weakness as Father Röbbelen, had to temporarily give up his ministry in America in order to await God's recovery in the bosom of his people in Germany. Ich brauche euch nicht daran zu erinnern, wie segensreich er in dreien Gemeinden unserer Synode gewirkt hat, wie seine Geistesprodukte in Prosa und Poesie allezeit zu den lieblichsten Blumen im "Lutheraner" gehörten, wie unentbehrlich uns seine Thätigkeit in der Herausgabe der "Märtyrer der evang. luth. Kirche," the "Gesang und Saitenspiel aus dem Mississippithale," the delicious "Lutherbuch" and the recently published and in the first delivery already purchasable noble "Lutherlied". Nor do I need to elaborate here on the holy zeal and prudent wisdom he has shown in founding our Synod and in championing its pure doctrine against the adversaries in America and Germany up to the last days; all this still lives in the memory of all of you. I would only like to express the longing before all of you that he, like the dear Pastor Röbbelen, would return to us with renewed health. Let us then joyfully set to work, as much as we can, to remove all obstacles to his return home.

oppose. What a great reproach we would have to face if it were said of us later,

We would have left our dearest friends and benefactors in the lurch, so that they could not have returned home because of our

neglect. Therefore, let us be fresh in our minds and soon bring our own, so that God's two dear servants may be given a strong hand, for he who knows how to do good and does not do it, to him it is sin. Jacob. 4, 17.

Ferdinand Sievers.

Frankenlust, May 10, 1858.

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### Friendly request.

Because we have had the experience a few times that some of our sister synods have ordained Norwegians as preachers, who have erected counter-altars in our congregations, and have come partly unfit for the holy office, partly into the office in an unjust manner - however, because those synods did not know these preacher-subjects well enough -, we turn to the Lutheran Synods of the unchanged Augsburg Confession in this country with the fraternal request that they not ordain preachers for our compatriots in the future, but direct such candidates to us, since in our great shortage of preachers we do not at all offer such persons the ordination if they are fit and worthy for the sacred office. Should the case arise, however, that a sister synod finds it necessary and expedient to carry out such an ordination, then we hope at least that they will first seek information from us about the candidate in question!

Koskonong, Wisconsin, May 17, 1859. The Church Council of the Norwegian Evangelical Lutheran Synod of Wisconsin et al. St. A. C. Preus, N. Brandt, H. Preus, President of the Synod. Secretary.

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### Ecclesiastical message.

On Sunday Cantate, Rev. I. H. Ph. Gräbner, who had accepted the call of the congregation at St. Charles, Mo. with the consent of his former congregation at Roseville, Mich. was installed in his new office, by order of Mr. Praeses Schaller, by the undersigned. The congregation, which had been founded and served for a number of years by Prof. R. Lange, had assembled very numerously and devoutly. About 400-500 persons may have been present. One thinks of enlarging the beautiful church built of quarry stones. A great field of work has been entrusted to the dear brother. May the Lord bless him and guide many to righteousness. J. F. Büniger.

The address of the I. brother is:

Hev. ss. 8. kli. Orasdner, 8t. Odarlss, 8t. Odar1e8 6o., Uo.

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### Receipt and thanks.

For H. Brakesübler of the venerated virgins' congregation of Trinity S. of the Rev. Lindemann of Cleveland, O **k** 3,25  
"The same from the JünglingS-Verein ibidasselbst - - - 2.55 " F. W. Oestermeier from the Frauen-Verein der St.  
St. John's Comm. in Lawport, Ja. three shirts, one pair of pants and one pair of stockings.  
"Karl Schmidt from the community of Hrn. 9.75

Reisinger  
"Friedrich Döschner from an Ungen. of the Gem. of Hrn. Past. Stärken zum Ankauf der Werke Luthers, Erlanger AuSg. P25; from another  
there ri,t5; from still another P1,35; finally from an unnamed there a new pair of trousers. From the same collection from Mr. H. Pott-bof  
ri; from Mr. K. Klincksick P3; from Mr.  
M. Daiter ri.50 33,00

- ür Peter Seubl von Frau Wittwe Merz \$1.00; durch Hrn. Prof Crämer gesamme.l auf der Kindtaufe des Hrn. Smakcl, in der Gem. des Herrn Pastor Friedrich, Huntingron, Ja., \$1.17 2.17  
H. kKriebel from the community of Mr. Past. Neich- baidt 4.25  
" Bruno and Theodor Mießler, of the women's percin in Cincinnati Sommea nzüge, namely a Each: I skirt, 1 vest, 1 pair of leggings and 1 Vufenbemd;  
" Heinrich Evers from the congregation of Pastor j Schwan, Cleveland, Ohio, through Mr. E. Voht 5.00  
"W- Brackhage, H. Painter, C. Boese from the! Gem. of Mr. Past. Husmann \$2.33; from Mr.! Ferd. Meier and Mr. Torbeck from Mr. Past. Stretch foot community a \$1 4.33i  
"H. All-recht, through Prof. Fleischmann by Mr. Past. Geyer, Watertown, Wisc. \$2 and namely 8 I from himself and § I from some of his parishioners 2.00!  
" J. F. Niethammer by Mr. Paul in Fort! Wayne 5.12  
"W- v. Renner, Collecte von der Gem. des Hrn. Past. Stubnatzy in Coopersgrove, Ill. \$7.50; from the Women's Association there \$3.00; from the Young, fraurnverein there \$2.25; from Peter Inglaud of Blur Island, Ill.. \$2.00 14.75  
" F. Riemenschneider, by Mr. Pastor F. W- Scholz, Nashville, Washington Co, Ill \$>; by a good friend from the Gem. of Hrn. Past. Riemenschneider, Christian Wolf \$O.Ä)-- 1.50  
" Wilhelm Hoppe, to the bell-bag in the parish of Mr. Pastor Kolb. Town 13. Wisc. 5.00  
" F. H. Loßner. collected by Mr. Past. F. Skeinbach collected on the infant baptism of Mr. Friedrich Meier \$2.05; from the Fraueu-Vcrein of the congregation of Mr. Pastor F. Steinbach in Milwaukee, WiSc., P9.54 11.59  
" Paul Rupprecht, by several members of the New York congregation \$13; by the local Women's Association \$5; by three unnamed friends. collected at the infant baptism of Mr. Bergmann \$3- 21.00  
" Friedrich Ruhland, by Mr. Pastor F. W. Foehlmgier, ge'ammelt on the infant baptism of Mr. Aug. Sucher in New-Haven, Cvn.., \$4.50; i by Messrs. Trier sen. n. jnn. Allen Lo., \$2; by the congregation of Mr. Past. Jäb- ker in Adams Co, Ind, erhalten \$15; drsgl. **from the** Gem. drS Hrn. Past. L>treckfuß on the Nrw-Piqua Road \$6.80 28 .30  
" F Hardens, from Mr. Past. A. W- Bergt, Ful- ton, Ohio, §1.00; from whose congregation \*2.00; 3.00  
" F- Nage! from the Young Men's Association of the community of Hrn' Past Schwan \$5.00 s by Hrn. Past. Schuster  
" 3 Carpenter from the Gem. of the Past. Werfelmann 6.30  
from St. Paul's Parish in Madison Eo., Ja., \$1.64; from Mr. Helmlinger \$1.00; from Mr. Past. Schuster \$0.86; from some members in and around Bremen \$4.00; from the youngster's bercin of the congregation of Mr. Past. Schwan in Cleveland as travel money \$6.00 13.50  
" Heinrich Lankenau of Hrn. and Feau WLbking to Fort Wayne from the parish of 'Hrn. Dr. Sihler L \$1.00 2.00  
Correction. - In the previous number a mistake has crept in; namely, instead of: "Theodor Zach'riaS by Mr. P. Hattstädt at Monroe: Sacrifice **at** Reformation Feast 2c." it must bite: "Theodor Zacharias by Mr. P. Hattstädt by Mr. Past. Also and namely: Offering at Reformation Feast by fine congregation 2c."

The undersigned have received with thanks through Messrs. I. H.'Brandhorst and I. Pitlorf, in support of the German Lutheran DrcifaltigkeitS Church in St. Paul, Minnesota, as follows:

Bon various members of both Ev. Luth.

St. Louis parishes\$57	.05		
Don a friend in Past. Voigt's parish	1,50	From Past. Gruber's parish	- 6,70
From Paitzdorf comm. 9.25			
AuS Past. Locber'S Gem. 3,50			
From the Altenburger Gem. 19,60			
AuS Past. Harms* Gem.	4,00		
Bon Pr". W.	1,00		
<b>Don Past. Büniger 1,00</b>			
Bon Past. Link	----	0.50	
On the whole\$104		.10	
St. Paul, May 11, 1859.			
I. H. Möller?			
J. Jacob Dietz s ""n "S.			
W-Nirhaus, Treasurer.			

For the support of my congregation in the purchase of a plot of land for the church property, the following gifts of love have been handed over to me:

FromMrPresidentWynrcken\$1	.00.
"" Past. Schaller, Pres. d.	westl. dist. 1.00.
Ludwig Notermund,	Adrison, You are the

Page Co, III. 1.00.

" /, H- Drgner, Proviso, Cook Co, Ill. 1.00.

May the gracious God **bles**s the kind givers abundantly. Those congregations who wish to support my congregation, please send their gifts **to** Mr. K. Borblau, Cassirer of the General Synod.

**St. Louis May 16, >859. A. Hoppe**, past. of Zion Lutheran Church in New-Orleaus, La.

From the sewing society of the parish of the Past. Bescl for poor college students 12 bushthcmden, 6 sackcloths, 3 sheets, 3 towels, 5 pillowcases, 20 pairs of woolen stockings (WU. of which 7 pairs are from the 7 upper! Schoolgirls, each of whom stitched a pair of her own wool without being asked). C. F. W. Walther.

## Get

1. for the synodal caffe middle districts: for the general, praeses:

From the Zion congregation of the Rev. Swan in Cleveland, O 31,15!  
From the commun. of Mr. Past. Husm ann in Marion! Township, Yes. 10,00

2. for the Synodal Mlssions-Casse:

From the comm. of Mr. Past. Scharfer 2,00

For the Fort-Wayne seminar:

From the commune of Mr. Past. Heid in Pomeroy - - - 9,50 ,, Mr. George Kautz 2,00  
Fort-Wayne, May 6, 1859.

C. Piepenbrink.

## Get

a. To retire the ConcordiaCollege construction debt:

By Mr. Past. Wüstemann, Detroit, Mick., from Chr. Dünner 25 Cts. and an unnamed 51.00 1.25  
By Mr. Past. Sievers, Frankenlust, Mich.: Past. Eisfelder in Frankentrost \$2.00; Mr. Schwarz in Frankenhilf \$1.00; Mr. Edelmann in Frankenhilf 28 Cents ----- 3,28  
From the comm. of the Rev. Beyer, Town Hermann, Wisc. 3,20  
Collecte of Mr. Past. Heitmüller, Strattonport, N. A. 4,00

From the community in West Seneca through Mr. Past.  
 Dulitz 8 ,70  
 Collection at the wedding of Mr. Erk by Past.  
 Strap cutter-- 1,50  
 From the community of Mr. Past. Hcid, Pomeroy 17,00 From its Füal-Immanuelsgem. 2"50  
 By Heirn Georg Kautz 2,00  
 Subsequently by the congregation of Mr. Pastor Dulitz in  
 Buffalo 2F0  
 b. To the synodal cafe westl. district HS^  
 From Mr. Past. Lchmann near Manchester, Mo - - - 1.00 " " " Brohm, St. Louis, Mo 1.00 " of the congregation of Mr. Past. Beyer, Altenburg,  
 Perry Co, Mo. 15.75  
 Collection at G. H. Roth's wedding in Frohna,  
 Perry Co., Mo. 7.58  
 Bon Hrn. Past. Multanowsky, Carlinville, Ill - - - 1.00 " " Teacher Mueller, St. Charles, Mo. 1.00 E. Roschke.

## Get

### a. To the general synodal caffé:

From the synodal treasury of the western district of Mr. E.

Roschke \$50,00

By Mr. Past. L. Geyer at Watertown, WiSc., by Mr. Teacher Steitzel 1,00

By Mr. Past. Riemenschneider, Washington Co., Ill, collected at the wedding of Mr. Erk- 1.00 (Verbätet.)-From the community of Mr. Past. Dulitz,

Buffalo 3.68

DeSgl. by Mr. Past. Dulitz, Buffalo 2.47

### b. To the Synodal-Misstons-Casse:

By Mr. Past. N. Lchmann near Manchester, Mo., by Philipp Mertz 1.00

By Mr. Past. E. Hüsemann, LaneSville- 7.75 and namely:

\$1.50 collected on the Kindtaufe deS Carl Seid,

0.40 by Heinrich Worz,

0.85 " W- peoples,

1,50 " Eduard Walther,

1,50 " W. Zabel,

2,00 " Eduard Walther retrospectively, as a thank-offering for the happy delivery of his wife from Gemini boys.

By Mr. Prof. Walther, from Emma Bünger as a

Proceeds of her first crochet, for Heathen Mission 1.00 By Mr. Past. F. Steinbach, Milwaukee, from

whose confirmands - 2,95

By Mr. Past. Stubnatzy, Thornton St., Ill - - 13,11 namely:

\$4.93 collected in missionary hours, 8.18 by C. Snckmann.

From the bell-bag of the congregation of Mr., Past.

G. Kühle, Nich Station, Ill. 4.88

From the St. Johannis-Grmeindcdes Hrn. Past. Pol-

lak in Trete, Ill, collected in missionary hours 6.00 By Mr. Past. Günther, Mrquon, WiSc. 2,75 and namely:

\$2.00 by C. Fink,

50 von Biersch, 25 Unnamed.

Through Mr. Past. F. Lochner, Milwaukee, collected in mis- sion hours 7.00

By Mr. Past. Dulitz, Buffalo- 1,30

"" Ms. Steinbach. Milwaukee, from

"" N. Klinkenberg. White Creek, Yes. 13.5V

namely:

\$12,50 Collecte of whose Gem.

1.00 from Mr. von Strohe.

By Mr. Past. Riemenschneider, Washington Co,

Ill, collected at the wedding of Mr. Erk- 50 (Delayed.)- From the Müsiombüchse of the Gem. of the

Hrn Past Swan in Cleveland 70

By Hrn Past. Duntz in Buffalo 5 ,00

### e. To the college maintenance fund,

#### for teacher salaries:

From the Gem. of Mr. Past. E. A. Brauer, Pittsburgh, Pa. 15,00

By Mr. Past. Nichmann 36.79

namely:

\$24.02 of whose St. Petri Gemeiude in iLchaumburg, Ill.

9.77 of whose St. Johannis-Gem,

1.00 " Chr. Tcvler,

1.00 " Mich. Heinrich in Chicago, 1.00 " Heinrich Degcner.

From the cent fund of the parish of Mr. Pastor I.

Trautmann, Adrian, Mich. 10.00

By xrn. Past. Dulitz in Buffalo 2.75

" " " Franke, Adrison, Ill, Easter Collecte

his community 21,00

(Delayed.)-From the Collegebüchsc of the Gem. of the

Mr. Past. Swan in Cleveland 1.45

### ä. For poor students and pupils in the

#### Concordia College and Seminary:

From the second women's association in the municipality of Hr.

Past. Miracle m Chicago for Nütze!

By Mr. Past. Stubnatzy, Thornton Skat, Ill. 8,00 By Hru. Past. L. Geyer at Watertown for Jo- hanneS Walther 2.00

from N. N. 2.00

By Mr. Past. I. H. Werfelmann, Wilshire Co., Ohio , 50

By Mr. Past. A. Claus, New-Bremen 4.00 and namely:

\$1.50 for Nie. Gerhard, 1.50 for Frdr. Meyer, . 1.00 for Caspar Dickmann.

By Mr. Past. Dulitz in Buffalo 5.00

(Belated )-From Mrs. A. Meicher in Cleveland as.



a betrothal 1,00  
(Delayed.)-By Mr. Past, Dulitz in Buffalo,  
total. on Kruger s KinNaufe in West Seneca 2.15  
o. To the maintenance fund for widowed woman

Prof. Biewend.

By Mr. Past. L. Geyer at Watertown from Mr.

Lehrer Steitzel 1,00  
\*The late posts have only now come to me.

F. Bohl au, Cassirer.

## For the Lutheran have paid:

### The 14th year:

Messrs: M. Jaus \$1,26, M. Hanselw ann \$1,26, Past. R- Nidel, Past. F. BöÜng 9 Er., F. Nöttgar, C. F. Canfer 40 Cts, F. Waschhäusen, Phil. Scbkiwe, V. Firne 50 Cts, I. Sulflvw, Hilgendorf, Past. M. Guin- ther, F. Rahe, Sickert, W- Jürgen.

### The 15th year r

Messrs: L. Falk 50 Cts, Past. N. Detzcr 12 cts, Past. F. Ruff, Past. W. Stubnatzy 10 Ex., Wm. Frey, H. Knollkoff, Dr. Hrdemann 50 cts, F. HenniiigSmkier, H. Bremer, C. Jtten, W. Kirchboff, Fr. Kratz, C F. Canfer 60 cts, Missahl. W. Stille 50 Cts, C. Potzel 50 Cts, G. Huhn, G. Brauns \$1,25, F. Trilkman SO Cts, C. Busterfeld 50 Cts, I. Schiwe, C. Rost, Tr. Meyer, Wilh. Bauermister, C. Niesterfeld, W Mandrl 50 Cts, Jobst Goltermann äo Cts, D Firne, Bubltz, I. Gölich, I. Sülfiow, teacher Stritzrl, M. Hemrich 50 Cts, I Hliij, C- Hackbarth, G. Laudon, C. Schubert, I. Jäger, W- Klipper 50 Cts , W. Gubert 50 Cts, Past. A. F. Knabe, Past. I. G. Sauer 5 cts, A. Bohn 27 er-, Past. A. Heitemüller 9 ex-, Past. O. I. TuuS, C. D. Strubrl, H. Albrecht. Grotefendt, P. Heinz, JunghanS, box 50 cts, Past. P. G. Oberwahrenbrock, Past. Fr. zur Mühlen, C. Leutner, H. Karstons, C. Winter, Th. Wedeggen, Fr. Zink, G. Schmidt, Fr. Vornkahl, G. Schultze, I. Mrß, I. Heck, Past. I. G. Lehrer 35 cts, C. Egert 25 cts, F- Rogge, Past. E. A. Schürmann.

### The 16th year:

Messrs: L. Falk 50 Cts., Past. D. Baumgart, Dr. Hkdeinann 50 Cts, F. Trillmann 50 Cts, C. Busterfeld 5<> Cts, W. Mandel 50 Cts, Jobst Goltermann 50 Cts, W. Klipper 50 Cts, W- Gubert 50 Cts, Past. J. G. Lehrer 65 Cts., Carl Egert 75 Cts.

F. W. Barthel.

Changed address.

ss. O. Lauer, OanS7-rr// 0., ^rc^so-r. Oo., /".

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## Volume 15, St. Louis, Mon. June 14, 1859, No. 22.

### **Anything else for Methodists and others regarding Holy Absolution? \*)**

Certainly, for a frightened, bent and sin-laden heart, the pure doctrine of holy absolution is one of the most comforting and sweetest. Therefore, even those who have recognized and experienced this do not know how to thank their faithful Savior enough that he has given such comforting power to his church here on earth, and that he especially allows this comfort, as often as the sinner desires it, to be promised and proclaimed in his stead and in his name by the ministers of the church, who publicly lead the ministry that preaches reconciliation. It must therefore be all the more painful to him who has recognized this, when he sees how so few recognize it, indeed how such a comforting doctrine is downright fought against and blasphemed by many sects and enthusiasts, especially by the Methodists and the like, and is thus suspected by many who are ignorant and simple-minded. And this reformed Methodist enthusiasm has penetrated so deeply into all layers of the people in our days that one often encounters it even where one should not expect it. There

\*) Although extensive essays on this subject have already been published repeatedly in the „Lutheran, we believe that because the fight against this doctrine is renewed again and again with the old weapons, it is also rightly defended anew in a popular magazine according to the gift that God gives for this purpose.

D. Editor.

reason knows how to raise all kinds of objections and sham reasons against this teaching; for example, even today people often ask the same question as those unbelieving scribes and Pharisees Luc. 5, 21: "Who can forgive sin but God alone? Of course, in and of itself no one but God alone can do this, which is something that even the least orthodox Lutheran will deny, and which of them has ever taught and claimed that he is able to do this in his own name and by his own authority? For even the Methodists and other enthusiasts know, or can well know, that the Lutheran Church has never taught such a thing. They also know, or can know, that no minister of the church does such things in his own name, but in the name of God, that he does them not in his own place, but in the place of Christ; or in other words, that they are done by him officially. And should it not be so? For example, let each one judge here according to a parable. Do you not think that a king can act through his envoy with another king or country, declare war or make peace, and so on, and that all this is as valid and certain if it is really done in his name, in his stead, and by his command, as if he did it himself? The question concerning the validity of holy absolution is only this: is absolution merely thought up and devised by men, or is it instituted and commanded by God Himself? If it is conceived and devised by men, then

it is not valid before God. But if it is instituted and commanded by the Lord God Himself, then it must also be valid before Him; for He Himself confesses it, and if all Methodists, all men, even all devils said: it is not valid. But now we know sufficiently, firmly and certainly from God's Word, for the comfort and strengthening of our faith, that the ministry is the key and therefore also the holy absolution of divine endowment and appointment. For' after his resurrection the Lord Jesus blew on his disciples, and said to them, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them." And to Peter the Lord said, "You are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." And that which here the Lord seemingly spoke to Peter alone, He soon after said to all the apostles; for the words are Matth. on the 18th as follows: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." And further, the Lord Christ says, "He that heareth you heareth me." Therefore, whoever hears the servants of Christ when they preach the law, and whoever allows himself to be punished by it, to have his sin revealed, and to be led to repentance, hears the Lord Christ himself, and

Whoever hears them preaching the gospel and promising grace and forgiveness of sins does the same. And St. Paul says: "For this we count ourselves servants of Christ, and stewards of the mysteries of God."

And again the holy apostle writes: "We are therefore ambassadors in Christ's stead, for God admonishes through us; we therefore pray in Christ's stead: be ye reconciled to God." And I would like to know on what grounds the following words of the Augsburg Confession, which it bases on the passages of Scripture cited, are to be refuted, when it says: "Thereby the people are diligently taught how comforting the word of absolution is, how high and precious absolution is to be esteemed; for it is not the present man's voice or word, but God's word, who forgives sin; for it is spoken in God's stead and by God's command."

But the Methodist, or probably also an enthusiastically-minded and little-instructed so-called Lutheran, objects: The passages of Scripture which you have cited for this doctrine were spoken only to the apostles and had their validity, force and effect only at the time of the apostles. Where is this written, dear man, according to which you would have a right to teach and believe in this way? This is by no means the case, for the Lord Christ has given such authority to his holy church, and indeed to the whole church, that is, to all true believers without any exception, and indeed to the church that has and confesses the same faith that St. Peter led and confessed. Peter stood there not only in his own name, but also in the name of the other disciples, whose faith he also confessed.

And it is obvious that these words did not only apply to Peter's person; for where would the rock have remained after his death on which the Lord built his church or congregation? Peter has long since ceased to be a member of the contending church, but the rock, that is Christ, whom Peter proclaimed to be the Son of the living God, on whom the church is built as the unifying foundation and the right cornerstone, still remains. That he did not mean Peter's person alone in those words is indicated by the fact that he said the same thing to all the disciples soon after. And that the Lord meant not only the twelve apostles and the other disciples of that time, but in a broader sense the whole church until the end of time, as whose representatives the holy apostles were standing here, is proved by the glorious promise, which he gave to his disciples, that is, to all true believers, when he said: "And behold, I am with you always, even to the end of the world. And that here the you is not only given to the holy apostles or other then. For the apostles and those other disciples of the Lord did not remain here on earth until the end of the world,

But the church of God will remain here until the end, because it has the promise that the gates of hell shall not prevail against it. Therefore, such commands, promises and endowments of the Lord in a broader sense concern the whole church at all times.

And to whom then did the Lord give the command to preach the gospel in his name throughout the world? Is it not thus that he commanded his disciples? And if you still have a spark of faith and fear of God in you, you will hardly want to deny that such a command still concerns the church today. To whom also did the Lord give the command to baptize? Is it not so that he gave it to his disciples? But do you not believe that such a command of Christ is still strong and valid today? And what kind of people were they in whose midst the Lord instituted Holy Communion, and to whom the Lord gave the command? And what kind of people was it in whose midst the Lord instituted Holy Communion and to whom he said, "Do this in remembrance of me"? Were they not the holy Apostles? And do you not think that these words, "This is in remembrance of me," are still valid today? But who gives you a right to believe and teach that Christ's command to preach the gospel, to baptize in his name and by his command, and that the endowment of the holy supper is still valid and should be kept today; but that his endowment, his command and commission here on earth to remit and retain sins in his name should no longer be valid? No, friend, if the one is strong and effective and still valid, the other must also still be valid, strong and effective, for the one is both the Lord's command, his holy and divine foundation, and the other, and for this very reason the Lord also still confesses both the one and the other today.

The Methodists tend to object that the passages on which the Lutheran Church bases the doctrine of the ministry of the keys do not speak of a command, but only of a promise, as they also refer to Marcus 16, v. 17 and 18, as a similar promise, since the Lord gave his disciples the promise: "In my name they will cast out devils, speak with new tongues," and so on. But they will not be able to deny that the Lord gave the command to preach repentance and forgiveness of sins in his name, and that when repentant sinners are absolved of their sins, that very command is carried out. Nor can they deny that this does not differ in essence from the preaching of the gospel in general, but only in form and in persons. \*) The exercise and handling of this power was obviously something that essentially and necessarily belonged to the office of the holy apostles; for the command to execute and administer the gospel was not only a matter of form, but only of person.

Our sender is hoping for too much here; however, all Reformed, Methodists and the like deny that the preaching of the Gospel is a true granting of absolution. Their false doctrine of the means of grace, which basically make them only signs of grace, is the true reason for their rejection of absolution. D. R.

The right to preach the forgiveness of sins in the name of Christ already implies that it should and may be preached to those who especially desire it. But what the Lord preached to Marcus 16:14-18 did not essentially and necessarily belong to the ministry of the holy apostles, but only temporarily accompanied it. In essence, the same office still exists today that the holy apostles held, namely to proclaim the gospel, without those pieces still having to be present as they were at the time of the apostles.

And even if the passages on which the Lutheran Church bases the doctrine of the office of the keys were to speak only of a

promise, it is already clear from what has been said that this must be of a quite different kind and nature than is the case with the passage in Marcus 16; for, as I said, it does not refer essentially to the office of the apostles, as is the case with the passages of which we speak. Therefore, even in this case, the Methodists would prove nothing but that they are, at least in this part, unbelieving people who do not believe the promises of the Lord everywhere and in all things. There is also a ridiculous contradiction in the fact that they themselves, apart from the form, handle and practice one part of the office of the keys by excluding members from their fellowship. How could the church be authorized only for the one and not for the other?

Finally, the Methodists and other enthusiasts show a great lack of understanding of the divine word when they object against absolution also this, that if in our day the ministers of the church could forgive sins by Christ's command, they must also be able to perform miracles, as the apostles did; for in so doing they slap themselves in the face, since they also refer from time to time to Christ's command, as to the saying, "Go ye, and teach all nations," etc.; for if in our day only he may perform and carry out one command of Christ, or console himself with a foundation of Christ, and accept the same, why do they do miracles? For if in our day only he who possesses the special gift of performing miracles is allowed to carry out and execute Christ's command, or to take comfort in and accept Christ's endowment, why do they not perform miracles in order to prove that this command, "Go and teach all nations," etc., really concerns them? Or should it be possible to demand bodily miracles for some parts of the endowment and the command of Christ from those who want to take comfort in them and practice them, but not for others? Nevermore! Therefore, if the Methodists demand from the Lutheran Church and its servants, who are not to be trusted, then they are not to be trusted. If, therefore, the Methodists of the Lutheran Church and its ministers, who teach and profess that the sacred absolution is to be administered to those who receive it, then it is not to be administered to others. If, therefore, the Methodists demand miraculous gifts as proof of this doctrine from the Lutheran Church and its ministers, who teach and profess that holy absolution is still strong, certain and salvific for those who receive and accept it repentantly and with true faith, we have a right to demand the same from them with regard to the ministry of preaching in general, with regard to baptism and the like. If, therefore, they have not taken notice of these pieces of the foundation and the

If they want to accept the command of Christ, which the Lord Jesus obviously commanded his disciples only at first, they may also prove by miracles and signs that it really applies to them and concerns them. If they do not want to or cannot do this, they may finally give up their unfounded contradiction, by which they prove nothing but that they are rationalistically-minded unbelievers or half-believers who take a piece of God's word here and there, but throw the other overboard or press and torture it, as only obvious rationalists or other unbelievers do, only with the difference that the former do it in a rough way, but they do it in a fine way and under the appearance of piety. If they really want to be as holy people as they pretend to be, let them above all abandon their sacrilegious arrogance and humble themselves and bow before God's clear words, as Christians should, and we will respect them; otherwise we must take them for people who, despite all appearance of holiness and spirituality of the angels, are secret enemies of God and his word (with the exception of the deceived and the simple-minded). Or can they be holy people who do not keep God's word holy?

Incidentally, the opponents of absolution certainly know quite well that the miraculous gifts were given by God to the holy prophets, apostles and others among the first Christians primarily for the purpose of confirming divine revelations as such and thus establishing the church in the world. The opponents of absolution certainly know quite well that the miraculous gifts were given by God to the holy prophets, apostles and others among the first Christians primarily to confirm the divine revelations as such, and thus to establish and spread the church in the world. But now that this has already happened, miracles as the ordered means of confirming the preaching of the gospel have also ceased, although the faith which they were to follow has not ceased; for now it is particularly said, "They have Moses and the prophets, let them hear the same." Nor is it to be disregarded that nevertheless many, great, and glorious miracles are daily wrought; for is it not just as great a miracle, nay, in fact a far greater one, when, by virtue of the word preached, the spiritually dead are made alive, the blind see, the lame walk, the deaf hear, the speechless speak, and the lepers are cleansed, and that the word of the cross still proves, even in regard to holy absolution, to be a power of God to make blessed all who believe in it?

Would that all those who want to proclaim to poor people the counsel of God for their salvation, and who nevertheless reject the doctrine of consoling absolution clearly revealed in the Holy Scriptures, would think about what they are doing! Would that they would think of the difficult account they will one day have to give to God about how they have honored and taught his word! Although there is little chance of leading one or the other of them back to the path of pure doctrine, it is nevertheless necessary at least to fight back, so that they do not draw more and more simple-minded and unfortified people into the nets of their fanaticism. Convinced, however, that there is no

Christians duty is to help here, as far as in its forces stands, to defend and steer, I have also written these lines. May God bless them!

### The Doctrine of the Preaching Office and the "*Lutheran Standard*"

In the latest issue of the "*Lutheran Standard*" (May 27), one of the editors of this paper begins a series of essays on the correct doctrine of the office of preacher, namely Professor Daniel Worley. He wants to show that neither in the Missouri Synod nor in the Buffalo Synod is the right teaching on this article to be found. Among other things, he writes the following:

"A great mistake has been made, as it seems to us, in the treatment of this question in Europe and in this country, in that so incessant an attempt has been made on the part of the representatives of the various views of the preaching ministry to show that the older theologians in our church, and Luther in particular, was a decided advocate of that particular view which the combatants themselves had adopted. The question is one in regard to which we are clearly convinced that the views of Luther, since they have never been directly given in regard to it, will require but little art to cast them into the form which may be required by the strong inclination of their particular interpreter. Our Confessions are likewise not decidedly clear on this subject, since it was undoubtedly not given such outstanding importance in the days of the Reformers and the Fathers as it has acquired in our own day. And until this is in some way legally decided by a general concilium of the church, we must solemnly protest against expelling from the church and denying Lutheran brotherhood to those who do not see eye to eye with us in all respects concerning this doctrine. We do not, however, underestimate the necessity and salvation of striving for unity of faith and the promotion of the same, both in regard to this and other important matters; but the unity itself can only take place when we carefully and prayerfully bring together our differences and, what is good, hold fast to them on the basis of God's Word, rejecting the unrighteous which violates the Word of God. As for the examination of this question, we wish to be understood that we have not sought to base our views on the doctrine of the ministry of preaching on Luther, and since we are fully convinced that it is both improper and impossible to settle open and undecided ecclesiastical questions by words from the Fathers, especially when they contain, as is commonly the case, mere incidental touches on the subject, we will not attempt to do so.

We do not allow our views to be judged in this way. This examination will require us to go back from the creeds and the fathers to

that on which the creeds themselves depend and on which they stand so immovably, the Word of God. We love and honor our creeds because they are such clear and decisive confessions of the truth set forth in the Word of God, but we consider it a thoroughly holy and necessary duty of every son of the church to guard against that spirit of forbidding intolerance which turns every proposition into a necessary component of Lutheranism, and all the more so when the belief is close at hand that if the original writers of the Confessions had expressed themselves directly and fully, one would find in many cases how the same have held views very different from those which are forced out of incidental passages taken out of context; we fear the danger in this direction almost as much as the influence of those vandals who have attempted with an unholy hand to rob the Confessions of their best force and beauty by a so-called "recension." We therefore intend to leave the Confessions and Fathers in the background of this investigation and to explore the nature and relations of the ministry of preaching in the light of the Holy Scriptures. We intend, therefore, to leave the Confessions and Fathers in the background of this inquiry, and to investigate the nature and relations of the preaching ministry in the light of Holy Scripture; although we are assured that, so far as the subject is touched in the same, we shall not be far from them, if there should be any difference at all."

On this we allow ourselves only a few remarks.

If Prof. Worley considers it a mistake, after the question has arisen within the Lutheran Church what the Lutheran Church teaches about the holy office of preaching and therefore what a true Lutheran believes about this article of doctrine, to go back to the symbols, to Luther's and outdated faithful teachers' writings, we do not understand this. Rather, any other way of coming to a decision on this question is absolutely wrong.

When Prof. Worley further asserts that neither in Luther's and the Fathers' writings nor in the Confessions is the question concerning the office of preaching clearly and definitely decided, this is equally incomprehensible to us. Whoever asserts this has either not read those writings or (which in any case takes place here), because he sought his own preconceived opinion in them but did not find it, he has allowed himself to be led into the delusion that there is still no decision of the question in them.

If the aforementioned further remarks that at the time of the Reformation the right doctrine of the office of preacher was such a subordinate subject that one did not see oneself prompted to develop it thoroughly and completely, then this is a strong historical error. Since the essence of the papacy is also hierarchy

as works righteousness is, he who knows this can avoid that error even without studying the sources of the history of the Reformation.

4 If Prof. Worley waits for a final legal decision of the question by a general church assembly and wants it to be treated as an open question until then, then he has in this the Leipzig Pastoral Conference in a certain stage to his predecessor, but also the Roman Church, which rests on this principle (principle) quite actually, a principle in the fight against which the Reformation work was essentially involved.

If Prof. Worley finally wants to undertake, without the guidance of the ecclesiastical confession and of our fathers, to search out such an important disputed article as that of the sacred office of preaching in its original purity by virtue of his good Protestant right of "free scriptural research," we wish him luck. If Prof. Worley finally wants to seek out such an important article in its original purity on his own initiative by virtue of his good Protestant right of "free scriptural research", we wish him luck on his journey. May God grant that it will not be an odyssey. For God is a wonderful God; if He has already given His Church a great abundant light in a time of great search for grace, then He does not always take kindly to those who pass by the light already given by grace and want to force Him to start all over again with them alone. Above this, the doctrine of the sacred ministry is so intimately connected. In addition, the doctrine of the ministry of preaching is so intimately connected with the Christian doctrine as a whole that it is necessary to first clearly grasp its structure if one wants to have solid and immovable ground under one's feet. It is difficult to achieve one's goal by wandering about in individual passages.

As far as we are concerned, Prof. Worley does not need to worry about this "proscriptive intolerance". We know quite well how to distinguish between error and heresy. Yes, we are not even inclined to take up arms against an error within the Lutheran Church which itself renounces being symbolic.

(Submitted.)

### **The gap in our school teacher - seminar on Fort Wayne.**

After Easter, fourteen of our students from this school teachers' seminar have been examined for entry into a school office, and in view of the existing strong demand of our dear communities for teachers, all of them have already been appointed to individual school positions or promised to fill them. Frequent requests for teachers and urgent requests for them do not diminish, however, and cannot be satisfied in any way before the expiration of a certain period of time. The utmost has already been done to meet the need. We have cut short the educational period as much as was always possible. We can say without hesitation that all of our students whom we dismissed, with great

We did this so that they would not appear to be insensitive or harsh in the face of the usually screaming needs of a school office. We did this in order not to appear insensitive and harsh in the face of the usually screaming needs of the establishment of a school office.

What is the consequence of this, you dear churches, and you dear young men of our churches? It is clear what follows for you. It is this. Should the God-pleasing work and ministry of youth education, which, thanks be to God, has taken such a fresh, cheerful and vigorous start among us in these past years, not stand still again through the establishment of Christian parochial schools, should the divine fire, which is currently blazing back and forth through God's grace among us for a school education; If the divine fire that is now blazing through God's grace among us for an education that is being built on Christian, Lutheran soil, is not to be dampened and extinguished again, then we, dear brothers, must continue to exert ourselves, you and we, so that we may offer to the Lord, to the praise of His grace, those sacrifices of thanksgiving that are pleasing to Him. Then his word tells us that his blessing will continue to flow among us, that in this way he will

may he also richly reveal the way of his salvation among us. To this end, I say, let us exhort one another, we and you; we, the fathers and mothers of the household, the preachers and teachers, the parents and elders, that we, with the grace that has befallen us, exhort, provoke, entice, urge to the joyful assumption of the service that is so greatly needed at this time, - and you, dear young men, whom God has adorned with his gifts of all kinds, that you mean earnestly in this, that the Lord now wants to use these gifts especially for the service of the school, for the pasture and care of his lambs, and that you therefore give a friendly and willing ear with a gentle spirit to the friendly voice of admonition and enticement of your parents, preachers and teachers, through whom the gracious call of God comes to you. This is what does it; this is what makes everything right; this is what makes you ready; this is what overcomes the obstacles, the inner and the outer ones; this is what helps you to rise with thanksgiving and joy to the plan, to recognize the honor that is offered to you by the fact that the Lord calls you to be laborers in his Vineyard, to shepherd among the flock of his lambs.

You realize what I want, what I am looking for. The gap that has arisen due to the departure of your comrades to the schools of our communities is to be filled again. They have done so, I hope, with a cheerful, faith-filled spirit. They have walked on the road;

they have considered the shiny and attractive things the world may offer as insignificant compared to the name of their Lord Jesus Christ; they also knew the thorns on which the otherwise so sweet Tienss is called to tread, and yet they have not deviated and gone astray. Will you

do you not want to follow them, do you not want to enter into the empty rooms, does not zeal for the Lord of hosts seize you? - You have a gift for the service of the church; you realize that; it is held up to you by your friend, by your pastor, by your parents. What shall you do with it now, according to faith, according to the love of Christ, who loved you and gave himself for you? What should you do? - Well, I think, if it is certain that the churches cry out for Christian teachers, so that their children do not fall prey to the world and the devil, and if it is certain that from our side, from the seminary, from the side from which one reasonably expects help, it cannot be helped at this time, and therefore it cannot be helped, because the help that was prepared before has now left the house, and that help cannot be given as long as a fresh help has not been formed and raised up in the house again, - then you, my young friend, should notice and know what the Lord, your God, wants to call you to, when he has adorned you with powers that are suitable for his service. You, you shall now help to fill the great gap that currently exists in our school teachers' seminary.

And now for you, who must say yes and amen to my fraternal admonition, only this. The first of September of this year marks the beginning of a new course, a new year of study and formation. Join the ranks of those who serve the Lord. With joy you will be welcomed, with love you will be cared for by teachers and students, and you will grow and flourish for the garden of the Lord, as a tree planted by the rivers of water, which brings forth its fruit in its season, and its leaves do not wither.

Ph. Fleischman."

Fort Wayne, June 1, 1859.

## **Church Movement, Progress and Inhibition in Saxony.**

(Conclusion.)

In general, the love for the work of the mission has spread in Saxony. The last mission report of the Lutheran Church of Leipzig states that Saxony made the largest contribution in the last year, namely 8700 Thaler, 2700 Thaler more than in the previous year. Four new mission associations have been added, mission festivals have been celebrated in many places where nothing else has been heard of them. New young people's associations have been founded, e.g. in Zwickau, while the already existing ones are flourishing more and more. The mission to the Jews has also been carried out with renewed zeal by a society that belongs to our main missionary society in Saxony; the Lutheran pastor Becker was brought from Königsberg in the Neumark region of Prussia to cast his net for the Leipzig fair, and he did it with zeal and skill, as the Pilgrim reports several times.



In particular, one notices that the mission usually appears at the entrance of the younger preachers formed in the last ten years. Pastoral conferences are flourishing almost everywhere, and the existing ones are more and more on ecclesiastical ground. The church visitations, which have almost come to an end - only the ephoral cities remain for the coming year - have continually been well received and have brought blessings; only in one large rural parish in Lusatia has it been received with a kind of protest; Only in one large rural parish in Lusatia has it been received with a kind of protest; but this has had the good effect that the parish has degraded itself in the eyes of the others, but the shame that the better members of the parish have assumed for the whole is gradually spreading over the naughty members and is very much to the detriment of the righteous pastor.

What has been testified against Freemasonry in the church and school bulletins has borne fruit. One clergyman has publicly announced his resignation from the Lodge; another, a superintendent, who had come to deeper reflection through the church visitation, especially by means of the powerful evangelical testimonies of an assistant, has since begun to give such testimonies of Christ in the pulpit and everywhere as a Freemason is not able to give. In general, we find among our superintendents more and more ecclesiastical sense and confessional spirit; many have become comrades-in-arms for the Gospel, while otherwise most were known as enemies of the Gospel or as neutrals and enlighteners. The conferences of ephors in the government cities of Zwickau and Leipzig, which were regularly appointed, bear witness to this.

The Protestants in Saxony are very pleased that a prophecy spread during the Diet has proved to be false. It was prophesied that our Cult Minister would retire as a result of the chamber attacks, the injustice of which was recognized immediately, but which would have been too much of a nuisance for him. But the worthy man, who would be difficult to replace, has retained his responsible but also blessed office, and continues to serve the Lord conscientiously with the sacrifice of the excellent gifts bestowed upon him, and knows how to appreciate the dishonor of Christ to his honor. May the Lord be with him with his spirit and gifts!

So much and many other things could be mentioned to confirm the above letter for the whole country. But let us not boast about ourselves; we only want to praise the grace of the Lord, which has not gone unwitnessed among us. We would also be struck on the mouth if we wanted to boast about people, because in contrast to the pleasant things that can be mentioned, there are a multitude of contrary facts that reproach the Saxon regional church. The report about that city does not conceal in its pursuit the dark sides, which the whole of the country has to face.

can hardly be denied. He continues: "But the proverb: All that glitters is not gold finds its application here as well. The human heart is still the same as before and the word of God remains as foolish as ever. Many a man praises a strict sermon on repentance because others praise it; many a man goes to a missionary lesson because he sees others giving; many a teacher teaches strictly according to Spener (and Nissen) because he hopes to get a reward or even a gratuity, and continues his immoral life; many a preacher preaches with mighty words the righteous doctrine of the gospel and is to be found 365 times a year in the alehouse; his heart is full of deceit, hatred and envy against his neighbor; many a missionary holds classes to keep up with the times, and, like that priest, passes by the unfortunate. In the preachers' conferences, people no longer polemicize about long-recognized doctrines, but rather discuss Christian church discipline and specific pastoral care, and the like. The authorities issue one ordinance after another and reaffirm age-old ones. But how are they respected? Probably at no time has Sunday been less respected in our country than it is now. Material interests make the third commandment completely forgotten. There are probably few workshops in our city where work is not done even during the public worship service, probably no factory where mau is completely celebrated; in the commptoirs, even in the courtrooms, the pen is wielded, and the pen that first wrote the law is the first to sin against it. On high feast days last year, they pulled up the telegraph wires. On the day of the Annunciation, on Palm Sunday and on the first Easter of this year, people were extremely busy with the installation of our gas lighting system. It may be declared a work of necessity, but it remains a great sin, and its detrimental influence on the religious feeling of the people cannot be measured. O would that all spiritual and secular authorities would agree, especially in this respect, and work with all their energy so that the day of the Lord would finally be honored again in our country! Enough of the reason for the request: "Your kingdom come! - This is the report about a single factory town. Unfortunately, it reflects the condition and life of the whole country. As far as the sanctification of Sundays is concerned, the railroad entrepreneurs set a bad example, and precisely in the areas through which the railroad constructions have passed, one finds the most shameless desecration of Sunday.

They did not see it better there with the government buildings! Now they fetch peat on Sundays (they don't get coal) and probably plow and sow, too, after the railroad workers have always unabashedly disturbed the church services. This is done not only by the so-called people, but by landlords, who recently wanted to have their patronage rights so strongly emphasized in the chambers. - Would the gentlemen patronage also hold each other to their duties; their rights would then be much more readily preserved for them! -If several pastoral conferences in the mountains have been based on the confession, we know of one of the larger ones, in which the two evangelically-minded members could not find a hearing and space. - So it goes in Saxony. The Lord does us much good, oh that we accept it with full thanks. We must pray: Thy kingdom come.

### **The General Synod**

held another meeting in Pittsburg on the 19th of last month and the following days. Mr. Trexler, editor of the World Messenger of Allentown, who was present as a delegate of the Synod of Pennsylvania, reports the following about the results of this meeting:

"Pittsburg, May 20, 1859. The Synod today had a very difficult knot to untie. A new synod had been formed out of the Milan Synod, and through its representative, Dr. B. Kurtz, made a claim for admission. This could have been done easily, if the gentlemen had not submitted a confession of their faith, which could be called anything but Lutheran. Even the General Synod was frightened by this. However, since it did not feel called upon to diminish the rights (?) of the various synods, the "Melanchthonian Synod" (this is the name of this non-Lutheran synod) "was admitted with the advice (!) of the General Synod to change certain objectionable points in its confession of faith. The discussion (conversation) about this matter took up almost a whole day."

Thus the so-called General Synod has again given proof to the whole world that it is not a Lutheran but a mishmash synod, which accepts everything if it only takes the name Lutheran. It is truly amusing that the General Synod, in order to give the appearance that it also holds something to Lutheran doctrine, gave the Melanchthon Synod the advice to change the non-Lutheran part of its confession of faith. If the General Synod were really Lutheran, the above-mentioned measure would be no different than letting a wolf into the sheepfold, but advising it not to eat the sheep.

Professor Springer of Illinois, during the negotiations for the admission of the un-Lutheran Synod, recalled, as reported in the *Missionary of Pittsburg*, the previous custom of the General Synod, namely: "that the English Synod of Ohio was also admitted, although it rejects certain doctrines which, as is believed by many, are taught in the Augsburg Confession. Among these doctrines are, for example, those taught by the

Baptism and the Holy Communion. The Lord's Supper. Dr. Harkey, whom our readers already know, and who only recently in his "*Olive Branch*" reviled us in the vilest manner, because we had accused him of unionism and betrayal of the Lutheran Church on the basis of official reports of his heart-friend and fellow believer, the unirritated preacher Hartmann in Chicago, this Mr. Harkey was of course also on the side of those who spoke zealously for the acceptance of the un-Lutheran Synod. He declared: "We (as members of the General Synod) may not harmonize in our views with all those views of the District Synods, but we have no business to interfere with the District Synods, except to give them counsel or make a petition to them, provided they agree as to the great principles of the faith."

By the way, justice demands to report at the same time that not all assembled members of the General Synod voted for the admission of the synod of false believers. But of course 92 voted in favor, and only 23 against! Pastor Mann of Philadelphia made the excellent remark that he did not like to eat bread, although there was much good flour in it, even if there was poison in it; and Pastor Stohlmaun of New York declared that the brethren who came here in the name of Melancthon should not smash the Confession, which was the work of this good man, to pieces. He had to protest against the admission of the Melancthon Synod. But in vain! A clever resolution by Dr. Krauth, according to which the synod was admitted with the above-mentioned good advice, passed with a large majority.

(Submitted.)

Dear Editor!

About a year ago, in the 25th number of the "*Lutheraner*" (Year 14, as well as Year 10 No. 13 and Year 11 No. 15), you did the "*Illustrierte Abendschule*" the honor of a recommendation and sought to provide it with a welcome in the appropriate field of work of such a journal. They described in clear words the field of their activity, which differs from the high task of our dear "*Lutheran*" just as the works of nature differ from the eternal works of God in the hearts of men, and recognized the existing need, the right and the calling to contribute, besides and after the preaching of the Gospel, also to the stimulation of living growth in all kinds of wisdom through the dissemination of useful and entertaining knowledge. Certainly, you cherish the confidence that the "evening school" will make use of the freedom in its endeavors, according to which Christians regard and use all things as their own, because of their Lord's property, but at the same time it will stay away from any alliance with the apostate Christians.

The "Evening School" has not only remained conscious of this obligation, but has also kept it as its most important rule. That the "Evening School" has not only remained aware of this obligation, but has also kept it as its most important basic rule, will not have escaped your notice even if you pay cursory attention to its appearances. And if this is the case, it also remains true that there is a common ground for the effectiveness of both papers, from which, although the areas are different, the same spirit of life flows through both and makes the "*Abendschule*" an albeit minor auxiliary of the "*Lutheraner*". The latter does not act and speak of all things and stories of which the world is full; but nothing is indifferent for him, especially not the promotion and prosperity of an honestly meant work, which wishes to enter the same huts into which the "*Lutheran*" carries instruction, advice and consolation for citizens of heaven, also for citizens of earth with a willing greeting.

Therefore, please allow your devoted correspondent, to whom every promotion of the "Evening School" is rightly close to his heart, the attempt to make use of your valuable and so welcome participation once again, in order to learn from your always highly esteemed advice and judgment or, if possible, to become all the more certain through your applause about the justification of the enterprise and the appropriateness of the manner and method of its execution. For the time being, these lines are prompted by one point in particular, the discussion of which seems worth the effort. While a very large number of readers prove the existence of a corresponding need and encourage the laborious continuation of the work, while factual complaints of any significant importance have not been heard, many a weighty voice of applause has risen: In the meantime, the successful dissemination of the "Evening School" has now and then been hindered by an unexpected obstacle, namely the concern of influential and judicious men that the dissemination of the "Evening School" might get in the way of the beneficial effectiveness of the "*Lutheran*" by depriving it of readers and participants. A bad testimony for the content of the pamphlet! If it is meant in such a way that it is capable of alienating the hearts from the Word of God presented in the "*Lutheraner*", so bad that truly no justification would be sufficient to avert the corresponding verdict. On closer examination, however, it seems fortunately to emerge that the aforementioned concern does not seek its justification in the matter itself, but rather partly in external circumstances, and partly in an erroneous conception of the purpose and area of the "Evening School. If you, dear editor, will allow me to express a few thoughts in this regard and to submit them to your very desirable evaluation, I hope that

not only to come clean yourself, but also to contribute to the removal of an obstacle in the right way.

First of all, it goes without saying, and this has already been emphasized at the outset, that the "evening school," far from harming the "*Lutheran*," should only help him in a very specific area, i.e., in other words, it should provide information from the field of human knowledge that is useful to Christians, and in doing so, it should prove to be chaste and modest, free of all stain of pious

sentiment and exaltation of reason. The latter requirement is unlimited and, if it were not conscientiously observed, there would be no need for further cause for disaster. Only around the first part of the task, therefore, can turn the question whether its solution is conducive, indifferent, or even detrimental to the interests of the "Lutheran. It is hardly to be feared that the denial of the latter should experience a contradiction and require proof, if only the condition is held that every communication of human knowledge is chaste and modest. However, a reference to Luther's tremendous writings on the cultivation of schools of every kind for every kind of profession would be pardonable in this place. Luther does not speak of "evening schools," that is true; but he demands his divine right from all creatures, bodily and spiritual, given by God to Christians for their use and good, he imprints with all the force of conviction the duty in the minds that Christians use their right and, as lords over all earthly goods, make them subservient to the glory of God. The little "evening school" does not claim to equip any reader with knowledge that will enable him to pursue a profession in life. But it works in the hope, on the one hand, to generate fresh stimulation for the further use and exploitation of the rich inexhaustible treasures stored in countless sources, and on the other hand, to make accessible, according to gifts and circumstances, that which is useful and refreshing for everyone in every profession, such as history, both of past and present times, and knowledge of nature. Whether the effectiveness of the "evening school" is indifferent to the interests of the "Lutheran" may seem superfluous at first glance; however, the question deserves mention, because work and effort for an indifferent cause truly deserves enough blame. Now the "Lutheran" could only be indifferent in everything that also concerns his circle of readers, if the whole field of human knowledge treasures, if the food and means of education of the mind and heart, which do not flow directly from God's word, do not deserve any attention on his part. This case is just unthinkable; it is either-or: either a thing promotes the kingdom of God - and it does, even if the effect is not obvious, only that its nature does not run counter to divine law.

- or it helps to destroy it. The "evening school", however, has in all modesty, but in all decisiveness, the honest intention to indirectly serve the kingdom of God on earth. If not, it would be unworthy of a man's labor, and he would have to stand before God and man as an unappointed, shameful servant. How far her efforts succeed, the deed and the success must teach, and the judgment of well-authorized judges confirm.

So far, therefore, it would not be possible to foresee what tenable reasons a concern such as the one mentioned above could have.

But circumstances, time, place, and persons might merit consideration, and perhaps weighty concerns could be derived from them. A thing may be good and lovely in itself, and yet a man may act unwisely when he uses or promotes it. Admittedly; and here where it is a question of a thousand different possibilities, the judgment also becomes more difficult. For now it depends on the application of certain principles. In conclusion, therefore, we shall only attempt to indicate a few points of view that will come into consideration when deciding whether or not an enterprise that is laudable in itself, as the night school certainly is, deserves our support according to the circumstances and in spite of the misgivings. It goes without saying that we always have to consider whether action and omission are equally praiseworthy or equally criminal. If I am not mistaken, however, the human heart is sometimes more inclined to this, sometimes more to that, but the mind, the judgment, gives more careful advice before the act than before the omission. Quite natural and right; for after the deed it is over with the counsel; but after the omission better counsel often still follows and finds the way to the deed still open.

A second point, however, must be acknowledged without reservation: where the circumstances seem to be such, even after the most careful consideration - which is difficult to think of - that one paper must give way to the other, then the "Lutheran" is entitled to precedence and the "Evening School" must give way until the means is found to eliminate the cause of the incompatibility. If the reason were to be found in the paper itself, its editor would be happy to receive hints and advice.

A third point, which offers itself to my consideration, is this: Reading-unlust and reading-overlust are both mistakes of our time and our country. Both are not cured by letting them go on the usual way, which leads from two sides to the same goal, namely to where the Jordan flows, into the dead sea of barrenness, but the one is improved by encouragement and enticement, the other if it is led on the right way, where it finds the right and profitable nourishment.

Finally, one last thing, and the one that would undoubtedly have the most effective effect, would be if the dear Lutheran himself, who is above all authorized and capable of watching over his own interests, would be in a position to say a word to his readers in favor of the "evening school" and against his own too concerned friends.

My final request, dear Mr. Editor, is therefore to grant me in any case your evaluation and your valuable advice, so that I am reported if I am wrong, and, if it is otherwise possible, to lend my small effort your support through your valuable sheet. With heartfelt love and esteem

Your ever devoted

A. S.

Postscript. - The undersigned editor of the "Lutheraner" gladly seizes the opportunity given him in the foregoing to declare that he sees so little impairment of the effectiveness of the "Lutheraner" in the dissemination of the "Illustrierte Abendschule," so long as the latter remains true to its present tendency, that he rather heartily desires, for the sake of the "Lutheraner" itself, that the latter may never lose the Abendschule as its faithful companion. May the Pabst Church wish that only the priests and their creatures be in possession of science, art and education, so that they may have therein a means to blindly guide the world; May the sects of false spirituality have no eye for the glory of the divine gifts in the realm of power and nature, and regard the cultivation of these as a detriment to the advancement of the kingdom of grace, it is rather one of the peculiarities of the Lutheran church, Rather, it is one of the peculiarities of the Lutheran Church that it does not want to abolish nature through grace, but to transfigure and sanctify it; that it does not forget the first article above the second, but teaches it to recognize it only through the first; and that it does not leave science, art, and education to the tools of Satan as their kingdom, but places them at the service of God. May the dear "evening school" be recognized more and more as a precious gift and adornment given to our church in America, and may it become more and more at home, especially among our Lutheran youth!

C. F. W. Walther.

(Submitted.)

### **The Lutheran Standard**

of May 27 complains that the "Lutheran" has recently published an advertisement of Eirich's statement of claim. The author of the advertisement hereby declares that he will not let any protest restrict his right to treat public matters as public. The fact that the Standard's counterstatements to the complaint were not taken into account is due to the fact that they had not yet come to the attention of the writer before the advertisement was sent. However, even knowledge of them would not have prevented the submission, since this statement, instead of a rebuttal, contains uncharitable attacks on the plaintiff's character, style, knowledge

and education.

which can hardly satisfy an unpartheic Lutheran, who has to suffer from the disgrace that affects the Lutheran name and the Lutheran church and therefore may desire, even demand, cleansing from the public reproach.

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### **Ecclesiastical message.**

After the recall of the Rev. F. W. John, the pastorate of St. Peter's Parish in St. Joseph Township, Allen Co., Ja. has become vacant, the parish in question has duly appointed Mr. Eduard Bode, a candidate for the holy preaching ministry who was educated at our local seminary. Eduard Bode, who was trained at our local seminary, to be their preacher and pastor. By order of the honorable President of the middle district of our Synod, he was ordained by me on Palm Sunday, with the assistance of Prof. Fleischmann, in the midst of his congregation, and inducted into his office. May the Lord, the faithful Archpastor, grant to the dear brother that he may proclaim the sweet Gospel of Christ with a joyful opening of his mouth and thereby lead many to righteousness.

A. Crämer.

Fort Wayne, Ja. in May 1859.

### **Church consecrations.**

For years, the southern part of my community felt the urgent need for its own church, since not only was the way to the old church too far for those who had settled there some time ago, but also the new immigrants of our confession who settled there from year to year, because most of them were poor, found it almost completely impossible to attend our church services here on a regular basis, so they decided to build their own little church. They felt even more encouraged to do so, since last winter, after repeated efforts, I finally succeeded in gathering them in a private apartment and holding Sunday afternoon services with them from time to time. After many and serious struggles, they set to work last winter; even the poorest were eager to work. With many difficulties - because building a church, especially in this country, is no small matter - they completed their church, a beautiful spacious log house on a beautiful hill in the jungle, very quickly and almost entirely with their own work, without using outside help and without incurring debts, so that it could already be consecrated the first Sunday after Easter. On this occasion I preached on the words 1 B. Genesis 28, 16-22. and presented after the same: God's kindness, which he reveals to us in a foreign country also through this house of God.

J. M. John.

Praise be to God who has done great things for us. Dear readers of The Lutheran are hereby informed that on the 22nd and 23rd of this month, we will be holding a meeting.

May we had a great celebration. On these two days our newly built little church, which is a frame building 40 feet long, 30 feet wide and 19 feet high inside with pulpit, altar, sacristy and chairs, as well as adorned with 6 beautiful arched windows and a neat little tower, was consecrated to the service of the Triune God. On Sunday morning, the Senior of our Buffalo District, Rev. Dulitz, on the Gospel of the consecration of the church, Luc. 19, 1-10; "How do we celebrate a proper church consecration? I. When the Lord Jesus moves into our church, II. When we turn to Him." In the afternoon at 3 o'clock Mr. Past. Rüder preached on the Gospel of the Sunday (6aiwnto): "Of the Penalty and Comfort of the Holy Spirit." At 5 o'clock, Mr. Past. Schmidt on 1 Cor. 1, 23. 24. in English: The preaching of Christ crucified.

I. IVIwrsin äoes suoü preuLÜinA oon8i8t? II. IVIüeli is tüo rooeMou it LnÜ8?" Monday morning was Confirmation. In the afternoon, Rev. Hanser on 1 Pet. 2, 4. 5. "What the apostle requires of those who want to belong to the church of the saints - I. That they come to the living stone of Jesus Christ (through the pure and pure Word and Sacrament); II. That they build themselves on such a cornerstone as living stones also to the spiritual house; III. That they also offer sacrifices to God in such a house as spiritual priests.

Olcan, N. N., May 26, 1859.

I. H. Dörmann, Pastor.

### Ordination and inauguration.

On SotIntag Exaudi, the 5th of June of this year, Mr. J. M. Moll, who made his philological and theological studies in the Concordia-Gymnasium and Seminary here, after he had passed his Candidate Examination and received from the congregation of Neu-Bielefeld, St. Louis Co, Mo, had received a proper profession, was solemnly ordained to his office by Pastor Brohm with the assistance of the undersigned by order of the Presidium of the Western District of our Synod in the midst of the said congregation with commitment to all the symbols of our church, and was inducted into his office. The celebration was heightened by the performance of several beautiful songs by the choir of the local school teacher Erk. Pastor Brohm preached on the basis of the Sunday Gospel about the testimony of the Holy Spirit of Christ, 1. in us, and 2. through us. May the faithful God give grace to the inaugurated, whose predecessor in office, Dr. Gotsch, worked with such great faithfulness and in such great blessing in the congregation now handed over to him, to continue the blessed work and to bear much fruit.

C. F. W. Walther.

### Conferenz display.

The Fort-Wayner Pastoral - Conference will be held immediately before the Free Evangelical Lutheran Conference, Tuesday and Wednesday, July 12 and 13.

M. Stephan, 8eor. p. t.

Fort-Wayne, May 27, 1859.

### Receipt and thanks.

For Bruno and Theodor Micßlcr by Hermann Micßlcr in St. Louis, Mo.: by H. Helling 81, Chr. Wibract 82, Bro. Maier 81, H. M. 83.00

" A. Meunike from the Altcnburger JünglingS-Vcrein 25.00 " Leoubardr uiinke! from St. Paul's parish. in New Mellc,' St. Charles Co, Mo. Ill; from two unnamed 88 13.00

" W. Bartling by W. Ficne, Addison, Ills. - - - 4.00 " Alb. Mäschy by F. G. Tisza from Christian Frcuneeu in Ziücnople 811; by Past. C- W. B. 83; by the same from S. M. B. in Alleghany City 85 19.00

" E "carving from the Women's Club \$6; from Hru. Wcndt from Detroit 82; subsequently from 14. March 82.30 from the Women's Association; 82.70 ans of the Wedding of Mr. Michael Müller collected in Detroit 14.00 "Joh. Nützet from the J.-B. of the Imm. Church at Chicago 11.00

" Burfesud and Markwordt from the parish of Altenburgh 22.00

Again a rich gift has been received to provide daily bread for the table of the sophomores at Concordia College. The Evangelical Lutheran Ebencz congregation at Grand Prairie, Washington Co, Ills, in open congregational meeting, held a subscription for the support of the college and by the following contributions gave you an extraordinary gift of 3000 v> of fine wheat flour and 24 bush. Beans raised:

Fr. Frickeuschmidl 217 w, J. H. Gräwe sen. 218td, H. Hohlt WO td, Gerh. Brocksckmidl 350 ch and 1 bush. Boh. nen, L. Brockschmidt 100 U>, Fr. Bünning 100 ch, Hr. Bünning 50 N>, Dietrich Mätten 14 Bush. Beans, Fr. Grabenkrüger 50 ch, H. Winter 50 ch, K. Schaal 100 ch, Conr. Segelhorst 100 ch, Mr. Holle 100 ch, W. Holle 50 ch, Chr. Beckmeier 50 ch, Fritz Brockschmidt 50 w, Mr. Gräwe jun. 100 ch, W. Brockschmidt 100 ch, Chr. Nie-meier 50 ch, Joh. Fr. Brockschmidt 417 ch, M. Zimmer 50 ch, G. Jacobs 70 ch, Mr. Jacobs 150 ch, H. Erck 50 ch, W. Borgholt 75 ch, Fr. Flachsbarth sen. 50 ch, K. Heinz 50ch, Chr^ Wolf 50 ch.

Three dear members of the so faithfully caring congregation, Mr. Heinz, Mr. Hohlt and Mr. Schaal, were the bearers and caused by their appearance a great joy as well as the feelings of the most heartfelt thanks. How affectionately devoted the dear community and its revered tireless shepherd, Pastor E. F. W. Riemenschneider, have been, may be testified by the following words of the escort sent with the message: The Lord Jesus Christ bless this small gift offered with a willing heart, and keep us all in His grace; but also awaken quite a few hearts to gratitude for the sweet word sciucr grace and the abundant riches and treasure of the most holy and reverend sacraments; sharpen the memory of us all, when we pray Thy kingdom come, not to vcrgc: The harvest is great, and the laborers are few!"

For the support of the church building of the congregation of Mr. Past. Hoppe in New Orleans received through Mr. Past. F. W. Nicbmann in Schaumburg, Ills, 811.00 from his St. Petri parish there, 84.00 from his St. Johannis parish in Nodenberg. F- Bohl au.

Received for Concordia College from Mr. L. Gast in st. Louis a large star chart.

## Get

### 2. for the Synodal Missions-Casse:

From St. Paul's parish	in Fort-Wayne	40.00
"	Hrn. Past. Kuntz for Minnesota Mission	1.65
"	whose Gem.	3.35
"	Carl Griesc 1	.00

### For the Fort-Wayne seminar fund: '

From Mr. Past. Jüngel	1,00
" whose Gem.	3,76

### For Mr. Pastor Röbbelen:

By Mr. Past. Schonclerg	1,00		
From Mr. Rinnebach-	1,00		
"	" Carl Ncrgc	50	
From members of the congregation of Mr. Past. Jüngel - - - 7,17 "	5	" " " " Mature	5,50
"Mr. Past. Jüngel	57		

Fort-Wayne, June 1, 1859.

C. Picpenbrink.

## Get

### a. To the general synodal treasury:

From the Gem. of Hr. Past. Franke, Addison, Ills. 814.60 " " " " , Claus, New Bremen 10.00  
" Hin. Past. MultanowSky, Carlinville, Ills. - > > 2,00

By Hr. Past. F. Sievers, Frankenlust 1,50 and namely:

81.00 from Joh. Helmreich, 0.50 ,, I. Jac. Eschenbacher.

From the comm. of Mr. Past. P. I. Baumgart, Elkhorn Prairie, Ills. 10.00

From the Synodal-Casse Westl. Districts of Mr. E.

**Roschke 50,00**

### For the general pres:

From the congregation of the Rev. Lindemann, Cleveland, O., Collecte am 1. Osterfeiertage ---26 ,25  
"of the congregation of Mr. Past. P. I. Baumgart - - 10,00

### d. To the Synodal Missions Fund:

From the sewing club in the German Lutheran Dreici- nigkeits-Gem. at Zanesvillc, O. 10,00

Collection of Mr. Teacher W- Richter under seinen

Schoolchildren in the community of Mr. Past. Ticke

in Town Hermann, Wisc. - t,42

Of t he Concordia Distr ict of t he Gem. in St Louis---- 5.35 By Hr. Past. F. Sievers, Frankenlust 24.97 and zw ar:

8 1,00 from Mr. Job. Helmreich there, 0.50 " " I. Jac. Eschenbacher ,,

20.97 " dcr Gem. Frankenmuth, designated to Minnesota Mission,

10 dgl. Supplement f. d. sick intiauer.

2,41> from Mr. Past. Also in Sibiwaig.

By Mr. Past. I. Trautmann, Adrian, Mich., from the Frauencasse, of which 81.90 collected at the baptism of children at A. Wagner10 .00

From the comm. of Mr. Past. I. Baumgart, Elkhorn Prairie, Ills. 7,65

By Mr. Pasts>W. Scholz in Minden, Ills. --- 1.00 namely:

50 Cts. from an unnamed person,

50 Cts. " two ,,

Collecte am Missionsfeste der Gem. des Hr. Past.

HollS, Columbia, Monroe Co, Ills 28.90

Missivnsvlkctc on ^ Ascension Day of the Gem. deS

Mr. Pastor Beyer, Altenburg, Perry Co, Mon. 14.30

### o. To the college maintenance fund, for teacher salaries:

From the Concordia Distr- dcr Gem. in St. Louis 18.85 By Mr. Past. F. Sievers, Frankenlust, from Mr.

Past. Also 1,00

From the commune of Mr. Past. Birkmann in Water- loo, Ills, 5.90

By Hru. Past. I. Trautmann, Adrian, Mich., from the Women's Fund 10.00

From the comm. of Mr. Past. I. I. Baumgart, Elkhorn Prairie, Ills. - " 111,00

„ a Uugcn. in the community of Mr. Past. Link,

PicasantRidge, Ills. 5,00

"of the congregation of Mr. Past. F. G. Biltz in Pinc

Hill, Pa. —12 ,00

namely:

88.90 Collecte on Sundays Cantate, 3.10 from the collection bag.

### ä. For poor students and pupils in Concordia College and Seminary:

By Hru. Past. F. Sievers, Frankenlust, for pupils Bartensclder 6.25

namely:

85.00 Contribution from dcr Gem. in Saginaw, 1.25 collection at Wivplinger's wedding.

For are. Moll, Sammt, in dcr Gem. Frankent, ost 4,00 From Hr. Past. W. Scholz's children for the school.

ler minor 85

### 6. to the Utterhalts-Casse for veM. Prof. Biewend.

By Mr. Past. W. Scholz in Minden, Ills. -25

By Mr. Chr. Fr. Rohlfmg in-St. Louis 1.00 By Mr. Past. F. W. Richmann, Schaumbury, Ills, v-n the Women's Association of Grand Rapid

Parish -- - 2.60

F. Böhlau, Cassirer.

## Corrections in No. 21 of the "Lutheran."

15 v. o. read: zerlesen instead of < read.

"	163,	„1,	"	33 v. o.	"	him instead of him.
"	163,	"	3,	12v. u.	"	Honey start

"	164,	"	3,	"	29v. u.	"	Cvstensumme
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Protection.



instead of cost sum,

**St. Louis, Mo,**

Synodaldruckerei von Aug. Wiebusch u. Sohn.

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## Volume 15, St. Louis, Mon. June 28, 1859, No. 23.

### Martin of Tours.

A life picture from the old church by **W. F. Besser.**

Luther's baptismal name Martinus keeps alive among us the memory of another Martinus, in whose honor Hans Luther named his son born to him on the night of St. Martin's Day (November 11). It is St. Martin of Tours. Nobody should prevent us from rejoicing in him as our saint. For he is a witness of the faith through which we are saved, and shines brightly in the bright cloud of witnesses that we have around us, as Scripture says (Heb. 12:1), after the manner of the pillar of cloud and fire that surrounded the people of Israel on their pilgrimage. "Where the faith of our fathers shines before the face of God," Martinus has long sung triumphant songs, and his works have followed him; but their fruit has also remained for the church, which is still struggling here. What he sowed, should Many fast. With a fine sense, the ancients have prescribed for the text for St. Martin's Day Luc. 19, 11-27, the parable of the entrusted pounds. Of the ten pounds, which the Lord's pound acquired in Martinus faithful hands, the history of the church lets us see something, and the power over ten cities, which is to crown him, we will see on the day of the eternal gathering. May the life of the saint, which we are about to contemplate, also be blessed to us in the power of the word of the Lord: "Act until I come again!"

Martinus was born at Sabaria in Pannonia around the year 315, at the end of the time when the church had to fight against the pagan world power with the blood of its martyrs; at the dawn of a new time, when hordes of nations entered the church, because the previously outlawed cross now adorned the imperial flags as a victorious sign. The emperors could impose the Christian name on their subjects, but not plant the Christian faith in their hearts; and yet the Lord wanted to make blessed those who accepted His sign, wanted to educate the peoples to the knowledge of His name and to mix the little leaven, the holy gospel, into the three bushels of flour, until the whole dough would gradually leaven. Martinus was to become an instrument of the Church for the fulfillment of her vocation at this time, when the world was taking up residence in her and threatening to weaken the "salt of the earth". His parents were pagans, his father a captain in the imperial army, and he spent his earliest years amid the noise of arms. But the boy was attracted by something other than the desire to be a soldier. He had met Christians in his father's cohort who had written on their foreheads which Lord they served. He often listened to their songs, which they sang "to Christ as their God. Into his soul resounded mightily the *Gloria in excelsis*, our "Glory to God alone in the highest," which even recently the martyrs at the stake had sung and the exiles in the canyons had sung. O how his heart leapt toward it, who has cherished and blessed the children! In his tenth year he was admitted to Papia among the number of catechumens, for his father could no longer resist the child's pleas. The mother began to realize that the God of her child was stronger than the Penates of her family, and she gladly listened to the evangelical stories that little Martinus told, to the songs that he sang with a bright voice. But the boy no longer had a home in his parents' house; even his mother's tender love could not prevent his soul from being tormented by the lewd awakenings that he had to see before his eyes every day, by the pagan amusements that surrounded him. If he had been allowed to follow his dearest inclination, he would have fled into the silence of a desert already in his thirteenth year, for monasticism was just then entering the Occident, and many serious minds, repelled by the pagan activities of the Christians in the world, desired to learn in the wasteland what it meant: to leave everything and follow Jesus Christ. But Martinus was forced to hide his monkish longing under a riding cloak. He had to swear to the flag of Emperor Constantine.

"If it goes against nature, it goes straight and fine" - for Martinus the military splendor was a greater task of self-denial than beggary would have been for him. And God also showed him that his way pleased Him. He fought for the souls of his comrades with diligence of love, and the adornment of virtue,

The way in which they saw the baptism candidate dressed, his kindness, gentleness, goodness and humility, was an excellent missionary sermon for them. He had only one servant as an escort, and he served him; he often untied his shoe laces and washed his feet. From his pay he took only what was necessary for his daily bread; everything else belonged to the poor, the wounded, the widows and orphans. Once, as he entered the gates of Amiens in the hard winter, he saw a half-naked beggar, shivering from the cold, who asked the passers-by for alms; but all passed by the poor man. Martinus had nothing but the cloak in which he himself was wrapped. He quickly drew his sword, cut the cloak in half, gave one half to the beggar, and wrapped the other half around himself. Some may have laughed at the disfigured imperial horseman; others, however, noticed how beautiful this "royal robe" was and were ashamed. In the following night (so he counts Martinus life writer and contemporary, Sulpicius Severus) Martinus saw in a dream the Lord Jesus, clothed with the poor man's half of the cloak, and heard how He spoke to the crowd of surrounding angels with a loud voice: "Behold, with this garment Martinus has covered Me, who is still a catechumen!" A hospital later marked the place where Martinus clothed the poor man. Soon after, he obtained the longed-for baptism, in his 18th year. He remained a soldier for two more years, especially for the love of his captain, who recognized in him the good spirit of his regiment. But when Emperor Julian, after his accession to the throne, distributed the usual gift of soldiers among the army, Martinus thought it was the right time to ask for his leave. "Hitherto," he said to the emperor, "I have been your soldier; allow me now to become a soldier of God. Give your soldier's gift to him who will earn it; I am a fighter of Christ, it will no longer befit me to fight in your battles." The emperor, who deeply despised Christians, scoffed at him and said: "It is nothing but shameful cowardice that he refuses to wield the sword; his religion is of course of great importance to him today, for tomorrow he is to go into battle. "Well," replied Martinus, "if you ascribe to cowardice what is of faith, let me tomorrow stand unarmed in the front line, and in the name of the Lord Jesus, with the sign of the cross, not covered with shield and helmet, I will meet the enemy battle array." The emperor accepted the offer, and Martinus was taken into custody to fulfill his word the next day. But what happened? Early in the morning, envoys of the enemy came to the camp, asking for peace. What the fighter of Christ did in the solitude of that night, no one tells us; he may have fought with the weapons of Jacob.

Discharged from military service, Martinus visited Bishop Hilarius of Poitiers. The

was a pillar of apostolic truth in that time of strong errors, "the Athanasius of the Occident," a profound theologian and powerful preacher, from whose anointed mouth the speech flowed "swift as the river Rhodanus" (says Jerome), and from whose holy songs brightly testifying to the "same God of power and honor" (e.g., Epiphany hymn: Jesus rskulknt omnium pins rsäomtor Zeutium, Jesus has appeared to all peoples faithful Savior) the Arian heresy hymns were put down. The Arian heresy songs were sung down by his holy songs that brightly testify to the "same God of power and honor" (e.g. the Epiphany song: Jesus rskulknt omnium pins rsäomtor Zeutium, Jesus has appeared to all peoples faithful savior). A masterpiece of divine guidance we recognize in the fact that these two men were linked by intimate friendship. The teaching of Hilarius fertilized the vigorous spirit of Martinus with good seed and founded him firmly in the wholesome doctrine, while he himself received imperishable impressions of life from his pupil. The bishop would have liked to keep the young man filled with the love of Christ, who soon won his heart, and offered him the office of deacon, but Martinus did not think he was worthy of it and escaped Hilarius' pleas by going on his way to his homeland.

In the forests of the Alps he got lost and fell into the hands of robbers, who bound him and had one of their comrades drag him into a cave. "Who are you?" the robber asked him. "I am a Christian," said Martinus, and his complete calmness showed how safe he knew himself to be under the protection of his Lord right now; he did not complain about himself, only about the wretched, who with their desolate lives were unworthy of God's mercy, and so he preached the Gospel to the robber. The man reacted, released Martinus, escorted him to the army road, and begged him with many tears to call on God for mercy on his behalf. He felt as if a hostile force was everywhere in his way. "Where are you going?" he heard an obnoxious voice ask. "Where the Lord calls me," he answered, and he could know that, for sorrow for the souls of his still heathen parents was what drove him to Pannonia. "Behold, I will resist thee," he heard the voice say, "whithersoever thou goest, whatsoever thou mayest undertake." He answered, "The LORD is my helper, I will not fear." Then the voice of the enemy ceased. In Hanse, his testimony of Christ succeeded in snatching his mother from paganism, and with her many others; but his father would not convert, and remained for his son all his life "a stake in the flesh," so that he would not abandon his gift of witness and prayer.

The Arians, whose false doctrine had filled Illyria, caused him much distress. For the sake of his faithful confession of the true divinity of Jesus Christ, one city after another refused to accept him, even to the point of publicly flogging him and driving him out of the country. In Milan

He hoped to find peace in a monastery he had built, but the Arian Aurentius drove him away from there as well. Then, accompanied by a pious presbyter, he sought refuge on the lonely island of Gallinaria near Genoa, where he spent several years in silence with his God. Physically, he often had only "roots" for nourishment, but he was all the more richly refreshed by the consolations of Christ.

What the Wartburg was to our Luther, Gallinaria was to the first Martinus, and if the experience of paradise, of which St. Paul speaks in 2 Cor. 12, 2 ff, was granted to him in the desert of Arabia, Martinus may have attended the same high school on his desert island. When he heard that Hilarius, also sent into exile by the ruling Arians, had received permission to return, he turned anew to Poitiers and founded the monastery of Licuge near that city, the first in Gaul. Streams of life flowed from this monastery far and wide into the country. It is the lesser that Sulpicius tells about Martinu's miraculous gift, which first proved powerful here. If, for example, the raising of a young catechumen, which is attributed to the saint's prayers, were only a "legend," nevertheless he deserves the name of an apostolic man, because the Lord did works through him that are greater than the raising of the body to life. The many whom he helped to spiritual life will be eternal witnesses of this.

The monastery of Licuge soon became a refuge for many souls seeking peace, and the name of Martinus was "like an ointment poured out" throughout Gaul. In Tours he was sought after as a bishop. But it was no easy matter to get the monk out of his monastery. At last a citizen of Tours succeeded, who thought a ruse was permissible and brought him as the helper of a sick person. Already on the way, crowds of citizens from all the neighboring towns met him and led him to Tours like a love-l'efangeuen with violent veneration. Bowing to the unanimous desire of all, but with fear and trembling, he finally accepted the call to the episcopate (in 372). Has ever a bishop obeyed the word of St. Peter: "Not as those who rule over the people", it was Martinus who led his office in hearty humility as a successor of Him who was the servant of all and washed the feet of His disciples.

The country people in Gaul were still mostly pagan at that time. Crude idolatries and sorceries still covered much of the land. The wild processions, which were usually preceded by white veiled idols, extended as far as the vicinity of Tours. The bishop's seat at Tours was also a mission station. Sometimes Martinus traveled around the countryside; crowds of pagans used to gather around him and bring their sick to him. There he stood among the people, a tall, beautiful figure, and his face shone with compassionate love. Still

Before he spoke, his appearance preached: power emanated from his eyes. He sighed heartily, looking up to heaven, and said, "O Savior, why does this great multitude of people not know Thee?" And now from his mouth resounded the immortal word of God. Those who heard him preach said that his voice sounded as if from another world. Now the gospel, from every mouth, is the voice of the Holy Spirit, from heaven (1 Petr. 1, 12.); but whose walk is in heaven, as this preacher's walk was, he speaks with witness power experienced truth, and to him applies that word, which Gregory of Nazianzus ascribes to his heart-friend Basil, the truly "royal" church teacher: "Acine speech worked like thunder, because his life was the lightning to it." The pagan temples and sacred trees could not stand before the prayers and preaching of such a missionary. Often he moved the pagans to destroy their sanctuaries themselves, but often he gave the sign of destruction with his own hand, and when the pagans resisted him and attacked him with axes, he bound them with his gaze, so that they lowered their already raised arms. In the castle town of Amboise stood an enormous column, which was regarded by the pagans far and wide as a special sanctuary. Martinus had sent his presbyter Marcellus to destroy it; he returned and assured that this stone mass was so solid that a whole cohort of soldiers could hardly tear it down. Then Martinus turned to his proven means of all help and remained in prayer all night. When the next morning dawned, the idol was lying in ruins. Some said that angels had overturned it; others that a storm had done it. It comes down to one thing, for God makes His angels winds (Ps. 104:4), and storm winds execute His word (Ps. 148:8).

The servant of Christ was unaware that the idols of the Gentiles' hearts had not yet been destroyed with the stone idols, and he did what he could to educate the thousands of baptized Gauls to the beatific faith. He gladly gathered a crowd of children around him and sang songs with them; the feeding of lambs was dear to him. Wherever he saw that paganism disgraced the Christian name, he suffered, and the word of the Savior: "This kind goeth not out except by prayer and fasting" (Matth. 17, 21.), was the main rule of his missionary priests. He worked more by night than by day, more by talking with God than by God. And that the silent miracles of God on souls were more important to him than all other miraculous deeds, that he preferred to be a teacher rather than a miracle worker, we can see from the answer he once gave to his traveling companions when they praised him because he had frightened away a snake with the words: "In the name of the Lord I command you to retreat. Then he sighed and said, "Oh, the Snakes listen to me, and people do not!" Often he was frightened when sick people were brought to him, that he should lay his hands on them. "What do you take me for?" he would say, "I have nothing, unless God gives it to me. He never refrained from being a miracle worker, but looked like a servant at the hands of his Lord, and received gifts from the cave in constant prayer.

Martinus was a true man of prayer, and his name was not a bad gift for our Luther. What it was about "praying without ceasing," about a life hidden in God, was shown by his walk, shining with the splendor of the divine face, which he always sought. ...As blacksmiths are wont to do," says Sulpicius, "who, while hammering the iron, sometimes strike the anvil as if to lighten the work: so Martinus always prayed, even when he seemed to be doing something else." And he himself confessed to a friend: he could not live without laying himself hourly on Christ's breast. "To preach the Word of God," says Luther, "is nothing else than to arouse the fury of all hell and of Satan and all his power in the world against oneself. It is the very most dangerous way of life to throw oneself before so many of Satan's teeth." Martinus also experienced his share of this. What our fathers called "high temptations" he was thoroughly acquainted with by experience, and among the three things that make a theologian, prayer, contemplation, temptation, this last one taught him not the least. I will relate one of his inner experiences because a well-known word of Luther's is, as it were, the interpretation of it. One day, when he had prayed for a long time, he saw a figure standing in his cell, splendidly dressed in purple, a diadem on his head, golden shoes on his feet. He heard many flattering and praising words. "Acknowledge, Martinus, whom you see," it addressed him at last. Martinus answered Nothing. "What doubtest thou, seeing?" it continued, "I am Christ." Then Martinus said, "Unless I see the eels of the cross, I will not believe that thou art Christ, in spite of thy purple and thy crown." At these words the figure immediately disappeared like smoke. In the same way, Luther did not want to trust any glorious figure of Christ, "unless he had seen Him before as the crucified one." And just as Luther, the hero who had been tested in the battle with Satan, knew how to comfort stupid and challenged souls, so did the old Martinus. To him the saying was delicious: "The Lord rebuke thee, thou Satan. Is not this a fire that is delivered out of the fire?" (Zech. 3, 2.) Thus he had once received back with joy some monastic brothers who had become faithless, when they came back repentant. The following night the devil came to him and counted in detail the many sins of these restored sons. "How did you, insolent bishop, absolve such criminals?" he said to him, and when Martinus had Shield of faith in Christ's blood held out to him, he laughed derisively and shouted, "There is no mercy for apostates like those. I know that best. Then Martinus answered him: "If you yourself, O wretch, could desist from the seduction of men and repent of your fall today, I promise you with all confidence the mercy of Christ" Certainly, Martinus had tasted the kindness of the Lord and recognized the depths of love, of which we sing:

No lake can pour out like this, No ground can be so bottomless. No stream can flow so mightily, Against God all is small. Against Gort and His grace, Which He over our guilt All situation lets float Through the whole life of sin.

Should we be surprised that the man who had to fight so hard with the tempter was also refreshed in a special way and learned what this means: "Then the devil left Him, and behold, the angels came to Him and served Him. (Matth. 4, 11.)?"

In his quiet monastery, where he sought to live secretly in God, Martinus gathered that wonderful power over the minds, before which even the mighty of the earth could not fail to bow. To the Emperor Valentinian the entreaties of the holy man burned like fire under the soles, and his Arian wife saw "her intrigues fail because of this childlike hero. An imperial commander, Avitian, who had done much harm to the city of Tours, trembled before the punishing gaze of the bishop, before whom he could not fall asleep, and unbidden he released the captive citizens. But the genuine episcopal sense of Martinus showed itself particularly beautifully on the following occasion. In Spain at that time (around the year 380) a kind of Manichaeian sect had arisen, called Priscillianists after their head, for which even some bishops had allowed themselves to be won over. The heretics defied the excommunication pronounced on them by a synod, because they had a support in the much money of Priscillian, because the two world powers, gold and iron, exercised at that time already a painful influence on the church of Christ, which had been degraded to a state church. Against the gold of Priscillian, the secularized bishop Ithacius called the iron of the new emperor Marimus to his aid. He set up a court, and the death sentence was pronounced on Priscillian and six of his followers and executed with the sword. At the same time, the emperor sent a military inquisition to Spain with the order to imprison the heretics and to punish them to the death. The bishops gathered around the emperor at Trier rejoiced over this shameful "victory of the Church," or remained silent. Only one, Theognistus, protested, but in vain. Then, like a ray of weather, the news came among them that the bishop of Tours was on his way to Trier! Ithacius advised the emperor to close the gates of the city to him, but

The latter did not have the courage to do so. He sent messengers to the more furrowed bishop to demand a promise that he would come "with the peace of the assembled bishops. "I come with the peace of Christ," Martinus replied. By night he entered the city and hurried first to the house of God to pray. The next morning he went to the imperial palace. The bishops begged the emperor to turn a deaf ear to the ideas of their colleague. But the emperor was struck by Martinus' frank declaration: it would be a new and outrageous sacrilege for a secular judge to sit in judgment on a matter of the church, and he would never again enter into church fellowship with bishops who betrayed their authority to the emperor. When the emperor agreed to recall the inquisitors sent to Spain if only Martinus would re-enter church fellowship with Ithacius, the frightened bishop wavered for a while, but finally he agreed to put an end to the bloody acts of violence. So he attended an ordination that had just been performed by the bishops. The next day he returned home, but a great sadness overtook him on his way. He could not pray as he should; it was like a heavy stone on his chest. To a sick person who sought his intercession and help, he complained, "I am sicker than you," and could not make him well. And he did not find peace and joy of spirit again until he had renounced ecclesiastical communion with the bishops, who persisted in their unchristian ways. He was greatly strengthened at this time by the evangelical clarity and steadfastness with which Bishop Ambrose of Milan defended the church, whose freedom was endangered, against its supposed friends.

The same man who "could not bear the wicked" (Revelation 2:2), because he shied away from evil, lived at the same time according to the apostolic rule: "A servant of the Lord should not be quarrelsome, but friendly toward everyone, teachable, able to bear the wicked with gentleness" (2 Timothy 2:24). No one has ever heard him speak an insulting word, no one has ever seen him make angry gestures. If he was offended, especially by unfaithful and ungrateful disciples, he used to say: "I remember that my Lord Christ endured Judas." His face showed deep seriousness, but at the same time such heavenly kindness, that whoever did not love nor wanted to love Him whose reflection this kindness was, the most beautiful of the children of men, would rather have borne a frown than those bright eyes full of love. He was as kind to his subjects as he was to strangers and nobles. At the table of the emperor, whose wife - as she said - considered it an honor to serve the servant of Christ, he was seen in no other way than at the table of his monastery. In his intercourse with the brothers, even the least of them, he was affable and cordial, and His speech was always seasoned with salt. Every word that came out of his mouth was like an arrow shot not to fly but to hit. To speak good of others was his joy, and the word: "Through humility, one esteems another more highly than oneself (Phil. 2, 3.)," he practiced to a rare degree. Sulpicius tells the following about his visit to him: "In the evening he himself washed the feet of us guests. I did not dare to resist, so accepted was I by the majesty of his being. In the conversation he kept on talking about leaving the world with its pleasures and burdens, so that we might follow the Lord with a completely liberated spirit. With eloquent joy he praised the example of the dear disciple of Christ, Paulinus \*); we should take him as a model, because our time could learn from him that what is impossible with men is truly possible with God. What earnestness, what power lay in all his words! And how ready he always was to bring forth from his treasury new and old things when it was necessary to explain a passage of Scripture! His language was so fluent and so pure that no one could notice the unstudied man in him, who had spent his youth not in a school of learning but under arms. The sum of his poetry and aspirations is included in the song verse:

Shun, O Lord, at my request, a divine mind, a royal spirit: To bear me as betrothed to Thee, Alone willingly to renounce What only worldly means.

Martinus' last episcopal journey (in 397) was similar to the last journey of our Martin Luther. He already clearly felt his end approaching when he had to travel to a remote area of his diocese to make peace among some divided clergy. He did not let himself be deterred from this journey. After he had succeeded in the work of peace and was about to leave for home, he was suddenly overcome by a faintness, and when he awoke, he said to his companions: "Now let me die! Then a crying and lamentation arose around his camp, which he could hardly still. "Yes, we know well," the brothers replied to their bishop's admonitions, "that you long to be with Christ; but your crown is safely kept for you, stay with us yet, do not leave us yet, have pity on us, dearest father!" And again they wept aloud. Martinus, however, raised his hands and prayed: "Lord, if I shall still serve Your people, I will not refuse to work, Your will be done! For several days, death hesitated at the side of the sick man, as if he were afraid to close a mouth so full of praise for the name of Jesus., full of consolation of the disconsolate brethren, full of intercession for the churches of the

Paulinus of Nola († 431), a "rich youth" from a noble Gallic family, who with his wife retired to a lonely region of Spain and praised Christ and the martyrs in beautiful songs. He was a friend of Augustine, and later became bishop of Nola in Campania.

Bishops and the whole church was. Finally the last hour came. He belongs to the faithful whom the enemy, who "wants to sue life," still grimly desired in the last meeting, and woe to those who then do not (as St. Bernard says) give him a heel bare of all self-earnings! The dying man's last words were: "The Lord is coming ... I am ready... What are you standing here, fierce dragon? You will find nothing in me: here is Jesus! ... Abraham's bosom receives me." And his face shone like the face of the angels who carried him up. His body was met by an innumerable crowd of people from Tours and all the countryside around. Nearly two thousand monks followed his coffin to the grave; in their lamentations were mingled the psalms of victory and joy of the choirs of virgins and children. "It was a triumphal procession," says Sulpicius, "but instead of the prisoners who are led along in the escort of the heroes

of this world, one saw here victors who, led by the saint who had fallen asleep, had overcome the world."

The pilgrims of the West went on pilgrimage to the grave of St. Martin for centuries. In the city where Christians had already lived in the fourth century, in Mainz, there was a St. Martin's church even before the time of Boniface, and among the areas belonging to the bishopric of Mainz, it was especially Thuringia where St. Martin's Day was celebrated as a popular folk festival. This day was substituted for the old pagan Wodan's Day: "St. Martin's horns replaced the opftrzeichen of the horses' hooves, under which our pagan ancestors once held their feasts in honor of Wodan, and Wodan's brave bird, the goose, became "St. Martin's Goose."" It was a favorite Thuringian name with which our Luther was to be named, and in Martin Luther a fitting memorial of a genuinely German kind has been bestowed upon St. Martinus. In the 16th century the Huguenots burned the idolatrously venerated bones of the saint to ashes and scattered them. But we want to remember two saints on St. Martin's Day, namely two sinners sanctified by faith in Christ's blood, and ask God that the church, which through Martin Luther's testimony has been led back to the purifying fountain of all holiness, may always refresh itself from this eternal source, in order to become rich in men who walk in the spirit and power of Martin of Tours and - even if they do not perform miracles - are miracles themselves.

(From the Pilgrim from Saxony.)

### **From Prussia.**

A protestation, which is contained in No. 27 of the evang. Kirchenzeitung, is now causing a great stir, and which well deserves to be drawn into the circle of our consideration. Even if it is not so close to us



Even though the Protestant church of Prussia is more affected by the fire than the Protestant church of Prussia, it still gives us a lot to think about, and we cannot know how soon we might be touched by similar circumstances and be prompted to take it as a model. When our neighbor's house threatens to catch fire, it is time to be on our guard and to protect our own.

But before we come closer to the above protestation itself, we must, for the sake of the less knowledgeable part of our pilgrim readers, let precede some discussions about the external circumstances of its cause. That a general "turnaround" of things in Prussia, in both governmental and political respects, is in the offing with the accession of the Prince Regent, has been predicted with so much certainty and repeated ad nauseam in all the newspapers that one can fairly take it for granted as known. What the great crowd eagerly awaited, and the smaller, better part of the nation only saw coming with anxious apprehension, now seems to be really coming into being.

The first important action taken by the new regent, besides dismissing the previous ministers and appointing new ones, was the appointment of a general Diet.

When the new ministry took office, it expressed itself in the following way, among others:

"In the evangelical church, we cannot deny it, an orthodoxy has entered which is not compatible with its fundamental outlook and which immediately has in its wake hypocrites. This orthodoxy has stood in the way of the beneficial work of the Protestant Union, and we have come close to seeing it decay. The maintenance and further promotion of this is my firm will and resolution, with all consideration of the confessional point of view, as prescribed by the decrees to be passed. In order to be able to solve this task, the organs for its realization must be carefully chosen and partially changed. All hypocrisy, sham sanctity, in short, all ecclesiasticism as a means to selfish ends, is to be exposed wherever possible 2c." - —

Of course, those who are usually called the "Lutherans within the national church" (in contrast to the Lutheran church in Prussia, which had left), and who until then had endeavored to protect the rights of the Lutheran church against the presumptions of the Union, could not take anything good from this, all the more so since the most powerful voice in the cause of the Lutheran church had already seen himself removed from his influential office. The more so as the most powerful voice in the cause of the Lutheran Church had already seen himself removed from his influential office.

But things were to get even better. So far, no significant political results have been achieved at the Diet, and the more the ecclesiastical conditions were discussed, just as we have experienced at our own Diet. The revolutionary element, which is still more or less present in the people everywhere

They used the same methods to stir up trouble and, moreover, only indulged in invective against the most sacred truths of our Protestant church. Whereas the previous suppression of this entity, which was hostile to all truly Christian and ecclesiastical life, under the government of Friedrich Wilhelm by the previous Ministry of Cultus, was recognized with many thanks by the church, the present minister, Mr. v. Bethmann-Hollweg, (from whom, as a former president of the Protestant Church Congress and an outstanding member of other Christian associations, I could expect something different), hastened to take action. The present Minister, Mr. v. Bethmann-Hollweg, (from whom one could expect something different as a former President of the Protestant Church Congress and an outstanding member of other Christian associations), hastened to declare in the House of Deputies "that although the previous security measures of the State against such associations appeared to be well founded, he could nevertheless, from the standpoint of his Ministry (i.e., as a representative of the Church to the State), "warmly welcome the abolition of all further restrictive measures of the State against harmless (?) religious assemblies, whatever their religious orientation. - It is the same minister who (as we have seen above) threatens the clergy in the Landeskirche-if they felt bound in their consciences to obey God and His Word more than human laws in the new divorce law-with removal from their posts and seeks to enforce the union of the Landeskirche with all his might against all opposition from the Lutheran-minded.

The third very alarming phenomenon at the present Diet is the openly expressed intention of the government to henceforth no longer concern itself at all with religious instruction in the schools and to leave it entirely up to the question whether religious instruction will be given at all and which kind in the schools! Minister v. Bethmann-Hollweg does not conceal the fact that it might happen in the future "that the ten commandments would never be held up to the children?" he consoles himself by saying that "the responsibility for this would fall on the heads of those who, by God's will and by law, have to direct the instruction. Think of the consequences that this rule must necessarily have. How the authorities still want to punish a thief or murderer is not easy to understand; for he can boldly answer: "The Ten Commandments have never been held up to me! My blood is on the authorities, who indeed ordered to teach arithmetic, writing and reading, but not God's commandment! Yes, how this is actually meant is not easily clear. Does the state not want

to take on the obligation to teach Christianity and no longer supervise it.

Christianity should no longer be taught at all in Prussian schools, or it should still be taught, but those parents who do not want their

children to attend should only be taught to count 2c,

The people, who live in the country, tried with all their might in this field, unconcerned that they had even less insight here than in the purely governmental field.

A government bill concerning the revision of the divorce laws provided a welcome occasion to pay homage to the spirit of the times.

For those who are not completely familiar with the matter, only this much: The Prussian laws, the previous land law, facilitated the divorces to such an extent that many used it to separate from their spouses lightly for the most unworthy reasons, in order to then make a new choice with slight fatigue.

Then the conscience of many righteous pastors awoke. Even if they could not stand up against the civil laws, to which divorces have unfortunately completely fallen victim, they no longer wanted to keep their

To provide a hand for those who go against God's word to be judged by the secular court.

The church marriage of those who were blessed for a new marriage, according to the express provision of the apostle Paul 1 Cor. 7, 11. As is known, the Lord Himself and His apostle Matth. 5, 32. and 1 Cor. 7. only give two reasons for divorce, the adultery and the malicious abandonment.

The number of clergymen who did not want to give themselves up at any price to remarry such divorced persons for an unbiblical reason was soon large, and the number of those cases where such an exception was taken to proclaimate and bless amounted in 1858 to two thousand, of which only half, a thousand couples from the same country, were married.

The first two divorced people finally found clergymen who were willing to perform the marriage ceremony. What a frightening sign of the frivolity in the matter of divorce!

Enough, the government found itself in need of restricting the divorce laws and providing some sort of relief. to search.

The negotiations in this case are still pending, and it is not yet possible to say what the final results will be. This much is certain: if the government bill goes through, the troubled consciences of the clergy will by no means be soothed, while they are already threatened with suspension and dismissal if they refuse.

Another reason for serious concern about the church can be found in the negotiations to which the petitions of the freemeindler gave rise. As is well known, the "free congregations" that came into being in Prussia during the revolutionary years of 1847-49 were abolished, and rightly so, because they apparently did not consider their associations to be conducive to any kind of religious edification that could be achieved with their

God-denial, because Christ-denial would be impossible, but only to their political

They should be free to see for themselves what they want to plant in children's hearts instead of Christianity "on their own responsibility," as the minister says - but against whom? It is incomprehensible how one hears from the mouth of a man, whom one has otherwise heard at the church congresses give many an excellent testimony of Christ and faithful confession to Him and His church, now from his new standpoint - as a minister - such statements as those mentioned, which remind one of the saying of the high priests, "You watch! and of Pilate: I wash my hands.

Of course, with the pronounced right of the free congregations, this rule was already necessary, because if their children are to be encouraged to attend school as well as the others, then of course nothing may be taught that has only a distant relationship to Christianity, and then preferably no more religious instruction at all.

Dr. Stahl declared in the Landtag: "The Minister of Culture has authorized parents to raise their children as **God-deniers!** This goes beyond the right of parents!" The minister only knew to answer that it should be a test for the dissidents (-that's what the free thinkers call themselves since the "turnaround") whether there is strength in them!

It is unmistakable, however, that the Protestant church in Prussia is thus deprived of all protection and protection. But if the state, according to newer theories, no longer wants to be Christian and grant all religious societies the same rights and advantages, it would rather give the church complete freedom, as is the case in North America, where sects spring up like mushrooms from the earth, but where the church of Christ can also develop freely. However, there is no desire to do this; rather, the church is being increasingly subjugated, and the efforts of the Lutheran Church to create space and justice are being undermined. Rather, the church is more and more subjugated, and the efforts of the Lutheran church to create space and law are sharply tamed with union.

After this brief discussion, one will easily recognize the motives that prompted the Evangelical Church Newspaper to issue the following protest; we only give them in excerpt; those who can reach the Evangelical Church Newspaper themselves will do well to read them in the relevant number.

### **Protestation.**

The time and the hour have come for Protestantism to become a truth again. After it had been misused for a long time as a negative testimony against the truth, and thus had come into disrepute, the present situation of the Protestant regional church (in Prussia) reminds us that we, as Protestants, are called to be witnesses for the truth and the church of the Gospel.

Let us consider the precarious situation of our Protestant church.

According to the statement of the current Minister of Culture in the House of Representatives, the Prussian State, the former stronghold of the German Protestant Church, intends to ignore (no longer care about) religious education. State, this former stronghold of the German Protestant Church, intends to ignore (no longer care about) religious education and to lift all restrictions on dissidents (derogators), and thus also the protection of the Protestant Church that has been in place up to now.

A second praise of the church is contained in the draft marriage law submitted to the state parliament, in which the unchurched, even unchurched marriage, which is to be denied by the church, is legitimized (recognized as lawful). Without thinking of the incalculable consequences of the immorality of family life, which is already deeply shaken by the desecration of the holiday, by hedonism and addiction to dress, by the precocious self-conceit of youth over age, by the insubordination of servants, the establishment of this unfortunate civil marriage is such an official, so ungrateful renunciation of the state from the church that

one must ask in dismay: what does this want to become? - In addition, according to the circular decree of the Protestant Church Council to the consistories of February 15 of this year, the eke-legal provisions of the N. T. in which reference is also made to the "further help" that the state law would bring, which, as is well known, adds eight relative grounds for divorce to the six absolute grounds that have been retained, and in which, finally, the temporary suspension of the clergyman is threatened in the case of a refusal of banns and marriage ceremonies.

We can't do anything against the morality, but for the morality. It is now Passion time, which seriously admonishes us to follow in his footsteps (suffering). We also have a special warning against carnal zeal in Peter's beating of the trinity at this time. But the same apostle by his denial, Judas by his betrayal, and the rest of the apostles by their shameful flight, warn us just as seriously against giving way. Therefore we are not of those who turn away and are condemned, but of those who believe and save souls, Hebr. 10:38, 39. So we also believe, and therefore we also testify, not both contra (against), but pro (for), namely for the protection and independence of our great evangelical church.

We have been told by friends that it is too late. However, as long as our mouth can still open and our spiritual mother is still alive, there is still time to testify for her.

We have also been warned that we should not make the rift worse with such protests. In whose stepping in front of the crack obviously doesn't make it any worse. We were finally given the friendly advice to proceed neatly

and to tread softly, otherwise we would conjure up even more threatening weather. However, treading softly is not the business of the Lord's forerunners everywhere, especially not when the judgment of God's house is about to begin (1 Pet. 4:17) and our Lord reigns in the midst of His enemies. But as far as the heavy responsibility is concerned, which one would like to ascribe to us because of such protestation, we confidently call the Lord of the church Himself to witness, that we do not desire days of flesh for her and her servants, but only the meager wages of a faithful maidservant and that our defense is an emergency defense. By the way, we do not hope to remain alone in this, but are confident that everywhere in our Protestant church, where loyalty has not yet died out, there will be unanimous protestations, not only from individuals, but also from conferences and synods for the protection and independence of our Protestant church, as a testimony against all who do not want to know what they are doing to suffer! - —

So far the male protestation of Prof. Dr. Hengstenberg in the evang. church newspaper. We will see that he is not alone in Prussia with this protestation. But with these and similar ministerial advice against the church of Christ we think of David and what is written among others about him in 2 Sam. 15.

(Submitted.)

## Homesickness.

I see the German violets blooming here, known all over the world by their fragrance, and many other flowers glowing in splendor.  
But my mind is drawn to the new home.

Even if there are no German violets there: Praise God! that a flower blooms there. The saroon flower, Jesus, my desire, Who only delights my sad mind.

It is already good in the old fatherland: - I hear the German larks singing here. As they soar towards the sun. Bringing their blaring song to the Lord as an offering.

But my mind is drawn to the new home. If a deep silence rests on its corridors, which no lark's song ever disturbs, my heart shall rise singing to the Lord, and play what he likes to hear in Christ.

It is beautiful in the old fatherland: - I hear the German nightingales beat, As they in the grove, inflamed with song. Singing so sweetly in the days of spring.

But my mind is drawn to the new home. Even if the nightingales' chorus does not resound in the quiet forests and prairies, a German hymn of praise to the Lord still resounds there in more beautiful melodies.

It is beautiful in the old fatherland - I walk through the old, quiet heath, Where I felt my pleasure as a child, And horses jump on the green pasture.

But my mind draws me to the new home. Must I always feel there as a stranger, From the old fatherland, ah! so far. But gravel will cool the pain of homesickness: I serve there the church of my Lord.

Well is it beautiful in the old fatherland: - The glory-wreathed cradle of our ancestors, Who stormed Rome on the distant Tiber beach, The world rules with its flags of victory.

But my mind is drawn to the new home. There the church of her God wages war, To overcome this poor world; O Lord! help your holy word to victory, That despite the enemies it keeps the field.

It is beautiful in the old fatherland: - Where so many pious heroes once fought, Where Luther boldly stood up to the Antichrist. And so many holy martyrs suffered.

My mind is drawn to the new home. The pious heroes are unforgotten to us, Luther's song resounds in the far West, Their work and example is measured by us. Help God! that it draws us to the same sense.

It is beautiful in the old fatherland: - I step into the gothic church halls, magnificently stretched out on high pillars. And hear the organ's mighty notes resound.

But my mind is drawn to the new home. Though our churches, which rise there, are not equal to the Gothic cathedrals in splendor, yet the word of the Lord resounds full of life within, therefore they are rich in the best treasures.

It is already good in the old fatherland, Where so many friends greet me warmly, Where I found so many children of God. Who prayerfully embrace me in their hearts.

But my mind is drawn to the new home. Where I found God's holy church. Who, praying before the Lord, also remembers me; Through him, brothers, both of us united In the spirit, which he gave us by grace.

Well is it beautiful in the old fatherland, Where God's children have so many blessings. The word of the Lord, sent from heaven. The Holy Spirit and his rich gifts.

But my mind draws me to the new home. Where Christ founds our dear church, And where the royal priesthood, With pure teaching and freedom beautifully allies. The church adorns to our God's glory.

Well is it fair in the old fatherland: - How shall I lift thee up, O father's house! How sweet it would be, dear ones, Hand in hand, In the Lord united, To pi'gern through grave life!

But my mind is drawn to the new home. God has sent me to his vineyard. In his name I joyfully go forth. And even if we have to part here, God will lead us all to the eternal Father's house.

But here, as well as in the new fatherland, trouble and misery pile up on all sides; Since loyalty and faith faded, love dwindled: - These are the last, the sorrowful times.

Therefore Christ's mind draws me to the heavenly home. All earthly home must one day pass away on the last day in the great world fire, Then we, you brothers, will go joyfully to God in the set heavenly fatherland.

Hermann Fick7

(Submitted.)

## Ecclesiastical message.

On Sunday Exaudi, the candidate for the sacred office of preacher, Mr. Friedrich Ruhland from Loccum Monastery, Kingdom of Hanover, was ordained. Mr. Friedrich Ruhland from the monastery of Loccum, Kingdom of Hanover, was presented by me in the name of the Reverend Father of the Lutheran congregation in the northern district of Oschkosch. On Sunday Exaudi, Mr. Friedrich Ruhland from Loccum Monastery, Kingdom of Hanover, was presented by me to the Lutheran congregation in Oschkosch as their legally appointed pastor in the name of the Presidium of the Northern District and was ordained into the pastorate there according to the contents of the old Church of Saxony, after he had previously received ordination on Ascension Day in the local Trinity Church by me and with the assistance of Pastors Wagner and Steinbach according to the regulations of our ordinance, which, due to circumstances, could not take place on the spot and therefore had to be carried out separately from the abduction.

The congregation in Oschkosch, at present still very small in number of members but extremely important as a starting point for missionary work among the Lutheran branches of northwestern Wisconsin, has been vacant for a full year since the removal of its first pastor, Mr. Martin Stephans, to Fort Wayne, during which time it could only be visited by me and several other brethren in large intervals, so that most of the time it was confined to the reading service, which, however, it regularly held in its nice church built under Pastor Stephan. After many unsuccessful appeals for preachers within our synodal association, it has finally regained a shepherd in the person of the above on its and our prayers. Praise and thanks be to God, who did not let the hoping and waiting come to shame. May the gracious Lord now bless the shepherd and the flock, so that the word will continue to spread from Oshkosh. In particular, may he bless the exit of our Lutheran brother to all the Lutheran branches nearer and farther away, which Pastor Stephan already sacrificially took care of in his time, but which were quite afflicted by the importunities of a certain preacher of the "Lutheran" Wisconsin Synod just during the vacancy of the parish office in Oschkosch, and from which even the congregation in Oschkosch was not completely spared, but which simply disregarded his verbal and written offers.

Milwaukee, Wisconsin, June 15, 1859.

Friedrich Lochner, Pastor.

Address: Dev. Dublanä, your ot' ^1r. <1. drünbgZen,

O86ÜlrO86h, ^Vi86.

### **To the message.**

Through the kind efforts of a member of my congregation, it has been worked out that all pastors who are willing to attend the free conference to be held on July 14, and to use the Pittsburgh, F. Wayne and Chicago Railroad for that purpose, shall have free return travel.

Fort Wayne, June 16, 1859.

W. Sihler.

### **Announcement.**

Notice is hereby given to the members of the Lutheran Synod of Missouri, Ohio and other Eastern Districts that during the Synodal Session to be held in Washington City, D.C., August 24 of this year, the following matters will be considered:

1) What has been done within the individual congregations to bring Luther's writings to the people, to open their understanding of them and to awaken love for them?

2) What measures to take to achieve this purpose?

3) To what extent has every servant of the Word acquainted himself with Luther's writings and studied them?

In addition, the question of how loving-kindness in the congregations is doing is to be discussed, and in particular

1) against the Synod and its public institutions,

2) against sister communities and

3) against members of its own congregation. Baltimore, June 1, 1859.

W. Keyl, d. Z. President of the Eastern District of the Synod of Missouri, Ohio, &c. St.

### **Synodal display.**

The German Evangelical Lutheran Synod of Missouri, Ohio, and other St. Eastern District will hold its sessions this year, God willing, at the Trinity Church of the Rev. M. Bürger at Washington, D. C. The opening of the same will take place, according to the Synodal resolution of last year, on August 24, i. e. Wednesday after Cathedral. 9. p. Prin.

Richmond, June 15, 1859.

Carl Groß, d. Z. Secretair of the Eastern District.

### **To the message.**

In order to counter the complaints about the price of the "Aufgaben zum Zifferrechnen", I hereby inform you that the surplus of the sale intended by me (which, incidentally, will amount to several hundred dollars) will go to the school teacher Seminary at Fort Wayne. The student of arithmetic shall not only pay the value of the book, but also accustom his hand to Christian charity at an early stage. The "RechenbuchKasse", which I run, therefore wishes to join the ranks of the "Lutheran-Kasse" and the "St. Louis Hymnal-Kasse". I ask the individual sellers in the midst of our synod to send any surplus resulting from the dozen and hundred price to the school teachers' seminary at Fort Wayne under the heading "surplus of account books".

I should be sorry if this information should discourage the buyers of the aforementioned book.

Woodland, Wis. in May 1859.

A. Brose.

### Important message.

It is not without reluctance and distress that the undersigned hereby dutifully informs the dear congregations of the Synod that he is not in a position to pay the salaries of the teachers at all our institutions, which are due on July 1 of this year, and to raise other maintenance costs to be covered on that day, since the contributions flowing into the Synod treasury have recently become increasingly sparse and the same has finally become empty! This simple fact calls too loudly for the most immediate help that it should not be necessary to support the urgent request for immediate contributions for our synodal treasury with further reasons. Only this should be noted, whoever in our synod does not want to let it happen that the synod will soon have to dismiss several necessary workers at our institutions (which God is visibly blessing more and more, but almost only through poor pupils) for alleged lack of funds - hurry to help! Li" stat, <zui eiro 6at d. i. double gives, who gives fast!

St. Louis, Mo., June 28, 1859. \* Bro. Aug. Ferd. Böhlau,  
Cassirer of the general synod.

The St. Louis one-day conference is July 6 in the Concordia District. This is a reminder for those concerned!

### Display.

I have again received some copies of Wcimar'sche Bit ein, namely  
1 very nice copy at 512.0 >, 2 copies in good condition ,, 10.00, 5 " -r "" 9.00  
I tselben become rarer and rarer and will probably be the last that ch receive weite.  
New Zork, June 1, 1859.

I. Birlner,

No. 92: William Str.

### Receipt and thanks.

For H. F. E. Eh. Gr ipe vom Jungsra ikn-Berein in the Gem. of Hrn. Pa>l. Wunder, Cdicago, Ill \$5,0ll ,, Conrad Engewer of rer ""a. of the Hin. Past.  
Summer in Philadelphia--- - 10,60  
" H. C. L- Heller from the Gem. of Mr. Past  
Strikter, Cuyahpga Co, O 12.00  
By Mr. Nach of the same municipality 2 new  
Violins and- - 1,00  
Heinrich Ludwig Brakesüle' d.rch Hrn Past. W. Li demann in Cleveland. O , ven P. dt, ven H. d l, from the Opscrkasten \$2,25, from chan-  
envein 50 Cts. 4 ,75  
"Brothers P. and Claus Leuel of the Young Franks Association of West Cleveland, O., through Mr. Past. Lindemann 7 .89  
"Wilhelm F. Hoffmar.n from the Gem. of Hrn.  
Past. Hattstädt in Monroe 6.0!>  
"From te>n women's association of the local Gem. 2, 00  
From theirpen women's club 5,00  
"Carl Gärtner by Mr. Past. Hattstädt from the wedding of Mr. Weltmer at Monroe, Mich. aesammrli- 2,20  
From the Emmanuel's - congregation of Mr. Past.  
Hattstädt 2.45  
From Mr. Past. Hattstädt 85  
From an unknown person from the same municipality - - 1,00  
"Franz Härtet ven der Wem. des Hrn. Past. Th.  
Grüber at Penysville Mon. 2.50  
From Mr. Past. W. Bergt, Fultvn, O. 1,00 From its comm. 2 ,00  
"3. P. Emrich from the community of Mr. Past.  
Keyl in Baltimore 14.55  
"Wilh. Henke from the Jungfrauen-Verein in  
Cleveland in the parish of Mr. Past. Swan 7.86 From Mr. L>chrler a silk neckerchief and  
' a shirt.  
"H. A. Allwardt through Mr. Past. Dvrman, O Lean, Cutl. Co., N. A. 2.00  
By Mr. Past. Schmidt, Crie, Eden Co., N.  
li, by Alex. Crämer, 51, Georg Heinrich 52, Diebold Heinrich 51, Jacob Dauer 52, Hrn.  
Spritzer 50 Cts, Htn. Past. Schmidt dasel st 50 Cts., Hrn. Georg Schafftet 51- 8, 00  
For Fr. Seuel by Mr. Teacher GiS of the Jüngling-Verrin at West Cleveland, O----- .... 4,0 By e"rn. Past Friedlich by Heinrich Siev-' nm ans dcr St. John's parish in  
Wbitlev Co, Ja. - 1,<  
,, He'nr. Drakcsühler ges. at the wedding of Mr. Fr. Hille from the OreieinigkcitS-Gem. at WestCleveland, O---.  
,, Bruno and Theodor Micßler by Prof. Crämer from the University of Detroit, Mich. Wüstemann in Detroit Mich. \$/25  
>B-n Hm. 'vast. Rauschrt in Mt. Clement, Mich , collected 2,0ll  
On the child baptism of Mr. Fr. Kandt collected 1.80 On the wedding of Mr. A. Böbm collected 70 From the virgins - association of the parish of Mr. Past.  
Hattstädt, Monroe Mich.  
By Hin. Plunger in Mo. - 4M  
"e-errmann Mature!by Michael Beyer in Adrian,  
Me ?'O6  
Bon Hrn. Past. J. Friedrich, Huntington, Ja. - 1,00 From some friends at Fort Wanne, Ja. ----- 4,00 " B Kohlück from Mr. Lehrer Feiertag zu Forl  
Wayne 1,00  
"Caspar Nazel from the Young Men's Association of the community of the Rev. Swan from Cleveland as travel money - 6,25  
From Mr. Wilbelm Böbning from the community of Mr. Past Strikter a bust shirt.  
From whose father 5"  
From Mr. E. Borgers 80  
By Mr. Lothmann from Cleveland 2.5  
From Mr. Past. Fritze, Adams Co., Ja. ----- 4,00 ,, H- Loßner by Mr. Past. Scholz 5,00  
"H. Rielling through Mr. Pros. Flcischmann from  
the Gem of Mr. Past. Franke 6,00  
,, O Hanser by G Bornhold from the Gem. of the  
Hrns Past. Kli>. ck nberg " 1.00

Cordially thanking bcscheiuiat for meager Concordia Zö glinge to have received: 1 > through Mr. Past. Richmann from the Women's Association of the comm. in Grand Rapids, Mich., 2 pairs of socks, 8 handkerchiefs, 2 shirts and 5 collars; 2) by Mr. Past. Link from three women in Pleasant Nidge, Ill, 8 bustle shirts, 5 towels, 2 sheets and 1 pair of woolen stockings. C. F. W- W a l t h e r.

#### For the Preacher's and Lebrer's Widows' and Orphans' Fund:

1. contributions from the pastors and teachers: E. N. Bauer, Bartliug Bernreuther, F. Büngr, Bödlirg, Fischer. Frederking- v - Goksw, Hanser, Holls, Hoppe, Löbei, rs. Lange. Metz? Mr'anowskv, Nützel, OOmamn, Polack, Ricbm 'NN. E Ri-del, Röber Rnfi, vr. Sibirr, Schonebrog, Stubnatzy. Schliepsiek, Scholz. Wynecken. Wüstemann, Rnmenschneidrr, Wagner, Ei-feller. Also Trautmann ningO, Steinbach, Lochner, Noschkc, Erk, Zaget, Schuster, O. Goisck.

2. gifts:

Bon W'ktwe Eaglcr-	50,59	
By Mr. Past. Lemke from the women: Kornbusck		
25 Cts. Finrel 44 Cts., Skull 50 Cts., Lemke		
50Cts. 1		,69
By ^rn Past. Metz by Mr. Oswald	10,' 0	
From some women of the Gem 5		,00
By Mr. Past. Johannes for related F-au Past.		
Calf allq m. S mmtung i" its fili. I-U'em. 1.70 In the same nackträglä/by H. A. G. x>. Chr.		
H. 75 Cts , L. K 5>> Cts, Collects in his Immanuels-Gem. Sunday Oculi 52,50 subsequently from Ebr. H. 25 Cl^., J.J. 51, I M.		
I. "I		7,00
Turck Hrn. ü'ast. Jox §8.56 of fine gem., 44		
Cts. from him as well		4,00
From St. Paul's Parish in Fort Wayne at the		
Lent sermons aesammelt	15,00	
„ the community of Mr. Past. Schäfer--	8,00	

I. F. Büngr..

Get

#### a. To retire the ConcordiaCollege construction debt:

From an unnamed person in St. Louis, Mo. by.

Mr. graves- 51,25

„ the community of Mr. Past. Scholz. Minden, Ill. 20,00 " to an unnamed person of the parish of Hin. Pastor

Schliepssek by Mr. Brase 5,00

By Mr. Past. Rolf, Sheboygan Falls, WiSc.,

Collckte of the comm. in Sheboygan Falls, 54.50;

by s-rn Borge? in Plymouth 51.00; by Hrn.

Past. Rolf 52.00 7. 50

From the comm. of Mr. Past. Stein! ah, Milwaukee, Wisc. 20,00

#### d. To the synodal treasury westl. district:

From the comm. of Mr. Past. Scholz, Minden, Ill. 5.66 " Mr. Past. Claus. New Bremen, Mo. 1.0sl

From the Concordia District in St Louis, Mo. 9.75 From the comm. of Mr. Past, Miracle Cbicago, Ill. 10 70 From the Trinity District in St Louis. Mo. < - 11,75 From

Mr. Past. Niemenschneider, Grand Prairie, Ill. 1.00

„ the Gem. of Mr. Past. Nennicke, Staunton, Ill" 8,00

E- Roschke.

#### g.. To the general synodal treasury:

^urcb Hrn. Lcl rer S. R>ete> Pentecost - Collekie the

Gem. in F'ankenmulh510 ,00

,lon of Trinity Parish at Cape Girardeau,

Mo. 10,60

#### d. To the Synodal Missions Casse:

By Mr. Past. Gräbner by the school children of the parish in Roseville, Mich- 51,00 " , " Büngr by Mrs. H. in St Louis 5,00

„ E. Roschke, from some luthcr. Families

from the A merican Bottom 2.25

„ „ Past. C. Metz in New Orleans Kollektcn

hisCommunity - 27.30

namely-

512.00 as of February,

7.05 " March, 8 25 " April.

From the Trinity District of St. Louis- 5.40 Bon der'Gem. des Hrn. Past. W. Hciuemann,

Crete, Ill. 4.75

#### o. To the college maintenance fund, for vie Lehrergchgte:

From Mr. Chr. Fr. Roblfing in St. Louis-..... 5,00 From the Immanuels-Tistrik of the Gem. in St. LomS-- 11M " Trinity- " " " -- 11,00

Cvllekte der JiumanuelS-Gem. des Hrn. Past. Dirk-

mann, Waicrloo, Ill. 1.35

By Mr. Past. F. Lochner, Milwaukee 17.15

namely:

§14,15 Kollekte rer Gem.,

2.00 from C. Sch.,

1.00 " F. L.

By Mr. Oswald Ncack in the community of Mr. Past.

C. Metz in 'New Orleans 10.00

" of the Gem. of Mr. Past. W. Heinemann,

Crew, Ill. 4.75

#### ä. For poor students and pupils in Concordia College and Seminary:

Kollekte at the wedding of Mr. Möller in St.

Louis 4,40

Through Mr. Past. A Hoppc in New Orleans Kollekte bei Hm. S. Schiöder's Kindnufe for Herzer and Crull 6 .55

" Mr. Past C Metz in New Orleans monthly

Payments to his municipality since April 11.25

#### 6. to the maintenance fund for Prof. Blewcnd.

Turch Hrn. teacher Theo. Büngr in Chicago as a Pentecost gift from the school children Caroliine,

Emma and Lucy Snnkel à 50 Cts. 1,50



„ Mr. Past. F. Lochner in Milwaukee  
\* 57.00 alv Colckte, 1. u0 of \$ L.

- - - 8.00 and namely:

### Corrections.

Ju previous number stud 514,c 0 of dcr Gem. of Hrn. Past. franke in Addlion to the general S)Nodul - Lasse gainin, as listed; but shall "Is to the CoUege-  
Uninpalis-Casse for tic Lehr rgilhalre to considerrcu lcin.

In sounds vviigrr number: to all: SynodalLasse -r>i,nl' - and to the Unterlaus-Casse for ve'w. Mrs. Pros. Biewend ">.!'" - it must flash: from the Hm. rchnr  
Nache - nicht Steitzel. The erroneous name was deuNlch so ansgegecen to me.

**F. Bohlau**, Cassirer..

To support the church building cS of the Gem. of Hrn. Past. 2t. Hoppe in New Orleans received 517.50 from the Concert District of the congregation in Loris;  
517.50 from the Baldwin branch congregation of Hin. Past. A. Lehmanu 52,l'0.

F. Böhlau.

Received for Mr. Past. Röbbelen:  
By Hcn. Past C. Metz in New Orleans

57.50 and namely:

\$2.50 of it sell st,  
5,00 from Mr. Oswald Noack in his parish, which I will give to the local collection.

I. Böhlau.

For the **Lutheran** have paid: 13 vintage:  
Mr. G. Rossür.

### The 14th year:

Men: J. Meyer, Past. H. Eisfellcr 51.50, Past, C. Mayer, G. Rössler, W. Fürslcnau.

### The 15th year:

The gentlemen: J. G. Hemmann 50 As., M. Brönina, Lebrer Müller, W. Schröder, J. Müller, Fr. Dreyer, I. Gumbert, J. Meyer, Kncheltorf, J. Nern, Past. H.  
Eiskeller 2 ex., Past. F. Tramm 2 ex., Nicbling. Neifert, G. Rössler, Kricgl a> m 50 Cts, Kem, Past F. W. Huemann 5 Ex , Past. E. HarmS, W. Fürstenau, F. Hinze,  
F. LührS. Further, Miss E. Huet 50 Ctö.

### The 16 vintage:

Gentlemen: I Meycr. CH Rössler, J. Kriegbanm 50 Cts. Further, Miss E. Huet 50 Cts.

**F. W. Barthel**

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## Volume 15, St. Louis, Mon. July 12, 1859, No. 24.

### Unionist Faith.

It is usually thought that the so-called charcoal-burner faith is found only among the papists, who claim that a person can still have the right faith even without knowledge of the thing believed. Now it is true that the papists first invented and defended this belief. The famous Cardinal Bellarmine writes: "Faith is better described by ignorance than by knowledge. The papists help themselves by saying that there are two kinds of faith: one they call the *fides explicita*, that is, the developed faith, in which one knows what one believes; the other they call the *fides implicita*, that is, the wrapped-up faith, in which one does not know what one believes, but only believes everything to be true that the church believes.

From a paper, however, which is the organ of the German united Protestant Synod of America and which calls itself "The Union", one sees that the papist-wrapped charcoal-burner faith is also the faith of the Unirte; yes, that the Unirte go one step further, in that they virtually say that Christ wants to have a faith without head and thought, thus without knowledge and science! In the aforementioned sheet, No. 6 of this volume, there is a discussion in which it is to be proven that it is indifferent whether one celebrates the Holy Communion in the Lutheran or in the Christian way.

The first thing to be said is that the Reformed Church does not enjoy the Holy Communion in the Reformed Church, and that it is therefore best to go to the Holy Communion right away with the unbelievers, where both are already together. In the argumentation, however, it bites among other things thus: "Holy Communion asks nothing of the head, but of the heart. In the same way, its founder did not ask anything about the head, but only about the heart. So also today it asks nothing of the thoughts of the head, but of the feelings of the heart."

We think that this is quite a German expression of what unionist faith actually is. According to the Bible and the Lutherans, faith consists of three parts, namely, knowledge, applause, and confidence; but according to the Unrationals, faith does not need to have the first part, knowledge, but is, according to the clear admission given above, a mindless and thoughtless thing that consists in certain feelings of the heart. That faith is something by which the whole man, and therefore also his intellect, is reborn and renewed is therefore not known in the unchurched. The Unrighteous, however, do not even have the comfort that the papists have, who console themselves with the fact that the whole faith of the church is wrapped up in their charcoal faith; the Unrighteous do not believe that there is a church that has a completely pure glow, they believe that all churches are not completely right; the faith of the Unrighteous is therefore like an onion, which has many shells, but in which no core is wrapped up.

By the way, Luther already experienced that some Zwinglians, who did not want to believe and accept the words of Christ "This is my body - this is my blood", as they read, also took refuge in such a charcoal-burner faith, as now the Unrighteous. Such people existed among others in Frankfurt. Luther therefore wrote a "Warning to the (Lutherans) at Frankfurt to beware of Zwinglian teachings and teachers" in 1533, from which we inform our dear readers of the following:

"It has come to me," Luther writes, "through many who come from your Frankfurt fair, how in your city the holy sacrament should be taught in the Zwinglian way; but under the appearance and with such words, as if it should be the same and one thing with our and our peers' teaching. And I have often heard it said that it is handled in such a way that no one is certain what and how it is meant or believed. I have left all this in its dignity and have not accepted anything except that which is not commanded in Frankfurt, and I know well that it is not I, but your preachers and you yourselves who must give account to Christa.

"But because I am most earnestly entreated, that I may shew my counsel to some that stand with you in this matter in error and doubt, or perhaps certainly think that your preachers do not teach nor believe how the body and blood are true in the bread and wine, whether they shall be with

I have sent this open letter to all of you to serve them, because I do not know the names of these false persons, nor do I desire to know them, since I have nothing to do with your preachers and their followers. They have heard or seen enough what I and ours teach and believe about the Sacrament, and how they express and reject us; so we let them go. If they do well, they will find it well.

"Therefore I kindly ask you to hold this necessary writing in my favor, which at the same time shall also be a testimony to me before God and the world, whether some of you are under the delusion that your preachers are one with us and teach the same way about the holy sacrament; that they know from this how we are not at all one, and no one may rely on them to hear our doctrine, which they also mock and reject in many ways; as all the world that comes from Frankfort testifies in unison; which we do and let them keep to their judgment.

"For there are now in many places, (as I am put off,) who now continue to teach alike with us. But some others, now that they have seen that the cart is led too far and deep into mud, and their former cries of vain bread and wine in the sacrament will no longer be heard, they wipe their mouths, and turn their words differently, but nevertheless retain the former opinion in the Sense and custom. They say with their mouths that Christ's body and blood are truly present in the sacrament. When the simple man hears this, he thinks that they teach the same as we do, and then they go to the sacrament and receive only bread and wine, for their teachers give nothing more. But the secret gloss and understanding is that the true body and blood of Christ is present in the sacrament, but only spiritually, and not bodily; is also received in the heart alone with faith, and not bodily with the mouth, which receives the same bread and wine as before.

"Behold, is not this a devilish jugglery wrought with the words of Christ, and the simple hearts so shamefully defrauded and robbed of their Sacrament? That is, as St. Jerome writes of the Arians, how their bishops preached that Christians understood something else from their words than they meant. For they had also led the cart too far, that their cry would no longer be valid, namely, that Christ was a vain creature and not God. Then they also shut up, kept silent about the creature, and called Christ a God, even a true God. But the secret mind was this: Christ would *now* be a God, that is, he would have the name of God, and would be called God; and that he would be called a God, that would be true, but would not be a natural, eternal, united God with the Father: just as John is called an angel, true, and is

It is true that he is called an angel, but he is still a man and not a natural angel. So they secretly kept in mind that Christ was a creature, but with their mouths they said he was God.

"So also now our papists. Having noticed that their abominable abomination has come to light, when they purely condemned the Savior Christ and His faith, and taught and almost shouted to build on their own work, they now draw in the pipes, and also take the word (faith), and preach of faith and good works; but secretly they remain with their old abomination, under the word (faith). For they say: It is true, one must be justified by faith, provided works are with it; for before and without works faith is nothing. With these words they call faith righteousness, but give righteousness to works, and nothing to faith alone; and yet they pretend that faith makes one righteous if works are present, otherwise it is nothing. That is, blowing hot and cold out of one mouth when I say, Faith makes righteous, and yet without works it is nothing. For if it alone is nothing without works, then works must be nothing, if the same nothing (that is, faith) is included. Such is their secret opinion, and the old former abomination, brought under new words, and a new skirt put on the old idol.

This is also what this two-faced mob does; they say that Christ's body and blood are true in the sacrament, but that they are spiritual and not corporeal; and so they persist in their former error, that the sacrament is only wine and bread; and then they say that it is not necessary for the common Christian man to know what Christ's body is like in the sacrament, but that it is enough for him to believe that it is the body which Christ meant. If then you believe according to this doctrine that Christ's body is corporeal in heaven and spiritual in the sacrament, you have in spirit and faith the body that Christ meant, even though in bread and wine you receive nothing but the same bread and wine.

"Therefore they make the Lord's supper desolate, and accustom the people to go and die without the sacrament, saying, What is the sacrament to me, if I have Christ's body and blood spiritually in my heart? What is the point of such false hypocrisy and lies, in which they not only deny the truth, but are also not allowed to freely confess their own faith? What kind of Christians are these, who so assassinate, and are afraid to freely confess their doctrine, and sell it under false pretenses and dachshunds. A twofold hell belongs to them: one, that they lie against God's word; the other, that they deny their own doctrine, which they boast of God's word, and do not freely confess it.

"What do you think, then, if a pious heart knows such wickedness and falsehood in his pastor, or suspects him of it? what shall he do? Do you think his heart can be at peace with his wrong word when he says: Believe the body that Christ means, and ask no further questions? No, dear fellow, he believes this before he comes, if he does not already go to the sacrament; but this he asks, and that is why he comes, he wants to know if he receives vain bread and wine with his mouth? not does he ask what he

should believe about Christ and his body in his heart, but what is handed to him with his hands? Here it is not necessary to roll the porridge in the mouth and say mum mum. One does not have to teach him: Believe the body that Christ means; but spit out the pulp, and leave the mum mum, and say freely and aridly, whether he receive with his mouth vain bread and wine? For how he is to believe the body that Christ means, that is to be saved for the pulpit or for another time. Here one should tell him what bread and wine are in the sacrament, and not sell him in sackcloth; for here it is not valid to play under the little hat, and to mouse in the dark.

"Therefore this is my faithful advice, which I owe to God, both to Frankfurt, and where it is needed more. Whoever knows publicly that his pastor teaches Zwinglian, he should avoid him; and before he should receive the sacrament from him, he should rather die of it and suffer everything. But if his pastor is one of the two-faced, who proclaims with his mouth that in the sacrament the body and blood of Christ are present and true, and yet is suspicious that he sells in sackcloth, and thinks otherwise, neither the words are: Then go or send freely to him, and let him tell you plainly what it is that he gives you with his hands, and you receive with your mouth, putting aside what you believe or do not believe in your heart; badly asked, what hand and mouth grasp here.

"If it is a sincere enthusiast who wants to deal with you honestly, he will tell you that he will give you vain bread and wine, so that you will think and believe in the body and blood of Christ? But if the juggler is one who plays under the little hat, he will say mum mum, and throw the porridge around in his mouth, and thus slobber: "It is enough that you believe the body that Christ means.

**This** is called a fine answer, and a proof of the hope that is in us, as St. Peter teaches (1 Epist. 3, 17).

"According to such high spirits' art I would play with all articles of faith and say that it is not necessary that I believe that three persons are a divine being and that each one is the true God; but it is enough that you believe the holy Trinity, which Christ means, (that is,) which I mean Arianus; but he does not mean a Trinity. Item, it is not necessary that you believe that Christ is true God; but it is enough that you believe the God whom Christ means; that is, whom I mean Arius, Sabellius, Mahomet 2c.; but they mean none. Item, is

It is not necessary that you believe Mary to be a true mother and virgin; but it is enough that you believe the virgin whom the evangelist means, that is, whom Caiphas and the Jews mean; but they mean that she is a free harlot.

"Such preachers, if they wanted to joke, should do something else and leave divine things in peace, so that not even the thunder would strike. But if they are serious, then they should also be seriously expelled from the office and the pulpit to the country. For what is this terrible jiggery-pokery in which they want to teach the people, and yet they say nothing to them, but send them into the dark hole, and say: Believe what Christ says. But what Christ means they will not say, for they fear that if they should say it, all the world would say, "Christ does not mean that, but you mean it yourself, and your father the devil with you, and' both of you use the name of Christ as a cover of shame over your lies, so that you may deceive and destroy us.

Where such preachers are, who have found a very good and easy way of preaching, they no longer need the Scriptures and study; for they can say to the people in all their words: "Dear people, if you are satisfied in this, believe what Christ means, that is enough; who then could not preach? Who would not like to be a disciple here? if we would be relieved of the trouble of preaching and teaching, and order Christ to do both, and say: I believe what Christ believes; or, that would be even better: I let Christ believe for me, and let him take care of what I should believe. Oh, that would be the finest Christians and the most golden brethren to me. So also now the papists say, they believe what the church believes; and as it is said of the Poles, that they should say: I believe what my king believes. Why not? How could there be a better faith that would have less trouble and worry than this.

"So it is said that a doctor asked a charcoal-burner in Prague, out of pity, as about a poor layman: Dear man, what do you believe? The charcoal burner answered: That the church believes. The doctor: What does the church believe? The charcoal burner: That I believe. After that, when the doctor was to die, he was so severely challenged by the devil in his faith that he could not stay anywhere, nor have peace, until he said: I believe that the charcoal burner believes. As it is also said of the great Thomas Equino, that at his end he could not remain before the devil until he said: I believe what is written in this book, and I had the Bible in my arms. But God grant us not much of such faith. For where these have not believed otherwise than thus, both doctor and charcoal burner have believed themselves into the abyss of hell. There also such spirits believe, who say: Believe the body, which Christ means, that is enough. O

yes, it is fine and well believed; such faith does not harm the devil.

"And how could you make a people finer in the madness?

than with such a speech? For when they become certain that they must not worry whether they are taught rightly or wrongly, they sleep and snore safely, and henceforth ask neither for doctrine nor preaching; they have learned enough at once that they know and believe that Christ believes for them; what more do they want, the free, happy, secure Christians? Unless they also wanted to teach that it is not necessary to do good works and suffer evil, it is enough that Christ does and suffers: let him also be pious for you and do everything, then you must neither believe nor do good. And what harm would it do to let the devil also be unbelieving for us, and do evil, then he would have to go to hell for us, just as Christ had to go to heaven for us: but we would remain good fellows on earth, eating and drinking, sure that we should go neither to heaven nor to hell; that would be a praiseworthy church for me, built in the sow's house.

"But I do not hope that such Christians or preachers will boast or pretend that Luther himself advised and taught such things. For if I were to become aware and certain that they were sucking such poison out of my books and placing the blame on me, I would not have to go to the trouble of scrubbing their eyes a little and putting glasses on their noses and not reading my books through a painted glass. For I know to trust the devil and his apostles where they can pervert my words, and after that seduce people with my name, so that they do not lack good will; As some of the same mob have often done to me, and have taken my words into their own opinion, and have finally had a sermon (preached by me before the sacraments had been heard, thought of, or named) printed again, and because they found the words (bread and wine) in it, Luther should have spoken ill of them, regardless of the fact that the sermon itself is sufficiently justified.

"Thus I have advised and taught in the booklet Against the Enthusiasts: if a Christian were challenged by the tropists and figurists, he should stand firm and steadfast on the words of Christ, and believe that, as the words themselves read, the body and blood of Christ are in the bread and wine, and should confidently dare to believe in Christ. If he had deceived him, (which is impossible,) he would certainly answer for it at the last judgment; but the Christian would be safe with his faith, that he would remain with the words, and mean by his faith the body, which the words give and say. Behold, that is not taught to believe the body which Christ means. For with such a speech of theirs the words of Christ are put out of sight, and freely believed, without words, in the air, according to their own words.

n thoughts. But I will have the words, and put faith in them (as they are), that I may not believe the body which Christ means apart from and without his word; but the body which his words mean, as they stand and are. For this is his right opinion, and he has told and shown us his opinion in the words and through the words. Apart from his word, and without his word, we know of no Christ, much less of Christ's opinion. For the Christ who gives us his opinion without Christ's word is the wicked devil from hell, who bears Christ's holy name and sells his hellish poison under it.

"This is what I want to say now, out of concern, as a warning to all who desire it, whether someone might be challenged by my books or names. For although I do not know whether someone is doing such a thing, and no one can or will accuse anyone of it, I must nevertheless worry about the cunning dragon and his scales, malice and deceit, as I am now so often shrewd that he might well take it. However, I should hope that no one could be so insolent and impudent as to strengthen and maintain his error with me, because my confession is publicly available to the whole world, and my books bear tremendous witness to the great earnestness with which I have fought against error; so that a fanatic should be ashamed in his heart to lead or use a letter of Luther for his error. In addition, the Confession and Apologia, which were freely confessed and received before the Imperial Majesty at Augsburg by many of the highest estates of the Roman Empire, have now been published for all the world, in which even the papists, although they have endangered us beyond all measure, cannot blame us for any articles of error. We have not said mum mum, nor played under the little hat, but there stand our bright, dry, free words, without all darkness and mousing.

"And in sum, that I come from this piece, it is frightening to me to hear that in one church, or at one altar, both parts should take and receive one sacrament, and one part should believe it receives the same bread and wine, but the other part believes it receives the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious, and keep quiet about it, and let both parts go on like this, each in his delusion that they received the same sacrament, each according to his faith 2c. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of wrath. For Turks and Jews are much better, who deny our Sacrament and freely confess it: for thus we remain undeceived by them, and fall into no idolatry. But these fellows would have to be the right high archdevils, who give me vain bread and wine, and let me think it for the

Body and Blood of Christ, and so miserably betrayed. That would be too hot and too hard: God will strike down in a short time. Therefore, whoever has such preachers, or who is willing to listen to them, let him be warned against them, as against the devil himself.

(Alls the pilgrim from Saxony.)

### **An important find.**

That you do not suspect a new California under the important find, I trust you, dear pilgrim reader. For one who knows the interpretation of the second article, gold and silver will probably not be an important find. Nevertheless, you will be surprised if I tell you that the important find consists of four and a half hundred well-prepared leather pieces, which are commonly called parchment. The leather, however, is not the main thing about the find, but what is written on the leather. And that, as you will soon hear, is the word of God.

But now I have to make a little preface, so that you understand that the find is worth something, which I have to report.

At the end of his second and third epistle, St. John speaks of the fact that he did not want to write "with letters (i.e. with paper) and ink" or with "ink and pen" to his own. From this we can roughly see how the holy apostles wrote down the holy word of God with their own hands or with the help of scribes (Rom. 16, 22). But by ink we must think of a black liquid made from walnut, by pen a piece of reed that was finely sharpened, and by paper a long strip that consisted of pieces of bast of an onion-like plant glued together and rolled up in the manner of our wallpaper. Instead of this paper one took probably also later prepared animal skins, which were however in the oldest time still very thin and therefore rather invalid.

That we have nothing left of what the apostles wrote out with ink, pen and paper, either by themselves or through others, is quite understandable to me when I look at my old, worn Bible. It is a grandfather's heirloom, but it has not yet celebrated its hundredth anniversary, and yet it is already very worn. Even if the gospels and letters of the holy apostles were not taken to school and badly maltreated there by rude school children like I was, I still think that the apostolic manuscripts must have been worn out even faster than my old Bible. For I believe that people at that time devoured the evangelical reports and the epistles of the apostles with far more eagerness than one does today with God's word. How does an extra sheet of the Leipzig newspaper look when you get it through the third or fourth hand. And how might the original letters look like?

What would have happened to the books of the New Testament, which contained much more important things, after a century? Thus it happened that soon no letter of what the apostles themselves had written was left. It was also quite good that all this disappeared without a trace in the course of time, never to be found again, like the toys of children. For firstly, one can see from this how the old Christian fathers, with all their holy awe of the apostolic word, forgot the handwriting itself above the content of the written word, and secondly, I would have liked to see the idolatry that the Roman church would have done with just a few scraps of apostolic writings. But if we still had a piece of apostolic manuscript today, it would seem quite strange even to people who understand Greek. First of all, the difference between capital and small letters was not known at that time, but everything was written with capital letters for the sake of clarity; and secondly, a division of the chapters, verses and parts of sentences was not to be thought of at all, even the individual words were not separated, so that such a manuscript looked like an uninterrupted row of capital letters. See how this looks in German: LEBENWJN SO LEBEN WIR DEM HERNN STERBEN WIR SO STERBEN WIR DEM HERRN 2c. This was done, as it is still done in a similar way in the hymnals, in order to use the precious paper as sparingly as possible.

The manuscripts of the apostles, however, not only wanted to be renewed because they were worn out, but it was also desired to read their contents in all the different Christian communities of the Orient and Occident. Therefore, they began to copy them at an early stage. The copyists, however, because at that time not every schoolboy could write, were almost all learned people; indeed, there have been scholars who spent almost their entire lives copying the holy Scriptures of the New Testament or individual books. But this was also a copying of which the most learned man did not have to be ashamed. (It would not be so bad if today many who write about the Bible, i.e. about the Bible, could be forced to copy it once, so that he can look at it closely and does not just have to pick out a few pieces that just fit his appetite).

The writing material for these copies was still cane and nut tiute, but instead of those long strips of paper from the plant kingdom, since the fourth century one began more and more to get the paper from the animal kingdom and wrote on large pieces of parchment, which one prepared more and more useful, first fine, then more durable. These pieces were stapled together in the manner of books, and the old scrolls were thus done away with. Later, at the time of the Crusades, people began to write on cotton paper and finally on linen.

The only thing I have to mention is that for thirteen centuries the Holy Scriptures were not propagated in any other way than orally or by copying. I only have to mention that for 13 centuries the Holy Scriptures were not propagated in any other way than orally or by copying, and that our Bible Society could distribute a significant number of Bibles for the money that those copies cost. How many of

those copies may have been read to pieces in the course of time! And yet today there are still 41 manuscripts left, which are presumably written from the fourth to the tenth century. Only, of course, they all suffer from a great deficiency. Not a single one of all 41 contains the entire New Testament, but all only larger or smaller or very small pieces of it. In the beginning it was not even possible to copy the whole New Testament, because it had not yet been collected and the so-called canon had not yet been compiled. And that is why in the old copies, besides apostolic books, there are many other things written by apostolic fathers, Barnabas, Clement and others.

Among these many copies, one has been the most important, and probably also the oldest, because it is dated to the fourth century. It is kept in Rome, in the so-called Vatican, i.e. in the Pope's palace, which is said to be the largest of all palaces in the world. (In this palace, which (by the way) counts between 4 and 5000 rooms, there is also a large world-famous library of 300,000 volumes and 30,000 manuscripts. Among the 30 manuscripts, the most important is that of the New Testament, called the Vatican one after the palace. It contains everything except Revelation, 1 Timothy, 2 Timothy, Titus, Philem, and five chapters of the Epistle to the Hebrews. Because it is so important, the Roman church has also done very important with it, yes, so important that they hardly allowed a Roman, let alone a heretic, its closer inspection. Perhaps the popes feared that the manuscript would also begin to speak Lutheran. Only in recent times has it been exposed to heretical eyes, and even printed.

Now we have in our Lutheran church a learned professor and doctor of the Holy Scriptures, named Constantin Tischendorf, who comes from the dear Voigtlande and who has known about the old manuscripts for years. He has already traveled to the Orient for the sake of manuscripts, was allowed to visit the Vatican manuscripts for three days, after he had made many other visits to people, and 15 years ago and later he brought back two manuscripts from the 7th and 8th century, which he had found in the Orient, but lately he went out again, because he suspected that similar old things might still be hidden in the old monastery libraries of the Orient. From the imperial Russian government he has received this



scientific mission. On this journey, as he himself says, the Lord's hand of blessing gave him the above-mentioned important find.

Already the place where the Lord has given the 346 fine, beautiful parchment sheets to the searching man is quite beautiful. It is indeed the same place where the same Lord placed the two tablets of the testimony into Mosi's hands before. For the delighted finder writes that he got the precious parchments into his hands in a monastery room of the Mosisberg. The Mosisberg is the most important part of the Sinai mountains and at its foot lies the monastery of St. Catherine, which was built about 1300 years ago, is strongly fortified and very difficult to access. The number of monks will not be very significant and I think the people will not understand much of the ancient manuscripts. Who knows if they have any knowledge of the ancient languages. Otherwise, it would be quite incomprehensible to me that people who have so much time as the monks could sit for centuries near a treasure of which they did not tell Christianity a single dying word. They should have noticed that on the large sheets of gazelle skin, which take up a lot of space and are not easily hidden, there is the New Testament, and indeed the whole of it, and also a good part of the Old Testament and several apostolic writings, which the expert from the Occident recognized at first glance. Yes, he has recognized even more. He has also, because he is at home in the old manuscripts, soon noticed how old the parchments are, and now he thinks they must be at least as old as the Vatican ones.

But I wanted to tell you that, dear pilgrim reader, because I can imagine that you are happy about it with me. But is it really such a great joy? Well, I think so. For there we see once again quite clearly how the Lord holds His protective hand over the word that He spoke and how He knew how to preserve it for centuries in the midst of the motherland of Islam. And secondly, we do not need to doubt that many a small dispute of Christian scholars will be settled all at once by this beautiful finding. And finally, we already know in advance: this manuscript of the New Testament will also speak Lutheran. And the larger the number of such handwritten witnesses becomes, the more victorious will be the power of the words that are written in one manuscript as well as in the other.- Only I would like to mention one more thing on this occasion. In those times, when the Bible was on such large animal skins and was still difficult to transport, it was better in the head and heart than today, when one can put the New Testament in one's pocket for three pennies. Therefore, I think that because we, God be the glory, are nowadays spared the copying in the manner of those days, we should be quite diligent in making sure that we keep God's precious

Word by the Holy Spirit into the fleshy tablets of our hearts. The handwriting will remain, even if the parchments that have been found have long since been eaten by worms and turned to dust.

### **A chiliast from the bed of death.**

Adolph Held, born in Stade in 1592, became pastor of the Nicolai Church here in 1626. Initially, he proved to be very zealous in teaching and life. Finally, however, he fell into chiliastic errors among others. Since he did not allow himself to be corrected, he was deposed from his office in 1639. He therefore left Stade, went first to Bremen, and then spent a long time in Holland, where he published, among other fanatical works, the following: "*Praedicatio aeterni evangelii*, that is, the proclamation of an eternal gospel of the renewal of Christ's kingdom in the other time of the New Covenant, which God promised to his people at the same time, Revelation 14:6, 7. 7" However, the poor man found no peace even in Holland, where almost all the enthusiasts gathered at that time, and finally went to Altona in Holstein. Here, however, where Held again came into contact with orthodox Lutheran preachers, a change seems soon to have taken place with him. The previously so secure man became uncertain again and therefore hurried to Wittenberg to consult with the great theologian Abraham Calov, who was teaching there at the time, because, as he expressly stated, he was "convinced that he could be instructed by no one more correctly in regard to his views of faith." \*) Calov soon drove him into such a corner with clear scriptural statements that he had to fall silent. With a thorn in his conscience he therefore returned to Altona. When God laid him on his deathbed soon after, all the doubts he had brought with him from Wittenberg awoke. He realized with horror that he had by no means separated himself from the Lutheran church and its proper preaching ministry for the sake of God's word, as he had tried to persuade himself up to that point, but for the sake of his own human thoughts. God's judgment, to which he had so often referred boldly before, now filled his heart with fear and terror. So he sent for the Altona pastor primarius and consistorial assessor Arnold Schepler, whom he had avoided until then, confessed to him with great lamentation his previous aberrations and asked for consolation through the Lutheran preaching ministry, which he had despised so much until then. The famous theologian Johann Fecht has \*\*) a

Calov tells this and the following himself in his explained Bible, called *Biblia illustrata*, to Revelation 20, 3, also in his *Systema Theol.* tom. XII. pag. 178-180.

\*) In his Latin tract *De clave solvente et igante* p. 393-397.

The following is an excerpt from an essay left behind by the aforementioned Arnold Schepler about his negotiations with the terminally ill chiliast Held, of which J. G. Erlmann \*) gives an excerpt, in which it says, among other things, as follows: "I recognize and confess, said the sick Held, that I have ridden too high; I have not had the right knowledge of God; I have suspended (excluded) myself from the number of the Augsburg Confession relatives and have left the church and community of God. Now God, according to His great mercy, has drawn me to Himself in this great weakness, fear and need of mine. Therefore, I ask Your Honor to instruct and comfort me by virtue of his office. - I testify that I am a great sinner. Let the pastor use his elevated office to accept me as one

who has often erred and often sinned. I could never have imagined that I would live to see this day, thus coming to my knowledge. Therefore, I ask you to comfort me 2c." When the blessed Pastor Schepler had presented to him what was necessary, he not only listened to him with eager devotion, but also showed the sincere desire of his heart to be reconciled with God and His Church. \* "I confess it from my heart," he said, "it has been a great joy to me to listen to Your Honor; I see Him as an angel of God before me; for Satan has prevented me from speaking to Your Honor sooner. In theology I have gone very wrong; I do not want to advise anyone to go so far; and there have been many high people who have also gone too far; but many have returned again, but most have remained stuck. But my Lord Pastor, I pray that He will let me enjoy His high office, and please me with the holy absolution and most holy supper of the Body and Blood of Jesus Christ, that I may be assured of God's mercy in Christ Jesus for my soul's bliss." When he had thereupon indicated with several words his change of mind and a true respect for the Augsburg Confession and other previously despised symbolic confessions of our Protestant (Lutheran) Church, he continued to ask: "Your Honor will only admit me as an unworthy servant, and let me enjoy the ransom key and Holy Communion." When Schepler promised to help him in this, he cried out with special emotion: "Let my children come, that they may see and hear my conversion, that they may also be converted. When they could not immediately be brought from Hamburg, where they were staying, he cried out again: "God's grace will not suffer delay; let some neighbors be called, who will be witnesses to what I will say. After receiving absolution and communion, he exclaimed prayerfully, "Now praise be to God the Father,

\*) In his "Nöthigen Regeln zur Beurtheilung des Separatismi," p. 619 ff.

God the Son, God the Holy Spirit, you highly praised Trinity, from eternity to eternity! who, according to his great mercy, drew me to himself in my great weakness, fear and distress, did not let me die in my sins and now took me back into his church and community. When my children hear of my conversion, they will rejoice and be converted. Others who hear it will also rejoice and thank the Lord with me for such mercy. Even if some of them do not want to grant it to me, they will let me have it. I thank God from the bottom of my heart and will thank Him as long as I am here, that He let me enjoy the Eucharist (Holy Communion), by which I am assured that I am now accepted back into the church and community of God. In all my life I have not had such a day as this day and this hour. For today salvation has come to this house." The following day he repeated this again and assured that he had spoken this without hypocrisy, although with a weak voice due to excessive tiredness. Held's death occurred soon thereafter. His body was brought to Stade and here, in view of the heartfelt repentance shown by the deceased, he was publicly and solemnly buried. \*)

### **The Ohio Synod Western District and Rev.**

Readers will recall from No. 20, pages 157 and 158, that Pastor Eirich of Lithopolis, Ohio, has published a paper against the activities of the Masons in the United Synod of Ohio. From the "*Lutheran Standard*" of July 8 we now learn the following: Pastor Eirich has admitted in writing to the Synod of the Western District of Ohio, assembled in Wapakonetta on June 18 and the following days, that in the attacks which he made in that paper on the character of Professors Lehmann and Worley, and in the violation of respect which he thereby allowed himself against his Synod, he had done too much injustice to his flesh, and in particular had erred against love. Thereupon all concerned declared to be completely satisfied and reconciled by this confession of Mr. Pastor Eirich. On the second day after this declaration was made, Rev.

\*) The miserable advocate of all heretics Gottfried Arnold writes in his *Kirchen- und Ketzerhistorie* (Th. III, T. 13) that one would have wanted to conclude from Held's burial in Stade alone that Held had recanted, and adds: "But his opponents would probably have publicized this as a great victory, if it had really happened that way" - but the ear- and eye-witness, the godly Schepler, who has left the partly above mentioned written report about Held's conversion, proves irrefutably that the truth about the poor chiliasts has indeed won the victory. Eirich made a second one. The second was as follows:

Since the Honorable Ministry has unanimously approved in the case of Pastor König \*) that he also administers Word and Sacraments to those members who continue to call themselves Reformed, and thus actually profess the Union, the Honorable Ministry thus joins in principle. Since, moreover, confession and practice are in flagrant contradiction, and this, instead of being corrected, is evidently taking a worse turn in the Synod; and since, in open Synod at Greensburg, I was not granted the right to bear witness to the truth which I hold so dear; and since various members of the Union Synod still continue to publicly disassociate themselves from the Union. Synod still continue to publicly hold sacramental communion with false believers in their congregations; since further my complaint brought against A. Henkel in regard to unlawful teaching among my parishioners before the English District has been dismissed, the subject of my complaint being declared to be no encroachment upon my office; and since further the same subject of my complaint has itself been declared to be no encroachment before the Synod of Delegates; and since this runs contrary to the 16th (14th?) Article of the Augsburg Confession, as well as to the word of God. Confession, as well as the word of God; and since what arose from it was settled in a manner which I consider to be most unjust, since the subject matter was not addressed at all, and yet another subject matter was taken up, which by its nature could not be dealt with until the former had been dealt with; and since the Synod of Prof. Lehmann no open confession of sin and no repentance and justification in regard to his unchristian judging of my heart and slandering of my character in the "Standard", although I demanded it; and since I am therefore deprived of the possibility of obtaining my right in the Synod in any other way, I hereby, in order to preserve my conscience and to testify against the above-described procedure, publicly and solemnly renounce my connection with the Western District of the Synod."

Hereupon the synod declared that Mr. Pastor Eirich was not a member of their western district, and at the same time that it was their duty "to notify the congregations in and around Lithopolis that the same had separated from their body without an honorable discharge, and to exhort them to act accordingly."

Finally, Fr. Eirich sent the following third statement to the Synod: "Since I feel that my conscience is troubled because of the statements I made in my recently published pamphlet, I feel compelled to

\*) Who, after receiving but not accepting censure for many a grievous wrong, had left the Missouri Synod, and was received with joy by the Ohio Synod. -D. L.

and to put the following in its place. I am convinced and acknowledge that I should have admonished Prof. Lehmann first before I published what refers to him; therefore, with the present I ask him for forgiveness because of the neglect of my duty. The matter itself, however, I cannot retract, since I am convinced in my mind that it is completely true. Only I would like to remark that I do not want what I have said to be regarded as a self-assumed judgment of his heart and his motives, since I do not take the liberty of judging one or the other. Nevertheless, I must firmly and conscientiously assert the fact that he has not, in fact, given a decisive testimony against secret societies, in that word and deed do not coincide but cancel each other out. As far as the censure of the synodal proceedings is concerned, I acknowledge that as a result of the terrible injustice done to me, I have not acted in conformity

with the 8th commandment in every respect, and even in this, where I have erred, I ask forgiveness. I hereby revoke all truly offensive expressions. As for the Synod, I cannot admit to owing it deference where I am convinced that it acts decidedly and downright contrary to God's Word; I therefore demand that it recognize its wrong and repent, if I am to feel bound to respect it. With respect 2c."

### **Elector August of Saxony.**

In the years 1553 to 1586, the Elector of Saxony was the godly Augustus I, so sincerely concerned with pure doctrine. He read the Holy Scriptures so diligently every day that he regularly read them through every year. The daily edification in Luther's writings was so indispensable to him that he never traveled without a special travel copy of Luther's works. Still in the 49th year of his age, he learned the Latin language thoroughly, also the ibraean, in order to be able to read the holy scriptures of the Old Testament in the original language. He learned the Latin language thoroughly, and also the Ezraic language, in order to be able to read the Holy Scriptures of the Old Testament in the original language. When one of his court preachers arrived from Wittenberg, where August's son was studying, the Elector asked the court preacher: "How is my son studying? The court preacher answered: "Most gracious Prince, I thank God, everything is going well, even though he studies like a gentleman. August laughed and said: "Well, he shall not become a great doctor; but he shall nevertheless become a doctor of catechism for me, otherwise he would be no good for the Lord. When the Elector received the news that his dying mother had declared that she wanted to cling to her Lord Christ like a limpet to her clothes, he said to the court preacher who had just arrived: "God help me, too, so that I may become a catechism doctor.

at my last end; I will also cling to him by his grace and confess my Lord Christ; let me in eternal life be only his shoehorn, and I will have enough." One day he was discussing with a prince about the Sacramentarians who did not want to believe that Christ's body and blood were truly present in the Holy Communion. Brother, if my Lord Christ had said such a thing: "Behold, in this stick, in this stone, or in this wood, you have my body and my blood," I would have believed it, and my reason should not make me turn away from it in the least. And if my Lord Christ had commanded something even more impossible, I would still believe it, if only his word stood there; God grant, my reason say what it will. He is almighty and true, therefore I have nothing to say to him in his word, and the question is not how it happens, but only whether it is Christ's word and command. If these are his words, then I will keep silent and let him rule, for he knows how to fulfill them.

In the year 1555, something very strange happened in the life of the Elector August, of which he himself has written a report in his own hand, which has been preserved in the Royal Library in Dresden. The event is as follows. \*)

When the Elector visited the newly built Augustusburg Palace in the aforementioned year, he read a chapter in the Bible one evening before going to bed, as was his custom, and then went to rest. The same thing was done by the Chancellor von Pflug, who was keeping the Elector company and for whom a bed had been made up in the same room. Both cannot fall asleep, although each of them thinks that the other is asleep. What happens? The door opens, a monk and a nun appear and both immediately go to the table on which the Bible lies with a burning light next to it. The monk picks up the bible and reads it, is annoyed, puts the bible back down, and now starts to blow out the light; but all efforts to do so are in vain. With an angry expression, he and the nun hurry toward the door; but the nun turns back and tries again, and with even greater force, to blow out the light. She succeeds except for a few sparks, which still glow. But as soon as she turns her back on the light, it begins to burn again in bright flame. The following morning, the Elector asks the Chancellor how he slept, and when the latter says that he has slept well, he says that he has slept well.

the Elector further asks him if he has not noticed anything unusual.

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\*) See: Denkwürdigkeiten aus der Reformationgeschichte Dresden und Meisten, 1827. p. 48.

had seen. The chancellor answers in the affirmative. Both now agree to sit down at different tables and write down what had happened to them the night before. This is done, and behold, when one hands his report to the other, it turns out that they both saw exactly the same thing.

Thereupon, the Elector turns to the Chancellor deeply moved with the words: "Do you know what meaning this has and will have? I will tell you this: One day after my death, there will be an Augustus in the government, who will be determined to eradicate and exterminate the Protestant doctrine, but will not be able to end it, because God's word (striking the Bible with his hand) and Luther's teaching will now and never pass away. But his wife will be much more zealous in this and will try to enforce it by force, but she will succeed as little as he; because if they think to pursue the true religion to the highest, God will be a mediator in it. But cursed, cursed and cursed again be he or she among my descendants who will seek to obscure and extinguish the pure light of the Gospel in my lands." - —

That all this literally came true is known. In 1697, Frederick Augustus I, Elector of Saxony, really became a pope to become the King of Poland, and the bigoted Maria Josepha of Austria became the wife of the son of the latter.

Important historical revelation of **the carnal religion of free men.**

Most fun to read.

After this dramatic poem had gone out of print, despite the repeated strong editions it had experienced in a few years, the Lutheran Young Men's Association in Baltimore had it reissued. From the same it is therefore (the piece at 6 cents, 100 pieces at \$5.00, sent postage free) under the address: *Juenglingsverein*. Care of Rev. G. W. Keyf. No. 20, Barnet St. Baltimore, Md. Perhaps no writing could have more suitable and effective weapons against the crazy atheism of the so-called free men here, than the one which bears the above title, which scourges with sparkling wit the nonsense of God-denial, which now sells itself as wisdom to its dumb disciples. In particular, youth associations should make it their task to spread the book not only in but also outside their circle and to bring it into the hands of every youth in particular. Not only Lutherans, but also Catholics and Uniates have already procured new editions of the booklet and distributed it in many thousands of copies, and everywhere it has proven to be an excellent means of shutting up the big mouths of the freeman slaves and protecting inexperienced young hearts from their loose talk. Let's go, young men, to work! Let a few hundred copies come to you in a hurry and throw them as fires into the straw fortresses which the devil has built up here by his dear free men namely in the cities.

### **The hypochondria.**

No. 18 of the current issue of "Lutheraner" contains a small article with the headline: "Peter again in a foreign country. This article is certainly as harmless as any. Nevertheless, we have already received two submissions against it from Wisconsin, to be published in the "Lutheraner," in which the writer of that article is accused of having revealed himself to be of an entirely unchristian character. We credited this to the senders as probably very strange oddballs and simply put the submissions in the wastebasket. But as we see from the Gettysburg "Church Messenger" of June 24, there is a third peculiar brother in Wisconsin, who now addresses the whole Missouri Synod, and says of the writer of the article in the "Lutheran" that the same is in such a "rage" "that he rants in the Lutheran like an ungodly man who knows nothing of God and the eighth commandment."- There are, as is well known, certain black-galled and milquetoast persons who, as the saying goes, can get bitterly angry at the fly on the wall. Probably those Wisconsin are such constitutions. Such unfortunate people (they are called hypochondriacs) are to be pitied more than one could be angry with them. To try to cure them with reasons would be in vain. The most effective and at the same time cheapest medicine for such sufferers should be mustard leaves, which we therefore recommend to them.

**The Pennsylvania Synod met** again the previous month. The editor of the Gettysburg Messenger writes: "Prompted by the annual report of the president (Weiden), some resolutions were brought forward (by Ehrhart) which were intended to commit the synod without reserve to the symbolic books. A lively debate ensued, in which it became clear that these resolutions could by no means be adopted with unanimity, although since the last ten years a significant progress in this respect has been perceived in the Synod."

And yet the Synod of Pennsylvania likes to be called the "Venerable Mother Synod"! It must truly be sadder for the General Synod than is commonly imagined when even the most Lutheran is not Lutheran!

### **Display and invitation.**

The Lutheran Eben-Ezer congregation in Grand-Prairie (Okow P. O.), Washington Co., Illinois, will, God willing, solemnly dedicate its newly built church on 6 Sunday, p. Trinitatis, July 31 of this year, and the following day, August 1 of this year, will hold a mission festival in honor of the great God. All brothers in faith near and far are hereby fraternally invited to participate in this double celebration, and are asked to share the joy of this celebration with us through their presence and to

to increase the enjoyment of the fraternal community by their participation in this feast. Accommodation and hospitality during this festival will be provided in the best possible way.

On behalf of the Community of Churches - Board of Directors:

H. Grävel  
F. Frickenichmidt, )  
E. F. Riemenschneider, Pastor.

Bochchr.

### Ordination.

After Mr. Joh. Horst, hitherto a pupil of Fort-Wayner Seminary, had passed the prescribed examination and had accepted a lawful calling from the congregation at Minneapolis, Minn., he was solemnly ordained by the undersigned, at the request of the congregation, on the Sunday after Ascension Day, June 5, and installed in his office. May the Lord make him a blessing to this small congregation and to many immortal souls!

The address of the dear brother is:

R, ev. Uoll. Horst

Mnnsapolis, Ninn.

Likewise, Paulus Rupprecht, also a former student at Fort Wayne Seminary, after passing his examination and accepting a call from the congregation at Prairie Mount, Minn. was ordained by me at the request of the congregation, assisted by the Rev. Joh. Horst, he was solemnly ordained and installed in his new office on June 26.

May the faithful Archpastor grant him strength and assistance, and may he also be a blessing to the community entrusted to him and to many immortal souls!

His address is:

Hsv. lok. Saul uuppreolit ^i rriorio Normt,

Honäorson I?. O., Nirm.

Fr. Kahmeyer.

### Church consecrations.

On Sunday Exaudi we had a real day of joy in my branch parish, because we could hold services for the first time in our newly built little church. It is a beautiful frame building 24 - 36 and 14 feet high with high, beautiful windows. Love, zeal and sacrifice united to decorate the church with flowers, wreaths and foliage, as well as the pulpit and altar - the latter a thankful gift from our neighboring parish from their old church - with suitable clothing in a surprising way. The external surroundings also served to raise the spirits to joy, for the little church stands in a very beautiful area, which presents the eye with an exceedingly pleasant sight in the desired alternation of forest and prairie. It was also a rare pleasure for us that our singing was accompanied by several instruments.

In the morning of our feast, Pastor Volkert preached on the Gospel of the above-mentioned Sunday, dealing with the sentence: "The consecration of your church as a true witness church, in which I. the Holy Spirit, II. also you, and III. the Holy Spirit always bear witness to Christ. II. also you and III. the holy cross. Cross. In the afternoon, the undersigned preached on Ps. III, 4: Our little church a memorial of the miracles of the gracious and merciful Lord, I. according to its origin, II. according to its purpose. I. M. John.

The dear readers of the "Lutheran" are hereby informed that the German Evangelical Lutheran congregation at Carlinville, Ills. consecrated their newly built Brick Church on June 19 of this year, the Sunday of Trinity. A number of guests from the congregations of St. Louis, Mo., and Staunton, Ills. joined in the celebration out of love for the kingdom of God and brotherly sympathy for our still weak congregation. The service was conducted in the forenoon by the Rev. looi, and in the afternoon by the Rev. Renniecke, of Staunton.

In the name and on behalf of the municipality

Ed. Multanowski, Pastor loci.

### Registration of sophomores

for the high school in Concordia - College.

In order to be able to make the domestic arrangements for the upcoming school year beginning on Sept. 1, it is highly desirable to receive the applications of those students whose entry is expected on Sept. 1 as soon as possible. In order to be able to make timely arrangements for the upcoming school year beginning Sept. 1, it is highly desirable to receive as soon as possible the registrations of those children who are expected to enter the school on Sept. 1. Parents, guardians and communities who intend to entrust boys to our institution are therefore kindly requested to inform the undersigned as soon as possible.

Alex. Saxer.

### Receipt and thanks.

For L. Lochner, of the Young Men's Association in Frohna, Perry Co, Mo.	58.50
„ H. Koch of the Young Men's Association in West Seneca	
Lei Buffalo	5M
"L. Schick from the Jiingling Club of Cincinnati 10.50 " H. Partenfelder	15.00
from Mr. Past. Gräbner 60 Cts, Mr. Joh.	
Gender in Frankentrost 50 Cts., ans der Gem. in Saginaw City von dem Hrn. Wikinger 40 Cts., Joh. Stenglcin 50 Cts., Adam Gräbner 50 Cts., Adam Greuel	
50 Cts.	2,50 " Karl Rittmeier from the Gem. in Frankenmth -- 15,00 " E. Böse on the wedding of Mr. K. Ude in
St.	

## Receipt

on the since I June 1858 until the end of May 1859 for the teachers , and Michigan sophomores at Fort Wayne Seminary.  
and funds received by me at St. Louis College:

From the Women's Association in Monroe, Mich.

\$55,22

This includes:

By Mr. L. MattheS\$2

.00

" Mrs. N.

25

" Greetings

50

" Standherdinger

50

With special designation of individual members of the congregation 8,27

From InnglingS creinin the same 16,00

„ Virgins- „ 22.08

At the wedding of Mr. Joh. Güttler by me ges. 2.01 „ my child baptism 2 .06

" the wedding of Mr. K. Wollmer - - 2,20

From the congregations of Mr. Past. Sievers 11,25

From the Women's Association and the Gem. deo Hrn. Past.

Wüstemann in Detroit- - - - - 17.73

Dnrch Hrn. Past. Gräbner from his previous parish 5.02 From the parish of Mr. Past. Lemke 5,06

" the congregations of Mr. Past. Trautmann - - - 10,00 " the parish of Mr. Past. Also 7,00

" Mr. Past. Rauschert collected: 51.30 on the

Child baptism of Mr. Fr. Kandt and 70 CentS on the wedding of Mr. A. Bohm 2.00

W. Hattstädt, Cassirer.

With thanks received from C. M. for meager pupils of Concordia a pair of new leggings.

C. F. W. Walther.

For the college household

From Mr. Kerkhoff to Tandy Creek, Jefferson Co, Mo. in lieu of in-kind\$10 .00

A. Saxer.

## Get

a. On the general synvdal coffee: Vacat.

d. To the Synodal Missionary Fund:

From the comm. of Mr. Past. W- -Lholz in Minden, Washington Co., Ill, Collecte on 2 Pentecost 59.55

By Mr. Past. H. Wunder, Chicago, Ill. 23,05 and namely:

52.55 from the missionary box in his church,

20.50 by Mr. Past. Stubnatzy, Thontton Station, Ill.:

8,00 Collecte in its commun...

6,00 by H. Richter,

5,00 " R. N.,

1,00 " D. Werfelmann, 50 " N- N.

o. To the college maintenance fund, for teacher salaries:

Collecte of the Gem. of Mr. Past. W- Scholz in Minden, Washington Co., Ill, Collecte on the 1st day of Pentecost 7 .83

From teacher O. Gotsch in New Bremen 50

" Hm. H. W. Bünger in St. Louis---

5,00 " a community alüde of the Concordia - District

in St. Louis

5,00

From the Immanuels District of the St. Louis Gem. - - 11,00 " Trinity!)- „ „ „ -- 11,00

ä. For poor students and pupils in the

Concordia Collcge and Seminar:

By Mr. Past. H. Wunder in Chicago, Ill -- -- 11.45 namely:

From the virgin lercin in its Gcm.

55.00 for A. L. Selle,

5,00 " Useful,

1,45 " Nützet, collected at the infant baptism of Mr. H. Laitsch in Chicago.

" Hm. Past. Clans in New Bremen 3 .55

F. Böhlau, Cassirer.

On the return trip for Mr. Past. Röbbelen:

From the Ebenezer comm. of Mr. Past. Riemenschneider, Grand Prairie, Washington Co, Ill. 5.00

From Triune Wedge District of St. Louis Gem. 55.50

Bon Mr. H. W. Bünger in St. Louis 1,00

, a community member of the Concordia - District in St. Louis 5 ,00

"The congregations of the Rev. W. Holls inIll. 8,00 For Mr. Past. H. Fick:

From the Ebenezer - Gem. of Mr. Past. Riemenschneider, Grand Prairie, Washington Co., Ill. 5,00 " a parishioner of the Concordia-Disiriklö in

!Lt. Louis

5,00

" the congregations of Hrn. Past. W. Holls in Ill. 8,00

For the support of the church construction of Mr. Past. A. Hoppe in New Orleans:

From the congregation of the Rev. A. Lehmann near Manchester, Mo. ----- 9 .00

"Mr. Past. G. Löber in Chicago, Mr. Hoppe

self handled 1

,00

F. Böhlau.

I. For the Synodal Treasury of the Middle District: For the General President:

From St. PaulS comm. in Fort Wayne525

.00

" „ Petri- „ of Mr. Past. Friedrich in Huntington

6,00

2. for the Synodal Missions-Casse:

From the comm. of .Hrn. Past. Rupprecht----

6.28

" A. W. 1.

00

" frübercr Gem. des Hrn. Past. Baiser, London-

ville, Ashland Co., O., for Minnesota

18.00

" of the community of Mr. Past. Wambsgans

10,00

for teacher salaries at Concordia College in St. Louis:



From the St. John's parish of Mr. Pastor Wicbmann 11,12  
5. to the alimony fund for related wife

Prof. Biewend:

Collecte on heil. Pentecost Feast of St. Paul's Grammar School in  
Fort Wayne 35.58

For the entertainment of the preacher scmmar in Fort Wayne:

From the comm. of Mr. Past. Klinckenberg 10,00

For the Fort-Wayne seminar:

Pentecost coUeclc of the TrinityS congreg. of Hrn. Past.  
Lindemann 28.72

For the seminar organ:

mm. of Mr. Past. Keyl in Baltimore- -- 10.25 Ebr. Picpcnbrink.

**For the Lutheran have paid:**

**The 13 year old:**

Mr. P. Sauvage.

**The 14th year:**

The gentlemen: W. Fürstenau, Past. F. Winkler, V.  
Vöglein, P. Sauvage, H. Werner.

**The 15th year:**

Men: W- Fürstenau, F. Hinze, F. LührS.

F. W- Barthel

**St. Louis, Mo.,** Synodaldruckerei von Aug. Wiebusch u. **Sohn.**

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## Volume 15, St. Louis, Mon. 26 July 1859, No. 25.

### To parents concerned for the welfare of their children.

By parents who are concerned for the welfare of their children, we mean those who care first and foremost for their children to become true Christians and blessed.

Although this is the most important care for children, there is more to proper parental care. Just as God not only wants us to be blessed one day, but also wants us to serve our neighbor and become a blessing to the world and the church, parents, God's representatives, should also be concerned not only to bring their children to heaven, but also to raise them to be a blessing to the world and the church.

We were reminded of this quite vividly a few days ago when we attended the public examination in a local so-called academy. The northern or Immanuel district of the German Lutheran congregation of the unchanged Augsburg Confession has two elementary schools. The northern or Immanuel district of this German Lutheran congregation of the unchanged Augsburg Confession has, in addition to its two elementary schools, at which four teachers work, established a higher institution, which according to local custom has been given the name of an academy. \*) The

The local Lutheran congregation is divided into three districts. The Lutheran congregation here is divided into three districts, the Immanuel, Dreieinigkeits and Concordia districts, with three district preachers and one pastor, all of whom alternate every second Sunday in the three different churches in the community. The director of this academy is Mr. Albach, who is well known to many of our readers and who used to work as a teacher at several English secondary schools and as an English Lutheran preacher in Blessing. Two of the four teachers of the parish elementary schools, Mr. Ulrich and Mr. Göring, also teach the students of the academy, especially in biblical history, fine writing and drawing, and music. The purpose of the academy is to give such boys, who have already reached the usual goal of elementary education (reading, writing, arithmetic of the five species), a further education for their future profession, to bring them in particular so far that they can speak, read and write not only German, but also English well (therefore not only instruction in English grammar is given, but also several main subjects are presented by means of the English language). In addition, the students of the academy are taught mathematics, especially arithmetic, geometry and algebra; geography; history, especially world history, the history of Germany and church history; natural history, especially natural history and natural science (physics); in short, all the branches of human knowledge thoroughly.

Preach to the congregation. The Trinity District also has two schools with four teachers and the Concordia District one school with one teacher. The total number of students in the nine parish elementary school classes with nine teachers is approximately 776.

in which good knowledge is necessary and useful for every profession in life. On the occasion of the public examination, we were pleased to see how excellent Mr. Albach and his eager, talented assistants are doing, despite all the various obstacles that still stand in the way of the work's success, and only one thing made a depressing impression on us - the still small number of students.

This is what has prompted us to draw the attention of Christian parents, who are concerned about the welfare of their children, to this academy through the "Lutheran". If they do not want their sons to study and become preachers, and if they want them to learn more than they can learn in a good elementary school, they have here the best opportunity they can find anywhere, an opportunity that is all the more preferable because in this academy the highest principle is: "The fear of the Lord is the beginning of wisdom. Ps 111:10.

Consider, dear parents, if you leave your dear children the money that you would have had to spend if you had let them teach in the local academy for about two years (because that is how long the shortest academy course lasts), then you leave your dear children incomparably less with the money than if you leave them the knowledge that they can collect here for this sum of money. As Job says: "Wisdom is worth more than pearls and the purest gold.

not equal to her." (Job 18:12-19.) Thus says the wise Solomon: "Wisdom is better than strength. (Eccl. 9:13-16.) Consider further, ye immigrant parents, how often it is a hindrance to you in your business, and how often therefore you are exposed to miserable swindlers, that you cannot speak English well, or read and write English well; is it not therefore your manifest parental duty, since you have so splendid an opportunity, to procure for your children that which you deprive yourselves of with pain and often with great injury? Consider further, both the church and the state need clever, skilful, educated, in all matters knowledgeable and experienced people, who are at the same time Christians, to whom one can entrust an important office and from whom one can get advice; is it not therefore your parental duty that you think of leaving behind children whom the state and the church need, whom one can use as community leaders, as clerks, accountants, justices of the peace, postmasters, city councillors, as representatives of the people in legislature and congress, etc.? and the like? Consider, however, what a great difference in status existed in our old fatherland and how oppressive it was; do not think, however, that this difference in status and the annoyance of it will cease here of its own accord! No, if you do not let your children learn anything righteous, they will always be regarded as uneducated, crude people and will stand many levels below those who have acquired a wealth of knowledge and abilities that your children lack. Consider, finally, that in Germany one could complain about those who were held in low esteem because of their ignorance, but can one do so here? - In Germany, most of the craftsmen and builders did not have the means to have their children properly educated, so they had to bear their subordinate position as a cross laid upon them by God; but here, most of them are so richly blessed that they would be able to carry it out if they only wanted to give their children a higher education. O parents, remember your duty! If you do not want to and cannot dedicate your children to preaching, then at least let them learn something proper, do not be satisfied with the bare minimum that they learn in an elementary school, but send them for a few years to a higher school, such as the academy here. It is obvious to you that you are preparing your children, if they are not to become preachers, better for their future profession and status than if you wanted to send them, for example, to the local Concordia College, where they have to learn many things that will be of little use to them in a profession other than that of preacher, while in the academy, the main focus is on preparation for a secular profession. Even those

The costs, which are to be raised for foreign academy pupils, are not particularly high. The price of tuition per month is not more than a dollar and a half, and one local Christian family is willing to board and lodge out-of-town boys for five dollars a month, so that the total annual cost is not more than 78 dollars. We confess that we cannot understand how Christian parents should not gladly make such a small sacrifice to bring their son to an institution run in the Christian spirit, where the divine gifts placed in him are to be awakened so that he can one day become a blessing for the state and the church.

Finally, a testimony of Luther for the importance of such a school education as our academy aims at may follow here. It can be found in his "Schrift an die Rathsherren aller Städte Deutschlands, dass sie christliche Schulen abrichten und halten sollen," from the year 1524, where it says among others means:

"Now if (as I have said) there were no soul, and schools and languages were not needed at all for the sake of the Scriptures and of God; yet this cause alone would be sufficient to establish the very best schools, both for boys and maidens, \*) in all places, so that the world also might have its worldly

To keep the state outwardly requires fine, skillful men and women; that the men may well govern the land and people, and the women may well raise and keep house, children and servants. Now such men must be born of boys, and such women must be born of maidens; therefore it is necessary that boys and maidens be taught and trained aright. Yea, saith thou, let every man teach his sons and daughters himself, or bring them up with discipline. Answer: Yes, one teaches and trains them well. And if the twitching is pushed to the highest and works well, it does not come further than that there is a little enforced and respectable behavior; otherwise they remain just wooden blocks, who neither know about it nor about it, and can neither advise nor help anyone. But if they were taught and educated in schools or otherwise, if there were learned and disciplined masters and mistresses who taught languages and other arts and histories, they would hear the stories and sayings of all the world, how this city, this kingdom, this prince, this man, this woman had fared, and so in a short time they would be able, as it were, to give the whole world its essence, life, advice and suggestions from the beginning.

They could then send their minds and judge themselves in the course of the world with the fear of God, and from these histories they could become wise and intelligent about what to seek and avoid in this outward life, and also advise and govern others according to it. But the discipline that can be practiced in the home without such schools

Luther also wants to see good schools for girls set up, which many who want to be good Lutherans now regard as vain excess.

It wants to make us wise through our own experience! Before that happens, we are dead a hundred times over and have spent our lives doing everything thoughtlessly; for much time is needed for one's own experience. I speak for myself: if I had children and could, they would have to listen to me not only the languages \*) and histories, but also sing and learn the Musica with all the mathematics. For what is all this but mere child's play, in which the Greeks used to train their children, who thereby became wonderfully skilled people, capable of all kinds of core activities. Yes, how sorry I am now that I have not read more poets and histories and that no one has taught me them. I have had to read the devil's filth, philosophers and sophists with great cost, labor and damage, so that I have enough to sweep up. (X, 556—558.)

(From Correspondenzblatt No. 4 d. J.)

## **Some of the speech of the inspector of the missionary institution F. B. at the dismissal of two pupils, April 15, 1859.**

If, at the departure of two pupils from our institution who are destined to enter the service of the ministry among our German Lutheran brethren in America, I make a subject of my speech which is related to that which one of our departing friends has just treated, it is not because all our thinking and reasoning would be absorbed in the future and in the one-sided consideration of things as they appear in the light of the prophetic Word. Those who live with us constantly know that this is not the case. But it cannot be denied that the understanding of the doctrine of the last things is gaining more and more importance and significance. But it has gained the most practical importance in America, where everything that is treated as a school question in our country soon becomes

a question of life. - As is well known, there are two fundamentally different views of this question in the Lutheran Church. One is the spiritualistic one, which regards the prophetic word of Scripture not as truth to be understood literally, but as truth to be interpreted figuratively or spiritually, and makes the object of its hope exclusively heaven and the state of the blessed. †) The other one, to which we belong as the only scriptural one.

\*) In another sermon from 1530: Luther writes of his time: "For preaching, ruling and judging, both in the spiritual and secular realms, all the arts and languages in the world are too few, let alone the German alone, especially now in our time, when one has to talk with more and different people than with neighboring houses. (X, 482.) How much more is this true of our time and of America, where one has to live among people of the most diverse languages, do one's business and hold court and suffer!

†) As if the meaning of a figurative speech were not a literal or literal one!

The hope of the saints, which is moderate and in accordance with the sound principles of interpretation, takes all the promises of the divine word, in so far as it does not deny them, as real and actual, and has for its object of hope everything that is granted by the other view, so that it is not lacking in one thing, but it has one more. Its hope has for its object not only heaven, but also earth, \*\*) not only the consummation of the saints and their communion in heaven, but also the consummation of the kingdom of God on earth. Those who hold this conviction know, believe and confess that the spiritual goods which constitute our blessedness are and remain the main thing, but they also hold †) the principle to be perfectly scriptural: "Corporality is the end of all God's ways." They therefore rejoice in the promise that with the fullness of 'The Gentiles also the people of Israel as a whole will enter the kingdom of God, that this kingdom on earth will represent the blood and completion of the visible church and will be the preliminary stage of the glory of the new heaven and the new earth that will finally appear. - Nowhere are the two views more sharply and threateningly opposed than in the Lutheran church communities of America.

As great as the influence of the view of the objects of Christian hope, which is shaped in such and such a way, is, the cornerstones ††) of the Lutheran doctrine of the church, as it is to be found in the symbols, namely in the 7th and 8th Art. of the Augsburg Confession, and the basic evangelical direction ‡) in the shaping of the church, in opposition to the Roman aberration and against all sectarianism and fanaticism, remain untouched by this influence. Nor does this doctrine, even if it is correctly conceived, i.e. simply taught biblically and in harmony with all the basic doctrines of the Christian church, have any influence or effect which somehow, even from a distance, impairs the jewel of the Lutheran church, its doctrine of the order of salvation ‡‡).

The difference between the two directions, of which I would like to call one, to choose a short designation, "the hopeful", the other "the hopeful-poor", consists, according to my most intimate conviction, only in one plus

\*) So, what is to be referred only to the "heaven or state of the blessed" is not real and real!

The true difference of the exegesis of the Lutherans and the chiliasts is that the former understand the word of Christ spiritually (John 6:63), the latter understand it carnally.

†) With the gusher Oetinger, the old and new Jews and with all false messiahs.

††) So the doctrine of the church is changed, only not according to Neuendettelsauer euphemism the "foundation stones" of the same.

‡) How cleverly the chiliastes know how to reassure those who distrust them without telling a lie!

‡‡) Would God, that would be so. But that God have mercy! Where the Chiliasmus masters itself of the hearts, there it is around the simple Heisweg done. It is also not otherwise possible, since a little leaven acidifies the whole dough.

and a minus. The hopeful have everything that the others have, only a richness, a fullness more, which completes that poverty, and a view into a world full of miracles and great deeds of God, into a fullness of glory, which touches the heart unaccustomed to it and the eye untrained for it like a dream poem, fantasy, like rapture and delusion\*).

Those who do not have the biblical ideal of the visible church of the future in mind will easily be satisfied with the traditional, tried and true, the form of doctrine and life, cultus and constitution, discipline and ecclesiastical order handed down from the fathers. He seeks his ideal, if he has one, in the past, in the heyday of the Lutheran Church\*\*). He is essentially conservative, and the highest aspiration in ecclesiastical matters is to preserve the continuance of the ecclesiastical order or else to return it entirely to the state of the better past (restitution of Lutheranism in the form of the 16th century) †). Every attempt at a substantial progress, which, even if on the old foundations, goes beyond the drawn boundaries, appears not as a supplement and continuation of the Reformation, but as an unjustified innovation in the field of the church. Doctrine is to him perfected, divine, and life has only the task of following doctrine. Order, cultus, constitution of the church are purely human to him, a matter of freedom, but corresponding to the divine teaching.

But whoever has in mind the ideal of the visible church of the last days will of course be dissatisfied with the miserable condition of the church of the present, he will not find his ideal in the history of the past either, he would have to go back to the apostolic times. Of course, he will think and desire, struggle and plead for better conditions. He will, of course, striving for holy progress, work diligently, according to the measure of his strength, on the development of the church in doctrine and life, in cultus, discipline and order and, where possible, in the constitution. With the exception of doctrine and discipline, he will assign everything else to the area of Christian freedom, but he also recognizes in this area holy divine norms and foundation stones on which the Church of God must build itself. He knows the reason, goal and

\*) If those who hope only for heaven are hopeless people to the chiliastes, they show clearly enough what kind of spirit children they are.

The ideal that a Lutheran has of the church is by no means realized in any time, but only in the words of Scripture that tell us how the church should be.

†) All this is untrue. It is certainly true that the present true Lutherans would already thank God fervently for it, if only the Lutheranism of the 16th century would be reprinted first, while they can only pity the chiliastic enthusiasts, if they talk in this gruesome time of progress, of completion, of a holy forward in demüthig-hochmüthiger language.

Direction to be followed in the development of the Church. Its scriptural formation according to the pattern of the apostolic times with the use of all the good things that the Church has received from the Spirit of God in the course of time, that is the **light that**

guides him in his practical endeavors for the Church. This view of the Church of the future and this hope also gives him **courage, joyfulness, strength** and **perseverance** in his endeavors. He knows that with every step forward a new star is laid for the building of the church of the future. †)

Valerius Herberger.  
**The heavenly Jerusalem.**

Newly edited and revised.

With a preface by Dr. Friedrich Ahlfeld. Leipzig by E. Bredt, 1858.

Ten sermons by V. Herberger have been published under this title. As the title indicates, they deal with the heavenly Jerusalem or eternal life; only in one sermon is the infernal fire mentioned in the beginning. A lovelier interpretation of the last two chapters of the Revelation of St. John will hardly be found. Whoever knows Herberger's way of preaching will not expect anything else. We therefore recommend this most beloved booklet to our readers. Hopefully, there are many among them in whose hearts there is a strong homesickness for heaven in these sad times; but these sermons are excellently suited to heal such homesick people by giving them a glimpse of their former dwelling place and to give them the strength and desire to wait patiently. The booklet (126 and XII pages strong) is also easily available for a small amount. Messrs. Schäfer and Koradi in Philadelphia will send it postage free on request for 37-1/2 cents. We now share with you the beautiful preface which the well-known Leipzig pastor Dr. Ahlfeld has prefixed to the booklet. In it he writes as follows.

Valerius Herberger was born on April 21, 1562 (old style) in Fraustadt in the Grand Duchy of Posen, at that time under Polish rule. His father Martin Herberger was a furrier and also a good poet and singer in the mentioned town. He was a constant lover of the divine word and wrote many beautiful songs about Christ and his miracles, some of which are also printed. His mother, Anna née Hoffman", was the worthy assistant of such a man. His godfather was the pastor of Fraustadt at that time, Martin Arnold.

†) O miserable chiliastes, to whom the view on the church of the future, i.e. on the earthly millennial kingdom, and "this" hope gives courage, joyfulness, strength and perseverance in their endeavors. The source of life, which springs up in heaven for the Lutheran, springs up on earth for the Chiliast. According to this, his whole zeal is based on a thoroughly rotten reason.

This is what happened to our Valerius. The child's birthday fell on the day on which in Roman paganism the shepherds' feast, the Palilia, was celebrated. The father, the sensible poet, interpreted this in such a way that the child should one day become a shepherd of the sheep of Jesus Christ. According to the local calendar, the child's birthday was called *Fortunatus*. From this the father hoped and prayed that his Valerius would become a man blessed in body and soul. And because the dear Valerius in his poetry was not a man of nature and drunkenness in his own power, because he knew and loved and sang of nothing higher than the grace of God in Jesus Christ, he also led his son early and faithfully to this Savior. I will mention only one trait from this guidance. Before taking his son to school, he led him to church, knelt down and prayed heartily. "What he prayed," Valerius later wrote, "I cannot measure. At that time I was so childish that I did not understand what the father was saying. Not long after that my dear father died (on February 8, 1571). But God did not die with him. What he asked of God on that occasion was subsequently shown to me in a powerful way. Many times I have been able to say with my dear Jacob: 'I am too little for all your mercy. But when he ended his life, I was tempted to weep. In the meantime, I had found the quill in the inkpot, which I was not allowed to touch when I was healthy. With this pen

I hid under the table and wrote, the others could cry as they wished. I was much more interested in my dear father's pen. In this poor, childish youth, my blessed father and my mother, who is still alive, raised me with the grütmühle." - The poverty and hardship of the mother, which increased even more after the death of the father, almost destroyed the old hopes that Valerius should be educated for the clerical office. The mother remarried to a master shoemaker in Fraustadt. This stepfather was fond of the boy and wanted to help him find a profession in the shortest possible way. Valerius was to learn the shoemaker's trade from him. He also had the desire to do so, and Sunday was at the door, where he was to be accepted. During the week the school accompanied a corpse to its resting place. Valerius was the chief. Pastor Arnold, who had promised his father on his deathbed that he would see to it that his son was kept in his studies, told him: "Valerius, come to me after school. When he arrived, he took him to his room and told him: "Listen, my godfather, you want to learn a trade. You think no one should know, but the little finger told me: "You want to be admitted on Sunday. No one shall know, but God knows your intention. Dear

Pathe, let me talk to you. Your father used to say about you: "This son must study for me, and I should beg for it. When you were wound up, you raised three fingers in the air, like the Savior when he carries the apple of the world. Then your father said, ""You will see, this will certainly become a preacher, he will point to the Lord Jesus with fingers like John the Baptist."" But he asked me on his deathbed: If I could not encourage you to study, as everything was in God's hands, then I should fight tooth and nail that you should not learn a trade. For then you would be forced to study. So great was your father's belief that you would become a learned man. Now he died thinking that you would become a learned man after him. But because he read in the prophet Daniel: "Teachers will shine like the brightness of heaven, and those who lead many to righteousness like stars forever and ever," he will soon look around on the last day to see where his son is, the great shining light. There you will stand in front of all God's saints, I don't know in which corner, and be smeared with the craft wax. Dear godfather, remember you." - —

- In this speech, however, the last day and the kingdom of heaven are drawn with somewhat Polish colors. It made quite an appropriate impression on the boy. He

came home with the declaration: "Now learn a trade this one or that one, but I now and never! Shall I stand defiled before my father?

If it grieves you, dear reader, that such a wrong and impure motive determined the boy to study, you should first realize that nothing is pure in the impure, and secondly, that the Lord has his hand behind it. The Lord makes the way for the boy. Because the fields lack the necessary means, his mother's sister Barbara, wife of the butcher Georg Wende, takes him into her house and keeps him as her own child for 8 years and 3 months. In Freystadt, he attended the highest classes of the Gymnasium for 3 years, and he studied in Frankfurt a. O. and in Leipzig. He sometimes remembers our city with gratitude in his writings. He lived here in the women's college. - God drew him in the Holy Spirit to be a chosen instrument. He instilled in the man such a sincerity of faith, such a simple acceptance of the divine word and such a firm and victorious position on the "by grace alone" that it is

a real pleasure is to follow him in his life and in his writings. Everything that God has given him: Heart, mind, imagination, linguistic and historical knowledge, they must all serve the glory of his dear Savior. From him and through him and to him are all things. Herberger has been faithful to his king of grace until death. All the bitterness of the Catholics, all the hostility of the world did not disturb him on his holy ground. Therefore

In this way, we also encounter a wonderful faithfulness in all areas of his life. His mother, a widow for the second time, later lived in his house. He takes care of her until her death. His aunt Barbara also finds refuge with him. He cared for her for five years and eight months until the Lord took care of her. The intimate connection between him and his town of Fraustadt is touching. In the town, he

was successively teacher, deacon and pastor. The Lutheran church there was named "Kripplein Christi. When the faithful worker got a good name in the Lutheran church through his writings, he received one appointment after the other. In Freystadt, in Liegnitz, in Troppau they wanted him. But he was like the old Jerome with Bethlehem. He could not leave the little manger of Christ. He stayed with his poor, oppressed community. He was to serve her even in great tribulations. In 1613 the plague raged in the city so violently that it carried off 740 people in the first few weeks. There was a need for such a pastor. He visited all the sick, no one should die unhurt. Often people waved their hands at him from afar to stay away. He paid no attention to this and at least shouted good words of comfort to them from the window. In the early days, he buried many a corpse alone with the gravedigger. He went ahead praying, and the gravedigger led the corpse after him on a small cart. A small bell was hung on the cart to warn the people to stay indoors and not to expose themselves to infection. His faith kept him going. He summarized his comfort and strength in the following words: "Whoever has God in his heart, a good prayer always in stock, a proper profession in his conscience and does not go out foolishly, has a strong guide that no plague can come to him. In fact, the strangler angel could not touch him or any of his family. In this time of the plague he also wrote the dear song: "Valet will I give you," in the beginning of which his first name is woven. It will be sung as long as there is a Protestant church and a Christian German people. In 1627, on Invocavit Sunday, he proclaimed the name of the Lord for the last time before the congregation. He preached the funeral sermon to Abraham Bock on the scriptural passage: "Abraham said: "I have refused to speak to the Lord, though I am earth and ashes. He passed away on May 18 of the same year at the age of 65 years ,

The boy with the quill under the table gives us an example of a part of Herberger's blessed work. He was a very diligent worker with the pen. His most excellent works are the *Magnalia Dei*, i.e. the great deeds of God of Jesus, the core and star of the whole Scripture. He has left us a rich treasure of sermons in the evangelical and epistolary *Herzpostille*, the *Stoppelpostille*, in the



Jesus Sirach (97 sermons) and in the mourning bandages (funeral sermons). The evangelical and epistolary heart postil, is in more recent times again given into the hands of the believing community. Also from the "*Magnaha Dei*" and a selection from the funeral bandages, a new edition (I. Fricke in Halle) has been organized. The present sermons: "Das himmlische Jerusalem" have come across the undersigned in life only in one copy (Leipzig by Thomas Schürer 1610. They seem to be quite rare. And yet they are not at all inferior to Herberger's other sermons in terms of blessed certainty of faith, real, undiluted acceptance of God's revelation, uncolored homesickness and childlike refreshment, which flows over from the homeland as a pledge into the pilgrim's life. I believe that many a soul will be strengthened by this healthy food. When the undersigned was pastor at the Neumarktkirche in Halle, a soldier came to him one day carrying an enormous tome. It was Herberger's Evangelical and Epistolary Heart Postilla. The owner came from Posenschen and had brought the precious book with him to Halle. Now he was to march, I don't know if to the Prussian Rhineland or against the Baden rebels. He could not take it with him any further. I reluctantly bought from him the inheritance from the older house, this great testimony of the most pardoned preacher in Poland. I wish the readers of our Zion sermons that they take the booklet with them to the gates of the eternal Zion. It is a powerful invitation and enticement. Yes, it makes one quite at home in the dear city of God. May many confess with the one who writes this: "I am greatly indebted to the faithful witness of God. He has helped me in the power of the Holy Spirit to take hold of my Lord in simple faith and to confess with Paulo: "I desire to depart and be with Christ. May the Triune God do this by grace. Amen.

Leipzig, February 5, 1858.

v. Ms. Ahlfeld.

From Münkels Neues Zeitblatt.

**From the church. \*)**

The Lutheran Synods of the American Missourians of 1858, \*) The Missourian church fellowship has shown a relatively strong growth in the few years of its existence. It covers a large part of the United States and is divided into four districts, eastern, northern, central and western. But

We think it will be interesting for our readers to read how our synod is written about in Germany. In any case, it is unnecessary to note the small errors that occur in this essay.

The Lutheran.

\*) In one of the following articles, more details about the synods will be given.

many congregations have joined, which are spiritually supplied without being born to the synod. Although it is still a small group compared to the sectarian clusters and even the Lutheran General Synod, which is quite broad-minded on the point of doctrine, we must rejoice that the Missourians, with their great strictness in the confession and their Lutheran manner, have only gained so much ground. Those who take into account the caprice of more recent times and the American air will agree with the words in the Synodal Address of the Northern District, when it is said, "It is a wonderful sight, and one which, as every one among us will know from his own experience, is altogether gladdening and strengthening to the heart, to see the many shepherds and flocks brought together from the most diverse parts of the old fatherland, gathered under the One Banner of the Symbols of our Church, contending for the pure doctrine and its life by which it is to be adorned! It is something rare in the history of St. Christian Church that on so numerous preaching chairs the Gospel is proclaimed, though in weakness, yet unmutated, as if unmixed with human zuthat." God keep them in it! It has been a hard work to accomplish this, and without fierce struggles do not surrender it.

If I understand the present position of the Missourians correctly, they are still a missionary church, i.e. they have not yet taken root in the country and people there, so that their existence would already be assured for the distant future. They have taken Germany with them to America and are still emigrants who must first acclimatize. They draw on the related materials from their old homeland and complement each other as best they can. America itself, the old America, is still foreign to them. I think it will probably behave that way, and I find it quite natural. Their first task must be not to throw themselves into American nature and give themselves to it, but first to form Lutheran masses that are suitable to hold off a thrust and soon to lead a counter-attack. But that is not possible so quickly. Now this church is only in the process of formation; it must have time and fight its way through the very significant difficulties. We find it worthy of all recognition that it has achieved so much. Once upon a time, we used to say: If someone has worked honestly in the school office for seven years, he deserves the martyr's crown. In a certain sense, this can be applied to the Missourian preachers. Sour work, grueling struggles and meager pay is their lot. "It is not enough," says the author, "that deep painful wounds and losses through death have been inflicted upon us, and the number of such preachers who, while still young, have been forced by bodily ailments to resign their sacred office is not diminishing. In the same way, the remaining brethren are mostly like lights, whose life forces, in that they have died, are not so much in danger of dying, but rather of increasing. they shine to others, fade away under the burdensome lass and are consumed."

Under these circumstances, it makes a very pleasant impression that both the northern and the eastern synods dealt with the

vocation to the preaching ministry. They have set up a series of sentences according to which one should be able to examine whether a calling is from God or not, whether one has to follow a call or not. One will not expect that rules for all cases are given here in advance, which leave no doubts and reservations. This is not possible. Certain general limits can be set, but in most cases they still require more precise definition. When the northern synod was to examine and assess a call made to the pastor Fürbringer, it found that, despite its 29 sentences, it could not come to a conclusion with it and had to leave the decision to those involved. The negotiations about the profession are nevertheless significant, because they prove how seriously one takes it, and how resolutely one rejects the job hunt or the comfort and money considerations, although one could understand it, if some look around for an improvement of their situation with the hard work and the small income.

If we further direct our attention to the activity of the spiritual ministry and its successes, we are especially eager this time to learn what part the Missourian congregations have had in the great North American revival. The whole country has been affected by it, and Missourians have lived in the midst of it. It is striking, however, that no trace of it is to be found in the synodal reports. It is said: "All the individual reports agree that examples of sudden eye-opening transformations are sparse and isolated. Even if now and then serious complaints about the apparently small effect of the divine word are voiced by the dear brethren, all of them, thank God, work with confidence in the belief that the word does not go out empty. We feel here quite rightly that the Missourians have not yet grown into the local people, but have still retained their native character in a foreign land. Preaching there is like preaching here. The Missourians have asked themselves why the successes of their activities are so different from the visible and often great successes of the sectarian clusters, since they have the purer and healthier teachings ahead of them. They answer this with the words of one of their reporters: "The whole manner of Lutheran preaching, which is not designed for instantaneous effect, does indeed entail that the effect of the word takes place more in a gradual change of heart, which then, the more inward and lasting it is, falls less and less on the senses at first, but only gradually manifests itself in its fruits. That now on this

We are all sure of this and feel it from time to time from individual examples, as well as on the whole from the increase in righteous godliness. To understand these words, one must compare, for example, the Methodist way of preaching with the Lutheran way. The Methodist one frightens and shakes in order to drive the sinner to the work of conversion and to set him in step; the Lutheran one comforts and calms the frightened sinner by the work that Christ has done for him and drives him to justification by faith. Although Lutheranism also urges repentance and conversion, it does not direct its activity so predominantly and unilaterally to this as do the Methodists, but commands souls more to God's guidance, and makes it its business to preach the whole counsel of God to salvation.

The Lutherans are somewhat at a disadvantage in America because of this. They cannot supplement themselves as quickly from the mass of the people as, for example, the Baptists and Methodists, to which must be added that they do not have the freedom, as the sects do, to fish in foreign waters and to build on foreign ground. They have to wait and see what God brings to them. It is true that they could still increase considerably if they only had enough preachers, for the stream of emigration always brings them new tributaries. On the other hand, it is to be feared that the losses will not be small in time. "There is no lack of complaints," it says, "that the confirmed youth in almost all places is indifferent to God's Word because of their worldly mind. In particular, the complaints concern the confirmed youth mainly in the cities. There are praiseworthy exceptions, but they are few. In general it must be said: The young men are for the most part rough and wild, disobedient to their parents, contemptuous of the pastor behind his back, worldly-minded and addicted to pleasure. Among the virgins, especially finery and vanity generally gain dominance, through which the devil draws their hearts away from the word of God." The report sees the cause of this evil partly in bad education, partly in the pursuit of profit and merit. If the adolescent generation is alienated from the Lutheran church at an early age, it is to be hoped that some of them will later turn inward. Now, unfortunately, the great misfortune occurs here that all of them have a great inclination to go over to the English-American way of life, which then separates them even further from the German-Lutheran Church. Here one feels how important it would be that the Lutheran Church had already taken root among the people. I cannot help but be concerned that without the influx of emigrants, the church will have shrunk considerably in the second or third generation.

In addition to this, there is another evil, which I will describe with the words "of doctrine and weirs". "A great evil of the The main problem of the Lutheran congregations here, it is said, which one tends to call a specifically American problem from Germany, but which in truth is only a disease brought from over there and which does not break out here when restrained by the secular arm, are the divisions in the congregation, which in most cases degenerate into separations, so that often in one place two or even three congregations arise from one congregation and exist in opposition to each other. And since most of the Lutheran synods without territorial separation are mixed up in unfortunate and disastrous confusion, there are often different Lutheran congregations in one place, each of which belongs to a different Lutheran synod, but whose congregation members all live together, so that the door is opened to all evil factionalism and incitement. And if, as is very often the case, the discontented of one congregation are accepted without further ado by the other and admitted to the Holy Sacraments, this is obviously a disorder quite displeasing to God, through which many souls, strengthened in their impenitence, are spiritually murdered, the Lutheran Church destroys itself and becomes a mockery to the world." One will see from this that the secular arm, which has kept the church in unity with us for three hundred years, is still of some use. All the more will one recognize and appreciate the most difficult position of the Missourians and not make too great claims upon them. They have to rely on their own arm, especially in the face of the threatening General Synod, which, with its half-heartedness, attracts everything that feels repelled by the strictness of the Missourians, and therefore forms the most numerous Lutheran community that wants to be Lutheran. Strict Lutheranism is so far foreign to the American spirit, and it will take a lot before it finds its way in.

If only the Lutheran nature had first penetrated the American Germans themselves. Germans themselves! The reports on private confession are very attractive. They show us how the Missourians are completely serious about Lutheran doctrine and church order and want either the whole Lutheran church or nothing at all. Should they succeed, which God grant, in carrying out the building of the church and making it secure for the future, their history will be a very instructive one, since it has had to take shape under such difficulties with so much adversity of circumstances. Private confession is a touchstone by which to measure how far the church has become master of its situation. The Missourians are earnestly anxious to abolish general confession altogether and to introduce private confession exclusively; "though at the same time they confess that, owing to the multitude of prejudices of many formerly unconfessed church members, they unfortunately cannot realize their wishes as easily and quickly as they would." So there are still many prejudices against it. We know them well

from their own experience. The greatest obstacle, however, is said to be the lack of those who are challenged and concerned about their salvation, in other words, that there is actually no desire for private confession among the greater number, because everyone believes that they can find the necessary comfort with the available means of grace. In addition, there is still a great lack of belief that the forgiveness of the clergy is God's forgiveness. Some clergymen are even a little hesitant to say this, because they must fear to offend with it. \*) It is clear from this that the spiritual office has not yet found its recognition. In private confession and especially in private absolution, the Lutheran church's conception of the office becomes quite clear. All teaching about the importance and gifts of the office cannot accomplish as much as this illustration, which at the same time gives the office its effective position in the congregation. If the Missourians have opposed Grabau's doctrine of the office with good reason, their efforts for private confession prove that they do not want to take away the crown of the office. But how far they will succeed in enforcing these claims of the office, we must wait and see. The free spirit is stirring powerfully enough in their congregations and is favored on all sides by outside influences. The time, however, in which the synods have been able to work and create something is still far too short to make great claims. Some will perhaps think that it is better to leave the use of private confession to the freedom of each individual. This is now happening even where private confession has not yet existed and where there is still too much aversion. No general compulsion is thought of. Only where private confession already exists exclusively, one is also determined to maintain it exclusively. One starts from the principle, or rather from the experience, that the release of private confession is also its downfall. One must therefore decide, despite the lack of need, first to make an ecclesiastical habit and order out of it, which gradually fills with inner life under added spiritual care. The church must often decide to take this step if it wants to educate.

The Northern Synod had before it a case which may shed light on the procedure. In the Wisconsin congregation, private confession has existed exclusively since 1844. In 1856, several members of the congregation, led by the school teacher, requested general confession. Pastor Geyer gave in to their pleas and served them according to their wishes. However, the peace did not return with it. For Rev. Geyer with his appendages demanded of the confessionists that they should not call the exclusive existence of private confession a servile yoke and a compulsion. The

We don't know anything about that here.

The Lutheran.

The confessors understood what this meant, that Geyer disapproved and rejected the general confession, which he had released. Therefore, under the leadership of the teacher, they separated themselves from public worship and held worship among themselves. After all sorts of vexatious negotiations, which gave them the conviction that they would not be right, they separated themselves from the Missourians and appointed a pastor of their own. The northern synod, which had to decide on the matter, declared itself decidedly against the activities of the confessorists and adhered to the principle that private confession should be preserved in its exclusive existence, even if there should be divisions over it. Further negotiations on this subject followed. For in the Trinity congregation in Milwaukee, too, confusion had arisen about private confession. In it, since the eleven years that it belonged to the Missourians, private confession had ruled exclusively. Private Confession had ruled exclusively. Nevertheless, from time to time voices had been raised in favor of general confession, partly because some new members could not find their way into it, partly because it was believed that the growth of the congregation would be held up by it. A decision of the synod of 1852 calmed the congregation at that time. In 1857, however, alarming unrest arose in the neighboring community of Watertown, where private confession was exclusively in force. If one did not want to put the community at risk, one had to release the general confession in addition to the private confession. This was done, and now the congregation at Milwaukee believed they were entitled to demand the same concession. In vain, their pastor offered the displeased the way out, that he would admit them to Holy Communion even without private confession with the general absolution, which would be pronounced on Sundays, after they had reported to him personally beforehand.

The matter came to the synod for the third time last year. This time, however, the decision was the same as before, except that it was agreed to drop the exclusivity of private confession as soon as the majority of a congregation would declare itself against it, and thus the congregation would be at stake. Against individuals who withheld themselves from Holy Communion for the sake of private confession, it was said, may decided to intervene seriously against individual persons who withheld from Holy Communion for the sake of private confession. They were not even allowed to receive Holy Communion in a congregation. They would not even be allowed to receive Holy Communion in a congregation where general confession is still in use, such as the one in Milwaukee next to the aforementioned Trinity congregation.

The Synod will be best able to judge its situation and the circumstances themselves as to whether it is able to overcome the difficulties and make private confession, which it itself by no means claims to be a divine order, an ecclesiastical custom. However, it must be acknowledged that the first and leading consideration of the Synod is not the outward growth of the Church, but the sound doctrine and practice of the Church.

is the good ecclesiastical custom and order. This loyalty will have its blessing. She is greatly aided in these struggles by her? Church constitution. The regiment is set up in such a way that not all the congregations have a share in it. Only the reliable members of the congregation who submit to the church doctrine and order in all respects are called upon, and only they have a voice in the congregational council. Thus it has happened that, strangely enough, there have never been any misunderstandings about church discipline that would have arisen from personal dislike or affection. Since there is no national church in America which could take care of the large groups, the ecclesiastical communities will be forced not to set their boundaries too narrowly, but to leave open a wider area in which those who give good hope and show themselves docile to the church in the main matter will be accommodated.

(Submitted.) **Statement in reference to the 1838 report of our Northern District.**

I consider it my duty to declare herewith (certainly with the agreement of all synod members) of my own free will that no one may be induced by what has been said on page 25 of this report to give room to the thought that that "letter of reply" was concealed by ropes of the unruly, Rottian confessionals, which of course is not said there either, because it has now turned out through exact investigation that a printing error in the list of letters may be to blame. In the list of December 5, 57, it says: "453 G.

C." (Name of the addressee,

and in the one of January 30, 58, one reads among the letters that were not picked up from Dec. 1 to Jan. 1: "455 G ., C ", although there is nothing in the monthly list at the beginning of January. The speech of the postal secretary: the letter was picked up, is therefore understandable.

Hereby, however, it is by no means said that that section in the mentioned report is therefore to be deleted. With the exception of this unimportant point, that also I should have done "within these eight weeks several times demand", which was done by me only later, everything else is confirmed according to the truth. Only one thing should be expressed more strongly, namely, that not only "that preacher had already been summoned by the Wisconsin Synod," but that he had also promised them more distant service and to hold a second service with Holy Communion on February 21, 58 (which also happened), although Praeses Mühlhäuser and Rev. Rüter on January 19 of the same year at the so-called investigation \*) in the public, numerous

\*) Liese is not to be confused with the investigation mentioned on page 24 of our report.

The synod repeatedly declared before the ears of all that they were not in a position to pronounce a judgment. By the way, as everyone recognizes, it was not the main purpose of our synod to emphasize all the individual, accompanying circumstances, but rather to provide proof that "on the part of the district presidium, as well as on the part of the general presidium, everything that could happen under the circumstances had been done. On the part of the general Presidium, everything had been done that could be done under the circumstances." Requested by the entire community, the two honorable presidents had already sent in their very instructive, detailed reports, which testify to brotherly love and fatherly seriousness, before the hopeless separation.

Oh, how the legs weak to buckle of those sentences recorded in the Synodal Report of the Synod of Wisconsin shudder, by which they have explained the separation of the people of Town Lebanon, as well as their conduct against these and to justify us! This synod could best save itself from its fatal situation by saying: "the correctness of this confirms" only a "secretary extempore (sic!), consequently the mentioned sentences are also only "extempore," i.e. unprepared, written without previous consideration and deliberation, and in addition that "secretary" is the same who immediately preached to the "St. Matthew's congregation" (Rotte) and brought us into this unfortunate situation. That would be my advice.

A. Wagner.

### **Postscript of July 1839.**

The above was already sent to the "Lutheran" six months ago for publication, but for reasons unknown to me it has not yet been printed †). The sender was therefore by no means forced to write those lines by the "Herold", which came with the same story a few months later. Concerning this matter, perhaps it should be rejected as a falsehood that in the 192nd No. of the "Herold" it is said that a "letter with the St. Louis postmark" was shown to me, which is rather the case: Mr. Fr. could not find it in all his pockets in December 58, probably because of his drunkenness; and furthermore: the "Postmaster" (actually Post Clerk) was "so close at hand" to be able to call him to "account". The truth is that he was absent for about 4 hours, thus not "close at hand" \*).

If, by the way, one wanted to respond in detail to the entire long vituperative article in the "Herold", which runs through three issues, this would rightly be called a useless work; indeed, it would be foolish, .here only

†) It would go too far and yet lead to nothing to explain here the reasons that guided the editors when they set aside the above submission as one that was not necessary.

D. Red.

\*) What is said about a sermon, held by me, in the "Herold" No. 191, about it see No. 193: "Oeffentliche Erklärung."

nor to want to provide proof that that cloverleaf, heated up and condemned by the dramaturge and prompter behind the scenes to appear, "violates morality," since the whole scribble too impudently and clearly bears the imprint of the lie on its forehead. Their motto seems to be "We have made lies our refuge and hypocrisy our shield. Isa. 38, 15. A. W.

### The double resurrection.

As is known, the Chiliastes teach that there is a double bodily resurrection. The first shall take place before the dawn of their dreamed-of millennial kingdom, and only those who have died blessedly until then shall take part in it, or according to others, only the holy martyrs, whose souls shall then leave heaven and unite with their looseners, who shall then first celebrate the millennial kingdom on earth, but after the end of it shall return to heaven again. Finally, according to the Chiliastes, the other resurrection will take place after the millennial kingdom immediately before the last day, and the godless will also participate in it.

Once in 1665, when a Lutheran preacher by the name of Heinrich Ammersbach in Halberstadt also fell into this rapture, a preacher in Nordhausen by the name of Georg Conrad Dölfeld wrote against him a paper with the title: *Mille annorum fabula*, oder, das alte Mährlein und Fabel von dem tausendjährigen irdischen Reich Christi. There is much that is glorious in this writing. As far as the double resurrection is concerned, Dölfeld gives the chiliast Ammersbach, among other things, the following to think about: "Should it please Ammersbach as a haughty man, if he should be put on a small penitentiary or penal parish because of his enthusiasm outside Halberstadt - even if it would only happen for a certain time, until he would improve? - I do not think so. How inconsistent is it now that one wants to make citizens of heaven into children of the world again for a thousand years?

When in 1666 the Lutheran theological faculty of the University of Rinteln was asked what to do with the chiliast Ammersbach, it answered, among other things, as follows:

"The Protestant theologians have already sufficiently demonstrated that such an opinion of the chiliasts is absolutely not admissible, nor can it be proven from the 20th chapter of the Revelation of John. As this opinion is now rejected and it is to be seen that our Protestant churches are not disturbed by it; especially because also in the 17th article of the Augsburg Confession these clear words are written: 'The Church is not to be disturbed by it. Confession these clear words are written: Item, here are rejected some Jewish doctrines, which also appear now and then, that before the resurrection of the dead all holy, pious people will have a worldly kingdom and will destroy all the ungodly.

Thus we are not a little surprised that the aforementioned author (Ammersbach), since he is a preacher in Halberstadt, should so shamefully attack our theologians, who until now have consistently rejected chiliastery, and on the other hand not shy away from praising Seldenbacher's \*) teaching. Thus we report hereupon for right: that the aforementioned author is to be questioned whether he intends to persist in that which he undertook to defend in public writing, or whether he wants to publicly contradict such erroneous opinions. If he should choose the first and refuse the other, he would not immediately be condemned as a heretic, but nevertheless not be tolerated in the church office. If the author should not cease to turbulence the simple-minded with his fanaticism after his deposition, the fiscal (the public prosecutor) would have to accuse him, and would then have to decree what is right.

### The invisible mind.

"I don't believe anything I can't see," boasted a lad in the tavern, where it was a matter of church, Bible and preacher. A farmer standing not far away asked him: do you believe that you have sense in your head? - Certainly! he answered. - No, explained the peasant, I do not believe that you have sense, because I "can not see" him. (Pilgrim.)

## Synodical Report.

It is hereby brought to the attention of the Lutheran's dear readers that the report of the proceedings of the Synod of the Western District held at Addison, Du Page Co. in May of this year has just left the press. Since the main and central doctrine of the Lutheran Church, namely the doctrine of justification based on the writings of Luther, was discussed in detail at this synod and its great importance presented, it would certainly be desirable that this synodal report would also find wider circulation in our synodal congregations and that what was discussed therein would become a subject of general consideration. However, because the report has gained a considerable volume due to the important papers printed in it, and the costs have become higher as a result, the price had to be set at 15 cents, for which the copy is to be sent postage-free to foreigners. Numerous orders are confidently expected soon. These are to be made under the address:

L. UogMcs, cars vk R-ov. O. IV. VVHtlwr.

8t. lwms, No.

G. Schaller, d. Z. Pres.

- — \*

This Seidenbacher was a Saxon preacher who was deposed from his office in 1661 because of his chiliasm, as the "Lutheraner" has already widely told in volume 14, page 57.

## Get

### a. To the general synodal treasury:

Aon Mr. E. Roschke for sold agendas\$50 ,00  
From the Synod"! - Casse northern district through  
Mr. Past. W. Hattstädt, Monroe, Mich. -- 156,70

### For the general pres:

From the cross - Gem. dcS Hrn. Past. M HollS at Centrcville, III - 5,00  
By Mr. Past. W. Hattstädt, Monroe, Mich.--- 80.31

### d. To the Synodal-Misstons-Casse:

From the Trinity District of Gen," in St. Louis- 4.65  
By Mr..G. Friend of Mr. Johannes Becker in St. Louis 1,00  
" ^rn. E. Noshke from the community of Mr. Past.  
Schliepsiek in New Gehlenbeck, III. 4.50  
Mr. Past. I Bernreuther in Mishawauka.Ind. 4,00  
"Mr. C. Kalbfleisch of the CollinS- ville community, III. 6.20  
"Mr. Past. W. Hattstädt, Monroe, Mich. 5.75  
" " E. Riede! in Tissen, Mo. 8,00  
namely:  
\$5.00 Yield of a M'ssionScollete on the 2nd Psingsttage in Peitzdorf,  
2,00 collected on A. Franke's wedding.  
1,M from W- B.

### e. To the college maintenance fund, for teacher salaries:

By Mr. C. Kalbfleisch in Collinsville 9.30 to wit:  
\$8.30 from the Gem. there,  
1.00 from an unnamed person.  
"Mr. 65. friend of Mr. Johannes Becker in . , St. Louis 2,00  
,, Hrn. Past. I. M. Johannes, Ccle Camp, Mo., Collecte his Filial parish at their Äirch- wnhseste 6.65  
"Mr. G. Hammer in Cinrinnati from the three-salrigkcits-comm. there 50,00  
namely:  
\$10.25 from the cent fund,  
39.75 Collections still to be collected, sent in advance in view of the emergency.  
From the Drcieinigkcirs comm. in Milwaukee 11.00 and namely:  
\$10.00 by Mr. I. Pritzlaff, 1, "O " " H.  
From Mr. Emanuel Gümher in St. Louis 2.00

### ä. For poor students and pupils in Concordia College and Seminary:

By Mr. G. Freund from Mr. E. S. Kchrer in St. Louis 50

### e. To the maintenance fund for Prof. Biewend.

. Hattstädt, Monroe, Mich.--- 13.25 **F. Böhlau**, Cassirer.

Received: by Mr. Past. E. Riede! \$1 for Mr. Past. Röbbelen, \$1 for Mr. Past. Fick collected on A. Franke's wedding in Peitzdorf  
F. Böhlau.

Received: from the congreg. in Eollinsville, III,in support of the church building of the congreg. of Mr. Past.A. Hoppe in New Orleans \$12.85.  
F. Böhlau.

## Get

### a,. To pay off the debt of Concordia- College building: \*

Don an Unnamed in St. Louis, Mo. \$6.00  
By Mr. Veal "" 20,00  
Subsequently by the Gem. of Hrn. Past. Schott, Minden, III. 10.00  
By John Becker in St. Louis, Mo. 2 .00  
By Mr. Past. Hattstädt, Monroe, Mich 6 .53  
,, Gottfried Schmidt, Jefferson Co., Mo. 5.00

### b. To the synodal treasury of the western district:

From the congregation of Mr. Past. Strassen, Collkns- ville, III. 12,80  
From Trinity District in St. Louis, Mo. 10.75  
,, ImmanuelS- ""21,95  
From the comm. of Mr. Past. Wolff, Sandp Creek, Jefferson Co. mo. 2.15  
E. Roschke.

Changed address.

**ksv. 6. ^s. 2V. 8rrL86U,**

**St. LoniS, Mo.,**

Synodaldruckerei von Aug. Wiebusch u. Sohn.



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## Volume 15, St. Louis, Monday, August 9, 1859, No. 26.

(From the Pilgrim from Saxony.)

### Something about Pastor Stephan. \*)

I now come to the other man of whom the St. John's Church, which is in the process of giving way, reminds me vividly and whom, in living and personal contact, has also exerted a certain influence on me, but under certain circumstances could have exerted a far greater one.

This is the pastor Stephan, who stood as a preacher at St. John's Church for about 28 years and caused a great stir in two parts of the world by his and his followers' exodus from the alleged "house of service Egypt" to the alleged "Canaan" (America) of his time. It is true that the world has already forgotten him after the "public opinion" pronounced its strict judgment on him and executed the moral death sentence on him.

But there are still many alive who will not forget him, because he was the instrument the Master used with them, so that "Christ might take form in them," and even if the sinful instrument is not the same, he will not forget him.

\*) Most of our readers will have heard of a Pastor Stephan, with whom several of the first members of our synod from Saxony are bound here. Perhaps God will give grace that these members will later report in detail about the instructive appearance of Stephan, the emigration set in motion by him and his case. For the time being, the above essay from your pilgrim may, on the one hand, shed some light on this man and on an important event connected with him, and on the other hand, at least show how one thinks and writes about it in the old fatherland. The Lutheran.

and perished under the work, the work remains and is not lost with the tool; God, however, could well have turned to perfection in the end.

The man mentioned has already such significance for whom I know nothing that he does not already know. For whom the aforementioned man already has such significance, I certainly know nothing to say that he does not already know; nevertheless, I am convinced that everyone will gladly accept this reminder from times long past, since I will perhaps be able to show the younger part of my readers some interesting pictures of ecclesiastical life.

That Pastor Stephan was an unusual and excellent man, this can probably not be denied. On the occasion of his emigration, entire books - at least comprehensive brochures \*) were written about him and his enterprise, but an in-depth biography, as we have of other men, which clearly showed us how he gradually became what he was, may well be a long time coming, although it would make a most interesting contribution to the soul.

Pastor Stephan must have been a formidable personality. How else would it have been possible that his following increased from year to year for twenty years, and that, even after about this period, his influence reached the highest level of senior bloom?

\*) As, for example: „Public Opinion and the Pastor Stephan. A fragment (by v. P.)." The Auswanderer and the Lutheran Church (rcn N.) and a. more. yet it took a full eight years for it to dissolve into nothingness. And what kind of followers were they? Not only simple people from the professional class, although these formed the main tribe, but also civil servants adorned with orders, staff officers, who not only wore badges of honor, but also wounds, which they got in glorious battles, scholars and highly educated \*), candidates of theology, distinguished by scientific efficiency, who sat for years at the feet of the master and listened to his speeches. And finally, where is found in recent times a side piece to the fact that a number of 400 to 500 people, mostly settled quiet citizens, among them were civil servants and seven clergymen, who either already possessed lucrative positions, or had certain prospects of such, house and court estates and possessions, friendship and kinship to tie their fate to that of a man who stood before the world as already ostracized and who could offer them nothing in return for all they had to leave behind but an uncertain future and unspeakable hardships and dangers until they found a

One only has to look at the above-mentioned little book (of v. P.), with its unusual wealth of thoughts, the logical sharpness of its definitions, its numerous scholarly citations from the church fathers down to the newest writers, which, of course, made it quite enjoyable for readers of the same education when it appeared; and the author himself confesses in it to have been an enthusiastic follower of Pastor Stephan for several years.

The new home would replace the old one that had been left behind.

This appearance is all the more striking because Pastor Stephan possessed nothing of what one calls pulpit eloquence, nothing of an inspiring gift of oratory, of imaginative images in speech, and the like. Not even a beautiful organ came to his aid; monotonously he delivered his sermons in his unattractive half-Bohemian dialect, in which he was least interested in effect or even in touching the heart.

So what was it that gave him such a large and constant audience for so many years? Surely not a magic spell? No. The explanation is obvious. It was the unavoidable desire in the human breast for redemption from guilt and the proclamation of a reconciler and mediator with God, in a word, the sweet preaching of the Gospel of Christ. The fact that Stephan was the only steward of the treasure of the Gospel for many at that time must have supported his effectiveness considerably. He came to Dresden at a time when that word was dear in the pulpits there. Rationalism was still in full bloom in Saxony at that time, and if the few faithful and old had already gathered around Stephen's predecessor in the quiet little church, he must have already found the nucleus of a new congregation among them, and it could not have failed that the call of the new preacher, who indeed proclaimed Christ crucified with fresh youthful strength and sprightly zeal, The call of the new preacher, who proclaimed Christ the Crucified with fresh youthful vigor and a sprightly zeal, attracted all those who were eager for the pure milk of the Gospel, or who felt drawn to him by all kinds of crosses and tribulations, of which those times were so rich, by various temptations, for which they found neither counsel nor consolation in other sermons, so that it hardly seems extraordinary in a large city like Dresden that the little church was soon filled with listeners. In addition, from time to time new inhabitants of Dresden came, who were already used to better pasture in other places, as was the case with the writer of these lines, and who felt that their need for edification was directed to Pastor Stephan alone, and all of these drew new listeners after them. But whoever had been there once, would gladly come again and would not ask for anything else.

Past. Stephan also knew how to captivate people. Not only did he know how to create the impression in all his sermons, speeches and conversations: The man is vividly convinced of what he preaches and says, he lives completely in his office, is deeply imbued with the importance of it, and hypocrisy is not to be trusted to him; but he also possessed a heart-warming friendliness in close contact, which bound to him like a spell, as long as one did not irritate him by contradiction and cast doubt on his infallibility. Withdrawn from the outside world, which for him was almost non-existent, he was

He lived only for the narrower circle of his congregation. His edification hours in the parish and school house of the Bohemian community, which already existed before him, helped to bind them even more and in which he knew how to further interpret the Word of God in a simple and heartfelt, yet extremely popular way and to apply it to life. Of course, those who were already founded elsewhere in Christianity usually missed in Father St. a deeper penetration into the Scriptures, new insights into the divine truths, developments of the thought process of the holy writers, and so on, But since the core of all his sermons was only Christ and his work of redemption and the justification of the sinner through faith in him, it was gladly accepted that he did not let himself be annoyed with Paulo to always preach only one thing, whereby there was never a lack of edification.

At the same time, mau had the advantage in his church that, in case of a substitution (which, by the way, became necessary only very rarely), he chose only well-trying candidates who were loyal to him to preach in his place, whereby his congregation suffered no damage. Therefore, souls eager for salvation gradually made themselves at home in this church and found it difficult to separate from it. And since each of the listeners usually had his particular place and could easily overlook the whole church from his, the absence of each individual was noticed, and mau soon worried a discomfort of the owner, if his place remained empty, or was otherwise occupied.

The service, by the way, was very inspiring and edifying. Father St. knew how to administer the liturgical part of the service with all dignity, although he strictly adhered to the church regulations. Only the few old core hymns, which could still be found unaltered in the Dresden hymnal, were sung, and they were sung with heartiness and certainty; blessing and closing verse were waited for until the end, and when leaving, there was a general greeting and hearty handshaking; after all, it was a meeting of acquaintances. The present time offers similar phenomena.

And like the hearing of the divine word in the sermon, it was of great importance to the members of Stephan's congregation that they saw themselves surrounded only by like-minded people in confession as well as in the enjoyment of Holy Communion, and it is not without reason that one often attaches great importance to this, because the enjoyment of Holy Communion is an act of confession and the oonncmnio should of course not be a community of the present bodies, but of believing souls. His confessional speeches always showed great seriousness and were followed by private absolution with the laying on of hands. If the Sacrament was administered in a very dignified manner, it was also enjoyed with devotion throughout and, spared from other disturbances, it was even enjoyed,

The pastor was not pleased, even if unwillingly, that Bohemian songs were sung during the communion, because Holy Communion was originally intended only for the Bohemian congregation; in the meantime, because one could not sing along, one sought edification in the "communion books" that one had brought along; but at least Holy Communion was administered in German. Inexplicably, the Bohemian pastor was resentful of the fact that gradually more and more people who did not belong to the Bohemian congregation joined the communion and he thus got a significant confessional. Repeated objections by the clergy in question, however, always went unheeded, probably as a result of high protections.

With such close church fellowship, there was of course no lack of frequent opportunities for brotherly help in love; the poorer ones were abundantly supported, as befits a Christian community. Unfortunately, however, it was not unheard of that people, counting on this love, sought fellowship with hypocritical intentions and, after disappointment, soon left it again. The willingness to sacrifice for the upkeep of the pastor and for the decoration of the church was extraordinary, but was also often strained beyond measure.

In addition to the bright sides of this community life, the many dark sides that such a union had to have in its wake could also be emphasized here; they were too glaringly apparent everywhere that they would not all have had to become regrettably visible to the reporter on his standpoint on a daily basis; however, he was less touched by the respective grievances than others.

The whole mass of Stephen's listeners was divided into two large halves, one part, which formed a close circle around him and adhered to him with unconditional trust, and the other part, which was content to attend his sermons regularly and, if necessary, to partake of Holy Communion with him, and to pay him love and thanks for it, but nevertheless to keep a certain respectful distance, feeling an essential contrast to his other whole way of thinking and acting, therefore these latter remained completely untouched also in the later entanglements, in which the first class of his followers got into. The reporter belonged to the latter class. He became acquainted with Father St. at a time when the inner spiritual life of this man, as far as it can be undeniably proven from his earlier period, was already gone, although he still stood in honor and prestige at that time. As long as it could always happen, he remained in a certain friendly conversation with him, gladly accepted instruction from him, among other things, about the fact that there was more to the doctrines of distinction of our Lutheran church than he had previously learned in his dealings with many living members of other church communities.

However, he was always accompanied by the painful question of what further blessings would have flowed from this close connection between Stephen and his congregation, both near and far, if the shepherd had not rudely withdrawn from the discipline of God's Spirit.

The ideal that could have been realized in Stephan's congregation, if this discipline had not been set aside, is indeed realized in our days in the congregation of Hermannsburg; but even before that, Father Goßner in Berlin, from the same point of view, also in an originally Bohemian congregation, brought surprisingly great blessings. \*)

The fact that God, according to His wonderful wisdom, which is often hidden from us, nevertheless allowed a blessing to come forth from the emigration, which seemed to be laden with curses, after the participants had done the building of themselves, as is evident from the now spiritually flourishing congregations in Missouri, does not come into the account of the Rev. Stephan.

To recall his aberrations and his fall from step to step here cannot be the intention of the reporter, as much as it might be desirable to some to see the contradiction in Stephan's life solved; and indeed so much could be said about it that the books already written could be increased by a new one. But if he may express his opinion about it in few words, it would be this: As long as I knew Father St., I always considered him a servant of God; as such I heard and honored him, and that through his ministry many were brought to the knowledge of the truth, who today still walk in the light and adorn their faith with an irreproachable walk, is obvious; but this position did not protect him from the fall; that he was, however, a child of God, that has always been very doubtful to me. As such he would at least not have fallen so low. I think of Joh. 10, 28.

Nevertheless, since the time when the above took place - twenty years have now passed - St. John's Church has always remained for me and certainly for many a memorial of the graces received in this place, but also an occasion for a serious remembrance of the word: "But he who perseveres to the end shall be saved."

This heart energy is a quiet lamentation at their near disappearance. †).

\*) See Pilger a. S. No. 4 of this year.

†) Wine remains wine, you may drink it out of golden bowls or out of broken pieces; gold remains gold, you may have it handed to you with a clean hand or with a mangled hand. Balaam cannot only bless, no, he must bless, if the Lord wills. It always remains true that only golden bowls and clean hands should be pleasing to us, as they are to the Lord, and that one must prefer a blessing from Melchizedek and Jacob to a blessing from Balaam. This is what the pilgrim means.

(Submitted.)

## The "LUTHERAN STANDARD

recently publicized the triumphant vindication of H. König, pastor in Wapakonetta, Ohio. Instead of replying to this, it is enough to mention here only a few of the "mild principles" to which the Western District Synod of Ohio has committed itself at its meeting this year in Wapakonetta. 1) What the Synod has once concluded upon, no one will be permitted to speak upon afterward and question the legality of the same. Past. H. König was accused of having excluded himself from our synod unjustly and for unjust causes. With this the plaintiffs were therefore rejected and refused to speak about it for the reason "that the Synod had concluded about it last year."

If everyone who has it now reads last year's synodal report, he can convince himself of the "faithful conscientiousness". Among other things, it states as a reason why H. König could be accepted into the synod: because our synod did not want to keep him by force and violence, this includes an honorable dismissal! Surely synods and congregations should not build prisons, buy chains and ropes to lock up and bind the unwilling? So all those who are not kept by force and forced to stay, who despise all warnings and punishments and run away, are honorably dismissed for the Ohio Synod! If this is to be the Christian rule, then God must consider those whom he puts there in a wrong way, because they do not respect his word, also as honorable dear disciples.

2) Reformed people can be served by a Lutheran pastor, if they only agree with the symbols of our church, if they also want to keep and use the name reformed. Pastor H. König was accused of serving Reformed people as such with word and sacrament, thus acting unirt. He himself publicly stated before the synod, or rather before the minister of the synod (for it was before this minister that the matter was heard): "He has several reformed members in his congregation, he does not care about the name, he does not care about the name; if they declare our symbols to be right, then he does not care about what they call themselves. The ministry unanimously agreed with this, saying in its final answer: "It must consider the complaints to be mere assertions and presumptions, but Pastor H. König to be completely justified.

But when the complainants wanted to answer King's statement from God's Word, the Augsburg Confession and Luther's writings, they received the answer: "They are not allowed to give instruction. Confess. and Luther's writings, they received the answer: "They are not allowed to give the Ministerio any instruction. How sincerely they agree with our symbols, who still bear the name Reformed and are by no means Lutherans.

they may have known without "instruction".

3) A Lutheran pastor can dismiss members of his congregation, even if they want to join Reformed or Methodists, because they all preach Christ. König said this publicly, and the ministry tacitly gave its approval. No one said a word in reply.

4) Consequently, the ministry declares the proclamation null and void, for "pure flesh", that such people have banished themselves, who maliciously exclude themselves from a Lutheran congregation, defiantly despise all admonitions of the congregation, do not want to hear them, and join a red-blooded unruly congregation. For S. König accepts such people and unanimously the ministry declares him "completely justified." The attitude of these people, however, can be called nothing less than Christian, two are obvious drunkards, one of them refused to talk about the devil to his pastor, his pastor in Germany had said that there was none, another denies the nature of the Holy Spirit because he has not yet seen him. Not only did they blaspheme and defy their congregation and their pastor, but they also broke the pastor's windows; yet King takes them as "dear people"; he does not even ask the pastor what kind of people they are, and when he goes to him and tells him such things and warns him against accepting them, he is rejected. Yes, King says it outright, precisely because he is not recognized for a brother, therefore he wants to accept such people.

What is interesting here is that when King wants to be accepted into the Ohio Synod, he has a certificate issued by these people, and the Synod decides, among other things, that this certificate from the St. John's congregation sufficiently confirms that King is innocent. (See last year's synodal report 6, g.) So these excluded are the synod's St. John's congregation, what then will be the real St. John's congregation from which they are excluded? Consequently, in their eyes, a rotten. Now this could be forgiven if it were a matter of money and property, house and field; then one could be lenient; but since it is a matter of doctrine and confession, souls and blessedness, one should not be so careless.

5. once a congregation has been served by an Ohio preacher, it belongs to the Ohio Synod from that time to date, no matter how the synod has acted against the congregation and the congregation against the synod. According to this principle, the ministry of the Ohio Synod claimed that the congregation in Wapaukonetta belonged to it. In this congregation, in fact, an Ohio preacher officiated for a year about 15 years ago; consequently, says the ministry, it has belonged to the Ohio Synod from that time to the present; whatever has ever happened in between is of no consequence, it is an Ohio congregation, and the pastor of our Synod, who was called by the congregation about 9-10 years ago and served it two years, has

invaded foreign churches and erected a counter-altar. That was the speech of the ministry. Now, however, the reader must also notice what has happened in the congregation since that time; he can then, I think, conclusively also put this on the account of the Ohio Synod, because it has taken such things upon itself, since it claims its right to the congregation in such a way and takes it as its chick in protection.

So that pastor preached there in the city about 15 years ago for almost a year, then he moved on. After that, the synod did not care about the congregation, and the congregation did not care about the synod. A few years later, it appointed the pastor of St. John's parish as its pastor, who served it for about two years. But since she liked the "things" of the preacher better than the regular profession, and since she no longer wanted to suffer the confession, and since she wanted to have all kinds of people admitted to the Lord's Supper (which the pastor did not want to agree to, and tried in vain to teach her better), the congregation went about it without the will and knowledge of their pastor, and had an unintelligent preacher come; and when he preached his inaugural sermon, the pastor was deposed and forced to shake the dust off his feet. Subsequently, this preacher joined the Ohio Synod when it held its session in Bremen, Ohio. And although he was still genuinely unchurched, for at one and the same time he administered Holy Communion at one and the same altar. Even though he was still a true uniate, but not a Lutheran, the synod accepted him and tolerated it. When he died, another came, who also did not belong to the Ohio Synod, but only joined it afterwards; but "his year" was not even over, when he already had to leave, because he had behaved so "nastily" (to speak with the people's mouth). After this, she asked me to serve her; but since she did not want to repent for her earlier sins, according to her congregation's order, she basically wants to consist of Lutherans and Reformed, and has established the things of the preachers as a rule (because according to her order, the preacher is elected every year, if he no longer wants to stay, he must give three months' notice, and the congregation must do the same if it no longer wants to keep him), and she did not want to accept any instruction about this - so I could not accept her. Then a so-called preacher came, who belonged to a certain "educated" or "learned" society; because he had a good mouth, the congregation accepted him, just like that. For the synod hardly thought of the congregation, and the congregation of the synod hardly thought of the congregation; it was left to itself by the synod, and it provided for itself as it could and as it liked. But the loving and praise-filled relationship of the congregation with its preacher had lasted only a few months, when the "learned" pastor was attacked by a few men.

When the court was forced to pronounce him guilty by sufficient witnesses, the congregation was ashamed of its pastor before the world, and the pastor had to move on due to a lack of listeners. After this, it has now accepted H. König. Now the ministry says that all this does not matter, for 15 years the congregation has belonged to the Ohio Synod!

So now the unpartisan reader may judge for himself whether a faithful pastor, when members of his congregation want to join such a congregation, can approve this and dismiss them honorably. The synod may say that those people are excluded because they wanted to join an Ohio congregation, as it was inclined to do at the last meeting; I say no; we are not that simple-minded; but because the congregation stands as just reported and cannot be considered a Lutheran one.

No one should think that this is the only case and that this community is special. A strange side piece to this is the one with the congregation in Sidney, Ohio. This congregation recently dismissed its Ohio preacher in order to renew and improve itself. So a free man comes here, pretending to be a pastor; when the local pastor demands a certificate from him, he shows his American citizenship certificate after some refusal! The congregation, however, is indifferent, it accepts him as pastor, and the often-named S. König publicly and solemnly introduces this counter-pastor to his brother in office<sup>^</sup> in the congregation, which has deposed its pastor, König's brother in office and synod! Subsequently, testimonies about this man have come from Germany, which, if he had them, he would put in the oven and not let anyone see.

That is enough. Every non-partisan reader may consider this short truthful report, I think, then he will gladly join me in celebrating the triumph of Mr. King and his Synod. For the sake of such sincere people I have written this only, and not for the sake of that synod, because if it had the serious and honest will to recognize what is right and to act accordingly, it would certainly not have prevented the complainants from saying what they considered necessary. But if she did not want to hear us then, she will probably not hear us now. It protects injustice, therefore it must also defend it with injustice. But right must nevertheless remain right and all pious hearts will fall to it. But woe to those who are neither cold nor warm, but lukewarm!) J. H. Werfelmann.

When the Missouri Synod some years ago extended the hand of brotherhood and peace to the Ohio Synod, the heart's child points it out, in the purest spirit, without any selfish secondary intentions, we would not have thought that the hopeful alliance would so soon come to an end and indeed a miserable one. That the Ohio Synod alone is to blame for this will be shown, where necessary, on another occasion. May it divert us from the path we have entered and thereby make our necessary defense unnecessary! D. L.

## Why Baptists will only celebrate their Lord's Supper with Baptists.

The Baptists "seem" to agree with the Lutherans that they too want to celebrate the Lord's Supper only with people of their confession. But the agreement is only an apparent one. We Lutherans therefore do not hold communion with foreign believers, not because we consider ourselves better than other people, but because the Lord's Supper is the divine seal of the doctrine which the communicants profess. Since a Lutheran can never profess the doctrine of the Reformed, Methodists, Uniate, Baptists, etc., he

cannot have sacramental communion with them. The Baptists, on the other hand, have a completely different reason. They do not want to hold the meal of reconciliation with those who are not Baptists, because they consider themselves better than the other people and, although they must admit that there are also unconverted people among them, they console themselves with the fact that there are not so many unconverted people among them. They say that if they took communion with Lutherans and others, they would become one body with the whole godless world, but if they communicated with an unconverted Baptist, they would become one body with only "one" part of the world. One should not believe that there are people who can say such silly and pharisaical things. But that we do not impose such things on Baptists can be seen by everyone from the so-called "Messenger of the Gospel", a paper published in Philadelphia, which is the organ for the German Baptists here and is edited by an apostate Lutheran named Fleischmann. In it there is (in the July number of this year) a discussion of the so-called "closed communion of the Baptists", in which it says among other things as follows.

"Christian. Last Sunday we had communion. Supposing a true disciple of the Lord Jesus, but according to your confession a Methodist, had been there and we had let him take communion with us, we would not have forgiven our conviction much, if he had been baptized according to the Scriptures, as far as his person was concerned. But he goes on. The Methodist brother goes and holds communion in his congregation until Sunday, where everything is invited. If he held communion with me last Sunday, he became one body with me; if he holds communion with his congregation until Sunday, and with all who come, he is one body with them, and I, through him who holds communion with the world, am also one body with the world.

Jacob. This is true, but you will also do so if you take communion with unconverted baptized people; baptism separates a person from the world externally at best, but true conversion separates him internally.

Christian. Quite right, brother; but with us the becoming One Body stops with our few unconverted members; but at the open Lord's Supper it continues and extends over the whole world, The Methodist brother mentioned, for example, holds Lord's Supper with Reformed, Lutherans and all kinds of people. Assuming that all of these are true believers, they go back and have communion with their communities, and so it happens that at the open communion one becomes one body with the whole world.

Jacob. World is world, and it will not make much difference in the end whether a right Baptist becomes one body with one baptized world child or with all world children.

Christian. That's saying a lot, dear brother, and I think about the matter quite differently. The other day, the day after the big rain, I had to go to the little town. Down in the valley, the current had swept away the bridge over the brook and the brook, although it had already fallen significantly, was still quite high. But I had to get to the town, and so I had to cross the stream, no matter how it went. I took a pole, examined the depth of the water, and found a place where it was not as high as my boots, but the stream was also considerably wider than in the deep places. There were two problems here. Where the stream was narrow, it was deep and might have reached my body; where it was shallow, it was wide. What would you have done in my case?

Jacob. I would have chosen the least of the two evils. I would have gone through the water in the shallow place, as you probably would have done.

Christian. Yes, that's exactly how I did it. And that's exactly how I did it when I joined our congregation and was baptized. As far as the Lord's Supper was concerned, I saw that if I wanted to hold a communal Lord's Supper, at which not even one unconverted soul should be present, I would have to clear the world. There were impure people here and there among the Baptists, and there always had to be more among other communities; therefore I chose the least of the two evils and joined the Baptists.

Jacob. Yes, if you look at it that way, you certainly think differently. Of course, it is something else to go through water up to the body than just so deep that it doesn't even go over one's boots.

Christian. So it is also something completely different to hold communion with the whole world, and to hold communion with a closed congregation, in which perhaps some dishonest souls can be found. The latter would not be merely going through water up to the head, while the latter would be only wetting the boots a little."

### **The "Evangelist."**

We have repeatedly mentioned this reformed paper (which has not been in contact with us for a long time) in the "Lutheraner" and have repeatedly punished its frivolity.

with which the R dacteur of the same Herrsi Rütenik expounded on Lutheranism of old and new times. From the ref. church newspaper of Chambersburg, Pa., we see that Mr. Rütenik makes his own synod distress enough by publishing the following, namely

the publication authority of the German - Reformed Synod of Ohio:

"Several unfounded statements by the Rev. H. J. Rütenik against the Synod and its undertakings caused the Synod to remove him from his office as editor of the Evangelist and to elect the Rev. J. B. Kniest in his place. Accordingly, the authorities informed Rev. Rütenik of the above decision of the Synod and asked him to hand over the Evangelist to the newly elected editor.

This request, however, was decisively rejected by the previous editor, who declared that under these circumstances and conditions, he neither could nor wanted to give up the evangelist.

The German publication authority, under whose supervision the Evangelist has appeared until now (namely since the Evangelist has been an organ of the Synod), therefore sees itself compelled to declare itself against the procedure of Rev. Rütenik and to disassociate itself from the Evangelist as an authority, as long as it is published by Rev. Rütenik against the decision of the Synod.

We therefore hereby inform all preachers and congregations that the Evangelist is published by the present editor, not as an organ of the Synod, but as a private journal, and in contradiction to the Synod.

Under these circumstances, therefore, the evangelist can by no means receive our cooperation and support, and no preacher nor church member can recognize him as an organ of the synod."

From this you can see at the same time how it goes in America when the editor of an ecclesiastical organ becomes rebellious.

### **From the story of an American community.**

Dear readers of The Lutheran are hereby informed that the Lutheran congregation in and around Bremen, Marshall Co. had the pleasure of dedicating their new church on Trinity Day. It is a frame building, 44 feet long, 34 feet wide and 18 feet high; inside with a beautiful pulpit, altar and chairs, outside decorated with a pretty tower.



On this occasion, I respect, it will not be unpleasant for the readers to hear also something about the origin of this community. \*)  
It

\*) Reports on the origin and development of local communities are in most cases more useful than even the most vivid descriptions of church festivities, which are usually the more boring the more thorough they are. D. Red.

and now 13 years, when the undersigned collected these, together with another little community in this area. Admittedly, these people had already been taught 7 years before me by a certain preacher J. I. Nülßen, who called himself Lutheran, but was unchurched in doctrine and preaching, so many Reformed and unchurched people belonged to his congregation. Yes, briefly  
Before his departure, when I was already here, he recommended two Albrecht preachers to the people as faithful preachers of the gospel, who then began their work here at the same time, with sweet, ingratiating speeches that they did not want to preach for money like the other studied preachers, but for free. Of course, they found followers. The rest, who did not want to know anything either from them or from me, also got a preacher from time to time, as they deserved.

It is obvious that founding a Lutheran congregation under such circumstances costs many and various hardships; I have also experienced this, so that I really must confess it as a miracle of God with joyful praise and thanks that, despite the many obstacles, the Lord has nevertheless gathered a congregation of pure Word and Sacrament here and has preserved it until now. Sometimes I had to hear the gloating and cheering prophecy that I would soon have to leave again. In public meetings I was told to my face that I was a "rascal" and a "bad fellow" if I said that there was a difference between the Reformed and Lutheran teachings, and that I should only go back to where I had come from; and I must confess that in the beginning I myself sometimes had hope that I would be able to stay; for the few who had stayed with me were poor in body and weak in knowledge. For two years, my salary from the two parishes for preaching and school ministry was no more than H64, of which I had to pay H26 in board fees. This and many other similar examples, which can be found in our synod, together with what is written in the confession booklet of the Albrecht people (Glaubenslehre und KirchenzuchtOrdnung der evang. Gemeinschaft, Neu-Berlin, Pennsylvania, 1844) page 131, where it says: "The maintenance of a single preacher shall be one hundred thalers; that of a married one two hundred thalcr, and for each of his children under fourteen years five and twenty thalers, if so much is available, along with cheap travel expenses" -

so everyone who can read and add up can see that the gentlemen preachers of the Lutheran community not only do not preach for free, as they make people believe as Pharisaic hypocrites, but even get more money for their preaching than many Lutheran pastors, whom they so gladly slander as money and belly monkeys.

den. For although my salary is now more than \$64, even now, if I were Albrecht's preacher, I would get \$125 more a year than I have, according to her own provision of 1844. But enough of this.

11 years ago we consecrated our first block church. At that time the congregation consisted of only 8 families. After 8 years, however, we felt compelled to tackle a larger church building. Since in the meantime the small town of Bremen was laid out in the center of the community, the community unanimously decided to buy a town lot and to build the new church there. This is the highest place in the city. However, because the congregation did not want to incur any debts and did not want to ask other congregations for contributions, the completion and inauguration of the church was delayed until the aforementioned Sunday, although we had already been worshipping there for some time.

It was excellent weather on the day of the dedication, so not only from my two branches in Kosciusko and St. Joseph Co., but also many parishioners from Pastor Bernreuther's parish in Mishawaka (15 miles from here) were present as guests. Altogether there were probably about 500.

Since the old church was too remote, the people gathered at my home and at 0 o'clock we marched in an orderly procession to the festively decorated church. Before opening the doors, a four-part mixed choir sang from Fast's Cantica Sacra: "Glory to God in the highest. When the singing was over, the undersigned opened the doors with the words Ps. 24, 7: "Open wide the doors, and let the gates of the world be lifted up, that the King of glory may come in. After all the seats were full and quiet, the 84th Psalm was read by the undersigned after a short address to the audience and the consecration prayer was said; then the choir sang (again after Fast): Peace be in this place 2c. and the congregation the song: Now give thanks all to God. After this, according to the usual order of service, the song: Allein Gott in der Höh 2c. followed. After the altar service, the hymn No. 168 was sung; then Pastor Tram of Laporte ascended the pulpit and, after the church consecration Gospel Luc. 10, 1-10, delivered the church consecration sermon, which had the following two parts: "

- 1) Zacchaeus, the poor sinner seeking salvation;
- 2) Jesus, the poor sinner seeking Savior.

As a closing verse after the sermon, the congregation sang hymn No. 3, then the choir sang the great Hallelujah, also after Fast, and when Pastor Tram said the prayer and the benediction, the congregation sang: Our exit bless God; and with a happy heart mau departed.

The afternoon service was equally well attended. First, the congregation sang the first four verses of hymn 169; then Pastor Bernreuther read a collect and the 87th Psalm. After that the choir sang: ".Holiness, Lord, adorn your house" (after Fast), and when the last three verses of the main song were sung, Pastor Bernreuther preached on Psalm 5, 8., whereby he explained that we and why we like to

The two sermons fit together nicely, in that in the morning sermon one heard especially how to become a Christian, and in the afternoon sermon how to prove oneself as a Christian. May the good Lord richly bless his word on the hearts of the listeners. Amen.

After the sermon, the choir sang: "Give us, O Lord, your blessing, let us go in peace" 2c. After Pastor Bernreuther read the prayer for the church and said the blessing, the congregation sang: "Our exit bless God" 2c., and the service was over.

May the faithful and merciful God continue to confess this congregation, that it may grow and increase not only outwardly, but also inwardly, in the living faith and right fear of God. Amen.

G. K. Schuster.

### Church consecration.

On 2 Sonnt, after Trinit. the new church of the congregation of Mr. Rev. Wolff on Sandy Creek, Jefferson Co, Mo. was dedicated. At first the congregation, together with many guests from near and far, especially from the congregations of St. Louis, HedgeCreek and Sulphurspring, assembled in the old church. Here Mr. Past. Wolff gave a short and moving address to the congregation, concerning the departure from the former house of God. Then the whole procession moved solemnly under singing to the new church. Mr. Past. Wolff said the dedication prayer and Rev. Bünger from St. Louis held the dedication sermon on the words of the 27th Ps. V. 4: "One thing I ask of the Lord, that I would like to stay in the house of the Lord all my life, to watch the beautiful services of the Lord, and to visit his temple." Finally, the Holy Communion was celebrated. Holy Communion was celebrated. In the afternoon, the undersigned preached on the Sunday Gospel. - The church is a handsome frame building, 28 by 40 feet, and 16 feet high. It has three 7 foot high arched windows on each of the two main sides, also a half arched window over the beautiful wide entrance door. Next to the altar and pulpit is a nice spacious vestry. The church, together with the graveyard, is situated on a mountain, from where mau enjoys such a magnificent view of Missouri and Illinois for many miles as there are few of them in the Ver. States. - —

May the Lord then also build and maintain His Zion in this church, which bears the name Zion Church, against all the storms of Satan.

R. Voigt,-

Pastor of St. John's Lutheran Church near Sulphurspring,  
Jefferson Co, Mo.

### **Announcement.**

The brethren of the Middle District of our Synod are hereby notified that the following items will be discussed at the Synodal Meeting to be held in Indianapolis on October 5:

I. The doctrine of Christian freedom.

The following questions will be negotiated:

- 1) What is the concept of this teaching?
- 2) How is it related to the doctrine of justification?
- 3) How to apply it:
  - a) to church constitutions, church orders and ceremonies?
  - b) on the use or non-use of the so-called adiaphora or middle things?
- 4) What is the abuse of this teaching?
- 5) How to proceed in the practical application and implementation of this teaching in each community:
  - a) with the weak in evangelical knowledge, but sincere and eager to learn?
    - b) with the obstinate and disruptive objectors, who are partly also ignorant, partly have a better knowledge, but do not want to follow it. A lecture will be presented on this subject, where the individual points can be discussed most easily.
- II. recording of the first and, where possible, second papers from this year's proceedings of the Western Synodal District Assembly.

Finally, it is noted that all those who have any petition to make to the Synod should send it to the Presidium at least four weeks before the beginning of the Synodal sessions.

Fort Wayne, August 2, 1859.

W. Sihler, President.

### **Display.**

This year's Wisconsin Pastoral - Conference will be held, beloved it God, in Milwaukee and will have its beginning September 2.  
Martin Guenther.

### **A new newspaper.**

In Berlin, since January 1, 1859, in addition to the well-known "Evangelische Kirchenzeitung," whose editor is Professor Dr. Hengstenberg, a "neue evangelische Kirchenzeitung" has also been published, which, as its very name indicates, considers it necessary to represent what has recently been considered "evangelical" in Prussia. Young gentlemen do not like to take old servants.  
(Pilger a. S.)

## Death notice.

If we have ever brought news of death to our readers in the knowledge that we are bringing them a message of victory, we do so with the present, by reporting to them that finally Mr. Friedrich Wilhelm Barthel, in his last years of life a faithful expeditor of the "Lutheran" and the "Lehre und Wehre", has also completed his earthly course. He was born in 1791, April 2, in Roßwein in the Saxon Erzgebirge. It is true that his youth fell into that sad time in which apostasy had already begun with power; God alone gave him the grace to be taught by a faithful teacher who early nurtured the germs of faith in his young heart, and also after his confirmation God graciously arranged for him to be accepted as a clerk in the house of a pious Saxon tax collector, who was the first to be given a job as a clerk. After his confirmation, God also graciously arranged for him to be accepted as a clerk in the house of a pious Saxon tax collector, who was in contact with the few public witnesses of salvation in Christ at that time, partly in person and partly by letter. How faithful our dear Barthel must have been in his profession even as a young man is evident from the fact that he found employment as a royal tax official in Leipzig as early as 1811 and was later placed in more and more important positions in the tax department from time to time. When we studied in Leipzig in the first thirties, we had the good fortune to be introduced into his house and saw here for the first time in our lives the picture of a truly Christian, godly family. And not we alone; the dear Barthel family was the center and refuge of all the young students who had been awakened by God's grace to a serious life of God in Leipzig at that time. Here the poorer ones, among whom we were also, found ample physical support and all without exception spiritual support, encouragement, advice and comfort. In the conviction that faithfulness to the Lord required it, our blessed Barthel gave up his lucrative position as a highly respected civil servant in 1838 and emigrated to America together with his numerous family and the other Saxons. The hardest trials that he had to endure here with his family did so little to shake his faith that the greater the cross became for God to visit him here, the more he praised and glorified his faithful Lord. In spite of the fact that he was often confronted with, to him so unfamiliar, man

Even though he had to struggle with his own struggle, it was his joy to serve the local congregation as a leader and the synod as a councillor free of charge for many years with unparalleled faithfulness and conscientiousness and to devote almost all of his time and energy to this service. It was a great pleasure for him to take care of the expedition of our synodal organs, the "Lutheraner" and the "Lehre und Wehre", and to be able to regularly participate in our synodal negotiations as a congregational deputy, as long as his health permitted it. He knew of no object that could interest and delight his soul in this world more than the Kingdom of God and especially the building of our orthodox Evangelical Lutheran Church. He was crucified to the world, like a dead man to it; his earthly profession occupied his soul only in so far as it placed him in the service of his Lord. At least we have never known a greater lover of the divine word. The first three verses of the first psalm paint most beautifully the picture of our blessed father in Christ. All his virtues shone all the brighter the more sincerely he recognized himself as a poor sinner who knew no consolation but the consolation of poor sins in Christ's blood and wounds. The more dear he undoubtedly was to his Lord, the more the Lord appreciated him for his dear cross until his death. His last years were especially years of the cross.

On February 12, 1857, he suffered a stroke which repeated itself after a few days and which completely paralyzed him on his entire left side, so that from then until his blessed death (for 2 years) he could almost only lie and sit. In addition, there were periodically recurring attacks of cramps, which not only deprived him of consciousness during their duration, but also left him with an ever-increasing weakness. However, the more the outer man diminished, the more the inner one grew, faith, love, patience. The joy in God's word, the serenity of mind and the longing for heaven. While in his healthier days the hope that the Lord was near always filled his soul, this hope increased even more during his last illness. His constant preoccupation from morning till night was the Bible, old edifying core scriptures

and Christian songs, and among the latter especially those that dealt with the last things, with death, resurrection, the last day and eternal life; but his interest for the present, for everything that concerned the salvation of the church, remained in undiminished vitality. Nothing of impatience because of his heavy cross was to be heard from his mouth, rather he was always full of praise of his God and Savior. He spoke of his approaching death as of an old acquaintance and faithful dear friend. Satan did try several times to fill the old fighter with fear and anxiety about his salvation, but with the sword of the Spirit, which is the Word of God, the well-wrought servant of Jesus Christ always soon beat the old evil enemy out of the field. Our Barthel gave evidence of his attitude, among other things, when he already determined the following verses year and day ago: "It is certainly true and a precious word that Christ Jesus came into the world to make sinners blessed, among whom I am the most noble. For this reason I have been shown mercy, so that Christ Jesus might show all patience in me, as an example to those who believe in him for eternal life. 1 Tim. 1, 15, 16. As he had lived, he also died, in firm faith, and gently and blessedly, on the morning of July 24, 9-3/4 o'clock in the midst

of his loved ones, his faithful wife (who had already stood by him in intimate harmony of soul for more than 30 years), with their three sons and one daughter. On the following day, his tired bones were laid to rest on the old Lutheran graveyard here; Pastor Schaller, who had been the Blessed's pastor, spoke at his grave about the above-mentioned text to a large participating congregation. With him, our synod, the local congregation and our church in general have lost a special vessel of honor, a living and active witness of God's grace in Christ, a fervent praying man and a selfless self-sacrificing worker in the work of the Lord. His memory, however, will remain in blessing until the day whose nearness stood so firmly for him.

## Receipt and thanks.

For Georg Steuber by Mr. Past. Voigt fumbled at the wedding of Mr. Joh. Mutier in S "Iphur Spring, Ieff. Co., Mo. \$4 ,00

" W. Stellhorn by Past. Fö.lmger by Hcrrn

Birkner 5,00

"J. Nützet of the Women's Association of the Ge in. Hrn.

Past. Wonders in Chicago 8,00

To the travel fund of the general praeses is given and received by the praeses:

From the Gem. in Lafayette, O. \$3.25

" " " Defiance, O. 5 ,00

" J.D. there 2,00

F. Bohlau.

To support the church building of the congregation of Mr. Past. A. Hoppe in Nerv-Orkans: Bon Hrn. Past. W. Holl's congregations in Columbia, Ills, \$4.15; iy-Centreville, Ills, \$3.15; of Mr. Past. I. H- Ph. Gräbner's congreg. in St- Charles, Mo., \$13.00; of Hrn. Past. A. Wunders Geür. in Chicago \$7.62; by Hrn. Past W. Müllers Gem. bleibst \$4.13; by Hrn. Past. Meyer's Gem. in Prvviso, Ills. \$5.25 is preserved.

F. Bohlau.

On the return trip for Mr. Past. Röbbelen:

From the congregation of Hrn. I. P. Beyer in Altenburg, Mo., Collecte on the second Pentecost holiday \$15.50; from the congregation of Hrn. Past. Meyers in Proviso, Ills, \$2.75.

For Mr. Past. Fick:

Received from Mr. Stutz in Washington City \$2.00; from Mr. Schmidt there \$1.00.

F. Bohl au.

During my presence in Detroit, through the mediation of Mr. Past. Wüsemann of the local Young Men's Association \$5.35 for my return journey. Confirming the receipt herewith, I express my heartfelt thanks to the dear donors.

Julius Nenz, stack, tlrsol. at Fort-Wayner Seminar.

## Get

». To the general synodal treasury:

By Mr. Past. Matth. Merz in Lancaster, O., voluntary Collecte seiner Gem. \$>6,25

By Mr. John Sammetinger, Fryburg, Auglaize Co, O. 3.00

By Mr. Geo. Willner, Washington City, Collecten der Dreieinigkens-Gem. daselbst 15,00

By M. Kamineyer in Hrn. Past. N Folkcrts Gem., Cooks Store, Ills, 1.00

By Mr. I. H. Bergmann in New York from the collection of Mr. Past. F. W. Fohliinger there, Collections from January and March to July-- 35.95

Bon Mr. Fr. Stutz in Washington City from his Liebescasse 8,00

For the general pres:

BonderGem.des Hrn. Past. LemkeinMonroe.Mich. 6.0" Note. The after task to this Casse in No.

21 quiltirtm \$3,68 from the parish of Mr. Past. L- Dulitz in Buffalo shall come to the credit of the Synodal-MissionS-Casse.

d. ToSynodal-Mission-Cassc:

Vonder Gem. des Hrn. Past. C. Metz in N.-OrleanS\$17,50

namely:

\$12.25 Collecte in May, 5.25 "" June.

"Mr. Past. Dörmann by Hru. I. H. Bergmann in New York 4 .00

"Mr. Fr. Stutz in the church of Mr. Past. E. M. Bürger in Washington City from his life 2,00

" of the same comm. there in exposed pools - - 1.66

"Wittwe Nötiger in Hrn. Past. W. Holls Gem., IllS., 1,00

„ an unnamed person in the community of Mr. Past.

W Hattstädt, Mouroe, Mich. 4,00

" to the school children there 4,00

" to the readers of the mission sheets there 2,00

klm mission festivals collected in dcr Grand-Prairie, Washington Co, Ills. and attended by Hin. Past. Riemenschnriber along with a pair of gold earrings 42.30

6. to Collegc'-Ulterbalrs Casse,

for the teachers' dalto:

By Mr. E. Noschke \$! ,00

lind though:

50 Cts. from M rdame Strübing in St. Louis,

50 " „ an Ungen. in Columbia, Ills.

From the congregation of the Rev. I. H. Ph. Gräbner in St. Charles, Mo., 7.55

"of the Jionö-Gem. of Mr. Past. A. Hoppe in

New Orleans- 36,75

namely:

8.75 Collections on the First Holy Day of Pentecost. Pentecost and second p. Drinit.

28.00 current stock of their Arme^casse.

From the congregation of Mr. Past. L. Metz in N.-Orleans 50.00 and namely:

\$ 3.00 by Miss OmeiS,

5,00 „ Mrs. Noack,  
 42,00 " Mr. Oswald Noack in consideration of "Important Message" in No. 23.  
 From the "Gem. des" Hrn. Past. E. A. Brauer in Pittsburgh 23,00  
 "of the congregation of Mr. Past. L. Dulitz in Buffalo, New-Iort 13.00  
 By Mr. Past. Multanowsky in Carlinville, Ills-, collectirt bei Verschiedenen und von ihm selbst - - 5,45  
 From the comm. of Mr. Past. I. Biltz in Cumberland, Md., 4 .06  
 "Mr. Stutz in Washington City from his  
 LoveScasse 5,00  
 The Trinity congregation of the Rev. E. M.  
 Citizens there 11.29  
 " an Ungen. inCinrinnati , O. 3,00  
 " Dr. Nudv John in Washington, Mo. - - 3.00  
 ä. For poor students and pupils in Concordia College and Seminary:  
 From the collection of Mr. Past. L. Metz in N.-Orleans? 4,00 " Mr. Fr. Stutz in Washington City from his , LiebeScasse 2,00  
 "The Trinity congregation there in suspended  
 Cymbals at child baptisms! 5,42  
 "Mr. Past. M. Eirich in Ehester, Ills, sanunlr 7.40 in mission hours.  
 For Herzcr and Crull:  
 From the sewing club of the ZionS-Gem. of Hin. Past.  
 Hoppe in New-Orleans- 11.05  
 For Michigan sophomores:  
 From" women's club in Monroe, Mich. 4,00  
 " Maiden club there 4,00  
 e. To the Unterbalts-Casse for Prof. Biewend.  
 From the Drcinigkcils - Gem. in Washington City, Collecte on St. John's Day 7.27

F. Bohlan, Cassirer.

Received in the synodical treasury northern district by the undersigned:

"" Dreieinigkens-Gem. deS Hrn. Past. Stecher6 ,50  
 "" Emmanuel - Gem. "" ,, 3,19  
 "" St . Pelri - Gem. "" ,, ,1,5>>  
 "" Gem . of Mr. Past. Trautmann 10,00  
 "" in Cedarbnrg, WiS. 4,25  
 "" Watertown, WiS. 1,35  
 "" at Mequon, Wis. ' 2,4l  
 " / " Frankenroft 1.83  
 "" of Mr. Past. Lochner in Milwaukee 17.57  
 /, "" "" Steinb ach the greater  
 "" Frankeulust Pentecost collection 9,00  
 "" Amelith 1,45  
 "" deS Hrn. Past. Also 1,25  
 "" Noise 6,00  
 " Frankcnhilf 2.17  
 ""Kirchhcim 4,l 0  
 " of Mr. Past. Brose 1.53  
 " Frankcnmuth 11.07

From the comm. of Hin. Past. Lemke\$3 ,6l

Theilder East Creollekie 8,00

and from their municipal coffers l.00 " to Freistadt, Wis. 7,93

At the wedding of Mr. H. Fräeerich by Mr.

Past. Jor collected 3,00

Bon Hrn. Past. Steüee-K lili  
 "" Rolf l-M  
 "" Lochner  
 1'09 " Trautmann 2,00  
 "" Ahner 1,00  
 "" Vulture  
 1'00 " Günther 1'00  
 "" EioseUer 2.0!>  
 " , Beyer- 2,00  
 "" Sievers  
 10,00  
 "" Auch 2,00  
 "" Tick 5,00  
 "" Rauschert --- 1,00  
 "" Wagner  
 1,00  
 "" Jor 2,00  
 "" Brose 1.00  
 "" Kold 1,50  
 "" Clvter for 1858 u. 59 2,00  
 "" Wüstmann 000  
 " the undersigned- 2,00

"Mr. Teacher Siemon-	1/00	
,,,,,Tietz 1,00		
"Click 1.00		
"Dreyer 1.00		
"W. Richter		'1,09
"Kohlmann		1.00
"Nüchlerlein		1,00
"Prater 1,50		
"Rievel 1,00		
"/PastorSniubach 2.00		
"shepherd in Krankenmuth		1.00
" I. G. Helmrch in Frankcnlust		2.00

HiWchl

W. Hattstädt. Cassirer.

R e chn un ab l a g e. Bon January 1858 to January 1859, the local Lutheran Women's Association of Northern District took in \$79.05 and spent \$58.40. Remains \$20.65.

W. Große, Rcchnuugsführcrül.

## For the Lutheran have paid:

### The 13th year:

The gentlemen: Past. I. G. Birkmann 7 Er-, A. Pabst, G. Strccb 7 Ex., Ant. Oesterle, A. Maurer 50 Cts.

### The 14 vintage:

The men: A. Pabst, Fr. Thicmeyer, M. Schlcrf Garbisch, A. Ocstcrle, A. Maurer.

### The 15 vintage:

Herrcn: Dietz, C. Guinlber, Dann, W. Kohlmei. i Fr. Bau 5 Er., H. Mscsnbiuk 30 Cts, A. Schuft, A. Pabst, I. Jmwwldc, <8. H. Kaufmann, D. E-Natkokk,^ Fr. Bühler, Pb. Schlcrf, Past. C. M yer 2 Er-, Paft. I. G. Strcckfaß 5 Er-, Past. I. Rupprecht 8 Er-, Past. I. C. Weisel 13 Er-, Conr. Wclpe 25 Cts., I O. Meier,;

C. Warenemacher, Fr. Krmwide, H. Schulze, F. Mae-

quardl, Fr. Lange, C- Hirte, P. Burbcs, I. Hermann,H. I. Bohlen, F. Dueis, H. Wieiners, G. Bittncr, Past. H. Eissellcr 2 Er., Netzlafl, Hvbnc, Hellmnnn, Hockcucers Schmidt, Kohimann 50 Cts, Hilgendorf, G. A. Ranzcnberqer46 Er., Past. I. 6). Kunz, Brenr, Ostermcier, W. L- Rvsener, Ant. Ocstcrle, Past. M. Merz, M. Ebrlman, Past. N. Volkert, I. Bodekohr, G. Street' §3.50, G. Schröder, C. Nagel, M. Groß, H. Hoyer, I. Knothe, F. Vollmcr, Past. G. Jä'bker 25 Ex., I. Engclhardk, H. Nchrh Fr. Wocker, Gerstmayer.

Furthermore: Willwe Kolb and Mrs. Liese.

### The 16 vintage:

Messrs: H. Mscndrcrg 75 Cts., Past. C. Mc^ee, Past. I. C. Weisel 2 Er., Conr. Wclpe 75 Cts. W. Hauenschild, L. Tcttmcr, Bublitz, I. Gotsch, I. H. Cbke, N. Herbst, H. Nehrt, A. Gerstmayer.

## The 17th year:

Mr. G. Emmert 25 Cts.

## For individual specimens.

- Mr. Past. G. Kranz.

F. W. Barthel.

## St. Louis, Mo,

Svnvdaldruckxc! by Aug. Wiebusch n. Son.